

**the
philosopher's
index**



**a retrospective index
to u.s. publications from 1940
volume III, author index, a-z**

UNIVERSITY OF ILLINOIS AT
CHICAGO

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THE PHILOSOPHER'S INDEX:
A RETROSPECTIVE INDEX TO U.S. PUBLICATIONS FROM 1940

Volume III
Author Index, A-Z

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*A Retrospective Index
To U.S. Publications From 1940*

Volume III
Author Index
A-Z

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Preface

This Retrospective Edition of *The Philosopher's Index* includes original philosophy books published in the United States between 1940 and 1976, and articles published in philosophy journals in the United States between 1940 and 1966. The basic goal in preparing these volumes was to provide scholars with easy access to the scholarly documents that they most need. The specific policies followed in selecting journal articles and books for inclusion are listed under "Policies." Books and journal articles published in English outside of the United States will be included in a subsequent retrospective edition, which is scheduled for publication in early 1980.

These volumes would not have been possible without the cooperation and assistance of many. Special thanks must be given to the Research Tools Program of the National Endowment for the Humanities, which provided the funds necessary to collect, index, and keyboard the information contained in these volumes. Thanks is also extended to Bowling Green State University, which provided the required matching funds to make this project possible. Sincere thanks is extended to the *Bibliography of Philosophy* for allowing over 1,000 of their abstracts to be published in this retrospective edition without charge. Similarly, thanks is extended to *Philosophic Abstracts* and the following journals, which also allowed some of their abstracts to be printed in this retrospective edition without charge: *Ethics*, *Journal of Philosophy*, *The Monist*, *Philosophical Review*, *Philosophy of Science*, and the *Review of Metaphysics*. The Assistant Editors, who actually indexed the books and articles, deserve thanks for their willingness to devote their time to this project and for the high quality of their work. Thanks is extended to Vere Chappel and to the American Philosophical Association for their assistance in recruiting and selecting the editors. Thanks is also extended to all of the philosophers around the world who generously assisted in bringing this project to completion by sending in bibliographic information and abstracts to be included in these volumes. Finally, the production staff deserves due recognition for their excellent work in preparing these volumes.

Every effort has been made to provide complete and accurate information. Hundreds of hours literally were spent checking lists of philosophy books in an effort to include every book which satisfied the criteria set forth under "Policies." The indexing of the documents was done by trained editors and the indexing of each was checked by the staff of the Philosophy Documentation Center. The information keyboarded was proofed by those doing the keyboarding, by professional proofreaders, and by a series of computer programs which checked consistency. In spite of these efforts and more, I suspect that a few errors remain. If in the process of doing your research, you should find errors, please bring them to my attention so that they can be corrected in our permanent machine readable data base.

Richard H. Lineback
Editor

PHILOSOPHY DOCUMENTATION CENTER

The Philosophy Documentation Center at Bowling Green State University is an organization for the collection, storage; and dissemination of bibliographic and other types of information in philosophy.

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THE PHILOSOPHER'S INDEX

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The Philosopher's Index

The Philosopher's Index, a publication of the Philosophy Documentation Center, is a subject and author index with abstracts. This special Retrospective Edition of *The Philosopher's Index* includes approximately 15,000 articles from U.S. journals published during the 27 year period, 1940-1966, and approximately 6,000 books published during the 37 year period, 1940-1976. Journals published since 1967 have been indexed in the regular editions of *The Philosopher's Index*.

Policies: The following factors were weighed in selecting journals to be included in this special Retrospective Edition: 1) the purpose of the journal, 2) the circulation, 3) recommendations from members of the philosophic community, and 4) publication in the United States during 1940-1966. Articles in interdisciplinary journals were indexed only if they were related to philosophy.

The following factors were weighed in selecting books to be included in this Retrospective Edition: 1) original and scholarly books in the area of philosophy and 2) books published in the United States between 1940 and 1976. The following classes of books were excluded: translations, new editions of earlier works, bibliographies, biographies, textbooks, collections of previously published works, dictionaries, encyclopedias, indices, lexicons, dissertations, privately printed books, books of readings, books written in languages other than English, and pamphlets.

Orders for this Retrospective Edition of *The Philosopher's Index* from the United States and Canada should be mailed to *The Philosopher's Index*, Bowling Green State University, Bowling Green, Ohio 43403. The price of the three volume set is \$195 (Individuals: \$130). ISBN 0-912632-09-7.

Subscriptions to the regular editions of *The Philosopher's Index* from the United States and Canada should be mailed to *The Philosopher's Index*, Bowling Green State University, Bowling Green, Ohio 43403. The annual subscription price (four numbers) is \$36 (Individuals: \$18). The price of single numbers, including back issues, is \$8. An annual cumulative edition of *The Philosopher's Index* is published in the Spring of each year. The price of this hardbound edition is \$45 (Individuals: \$22.50).

Orders from outside the United States and Canada should be forwarded to D. Reidel Publishing Company, Dordrecht, Holland.

Key to Abbreviations

Ag	August	My	May
Ap	April	N	November
D	December	O	October
F	February	S	September
Ja	January	Spr	Spring
Je	June	Sum	Summer
Jl	July	supp	supplement
mono	monograph	Wint	Winter
Mr	March		

Abbreviations of Periodicals Indexed

Amer Phil Quart.	American Philosophical Quarterly
Antioch Rev.	Antioch Review
Educ Theor.	Educational Theory
Ethics.	Ethics
Fran Stud.	Franciscan Studies
Hist Theor.	History and Theory
Humanist.	Humanist
Humanitas.	Humanitas
Int Phil Quart.	International Philosophical Quarterly
J Aes Art Crit.	Journal of Aesthetics and Art Criticism
J Aes Educ.	Journal of Aesthetic Education
J Comp Syst.	Journal of Computing Systems
J Existent.	Journal of Existentialism
J Hist Ideas.	Journal of the History of Ideas
J Hist Phil.	Journal of the History of Philosophy
J Phil.	Journal of Philosophy
J Sym Log.	Journal of Symbolic Logic
J Thought.	Journal of Thought
Main Currents.	Main Currents in Modern Thought
Mod Sch.	The Modern Schoolman
Monist.	The Monist
New Scholas.	The New Scholasticism
Notre Dame J Form Log.	Notre Dame Journal of Formal Logic
Personalist.	The Personalist
Phil East West.	Philosophy East and West
Phil Forum (Boston).	Philosophical Forum (Boston)
Phil Forum (Pacific).	Philosophy Forum (Pacific)
Phil Math.	Philosophia Mathematica
Phil Phenomenol Res.	Philosophy and Phenomenological Research
Phil Rev.	Philosophical Review
Phil Sci.	Philosophy of Science
Phil Stud.	Philosophical Studies
Phil Today.	Philosophy Today
Phronesis.	Phronesis
Proc Amer Phil Ass.	Proceedings and Addresses of the American Philosophical Association
Proc Cath Phil Ass.	Proceedings of the American Catholic Philosophical Association
Proc Phil Educ.	Proceedings: Philosophy of Education Society
Rev Methaph.	Review of Metaphysics
S J Phil.	Southern Journal of Philosophy
Soviet Stud Phil.	Soviet Studies in Philosophy
Stud Phil Educ.	Studies in Philosophy and Education
Stud Phil Hist Phil.	Studies in Philosophy and the History of Philosophy
Thomist.	Thomist
Thought.	Thought
Traditio.	Traditio
Trans Peirce Soc.	Transactions of the Charles S. Peirce Society
Tulane Stud Phil.	Tulane Studies in Philosophy
Zygon.	Zygon

Guidance on the Use of the Author Index With Abstracts

- A CRUCE, Theresia Benedicta.** Ways To Know God (translated By Rudolf Allers). *Thomist* 9,379-420 JI 46.
- AARON, Daniel.** Thorstein Veblen: Moralism And Rhetoric. *Antioch Rev* 7,381-390 S 47.
- AARSLEFF, Hans.** Leibniz On Locke On Language. *Amer Phil Quart* 1,165-188 JI 64.
- ABBAGNANO, Nicola.** Contemporary Science And Freedom. *Rev Metaph* 5,361-378 Mr 52.
- ABBAGNANO, Nicola.** Four Kinds Of Dialectics. *Phil Today* 2,143-149 Fall 58.
- ABBAGNANO, Nicola.** Intellectual Freedom. *J Phil* 48,356-361 My 51.
- The following questions, submitted by UNESCO for philosophers, are considered by the author: (1) Is there a legitimate distinction of quality or degree between the freedom of philosophers and that of other men? (2) In what measure is the philosopher's individual freedom conditioned by his philosophical activity? (3) Can a philosopher take a stand on a practical issue in concrete social problems without betraying himself as philosopher? (4) Can philosophy contribute to peace and understanding among men?
- ABBAGNANO, Nicola.** Outline Of A Philosophy Of Existence. *Phil Phenomenol Res* 9,200-211 D 48.
- ABBENHOUSE, Lester.** The Revolution In American Education. *Main Currents* 20,99-101 My-Je 64.
- ABE, Masao.** A Living-Dying Life. *Phil Forum (Pacific)* 3,96-102 My 65.
- ABEL, Darrel.** "Laurel Twined With Thorn": The Theme Of Melville's *Timoleon*. *Personalist* 41,330-340 Sum-JI 60.
- ABEL, Darrel.** The Theme Of Isolation In Hawthorne—Part I. *Personalist* 32,42-59 Wint-Ja 51.
- ABEL, Darrel.** The Theme Of Isolation In Hawthorne—Part II. *Personalist* 32,182-190 Spr-Apr 51.
- ABEL, F M.** The Places Of The Assumption. *Thomist* 14,109-117 Ja 51.
- ABEL, Reuben.** *The Pragmatic Humanism Of F C S Schiller*. NY King's Crown Pr 1955.
- The book includes chapters on the following: Logic and Psychology, Schiller's Critique of Formal Deductive Logic, Axioms and the Laws of Thought, Philosophy of Science, Problems of Inductive Logic, Evaluation of Schiller's Logic, The Making of Truth, Metaphysics and Psychology: The Making of Reality, Value Theory: Ethics and Religion, Freedom and Determinism, Psychological Research, Social Philosophy, Schiller's Contribution to Philosophy, and a Bibliography.
- ABEL, Reuben.** F C S Schiller And Pragmatism. *Personalist* 45,316-325 Sum-JI 64.
- Schiller (the English philosopher, not the German poet) expounded a version of pragmatism (or humanism) which is here compared and contrasted with the philosophies of William James, Charles S Peirce, and John Dewey.
- ABEL, Reuben.** Felix Kaufmann. *Salmagundi* 307-310 Wint 70.
- Felix Kaufmann was one of the German refugee intellectuals who successfully fused the European and American philosophical traditions. Having learned from both the Vienna Circle and Husserl, he discovered in Dewey's *Logic* a kindred spirit.
- ABEL, Reuben.** Pragmatism And The Outlook Of Modern Science. *Phil Phenomenol Res* 27,45-54 S 66.
- "I hope I have shown the unique pertinence of pragmatism to the characteristic outlook and problems of the world of modern science. In its theory of reality as constituted by the interaction of man and his environment, and in its view of truth as entailing human activity and inquiry, pragmatism provides a framework for understanding the concepts, constructs, facts, theories, and laws of science; for comprehending the status of geometry and logic; for dealing with determinism, induction, probability, and rationality; for a theory of meaning; and for an attitude of empiricist open-mindedness...."
- ABELL, Richard G.** Psychoanalysis As A Creative Process. *Humanitas* 1,243-250 Wint 66.
- ABELL, Walter.** Myth, Mind, And History. *J Aes Art Crit* 4,77-86 D 45.
- ABELL, Walter.** Toward A Unified Field In Aesthetics. *J Aes Art Crit* 10,191-216 Mr 52.
- ABELSON, Raziel.** A Reply To Evans's "Meaning And Use". *Phil Phenomenol Res* 22,262-263 D 61.
- ABELSON, Raziel.** In Defense Of Formal Logic. *Phil Phenomenol Res* 21,333-346 Mr 61.
- The author summarizes S Toulmin's main criticisms of logic, and then opposes them as being too extreme. Toulmin's thesis is that logic is not a theoretical science but a group of practical skills and its principals are not a priori laws but specific and context-bound rules for successful inferences. Abelson wants to compromise between the extreme empiricism of Toulmin and the extreme rationalism of professional logicians. It is concluded that one must find a middle ground between a purely formal logic that in itself has no practical value, and a practical, context-dependent logic that really isn't logic at all. Somewhere, pure logic and factual knowledge blend together into "practical logic" which is the province of both logic and empirical inquiry.
- ABELSON, Raziel.** Meaning, Use And Rules Of Use. *Phil Phenomenol Res* 18,48-58 S 57.
- ABELSON, Raziel.** Not Necessarily. *Phil Rev* 70,67-84 Ja 61.
- ABELSON, Raziel.** Persons, P-Predicates, And Robots. *Amer Phil Quart* 3,306-311 O 66.
- In his essay "On Persons," Strawson sought to escape the errors of both dualism and behaviorism by defining psychological concepts ("P-predicates") as predicates that are self-ascribable without observation and other-ascribable on the basis of "logically adequate behavioral criteria." A J Ayer, in his recent book, *The Concept of a Person*, claims that Strawson's definition impales itself on both horns of the dilemma it is designed to solve, for two main reasons: (1) A child brought up by robots would learn to ascribe P-predicates correctly to himself and incorrectly to his robot companions, so behavioral criteria cannot be logically adequate; and (2) If such criteria were logically adequate, then mental states would be reducible to bodily movements. This paper attempts to refute Ayer's arguments against Strawson and to shed some further light on the subtle logic of psychological discourse.
- ABELSON, Raziel.** Taylor's Fatal Fallacy. *Phil Rev* 72,93-96 Ja 63.
- ABERLE, D F And Others.** The Functional Prerequisites Of A Society. *Ethics* 60,100-111 Ja 50.
- ABIAN, Alexander** and Lamacchia, Samuel. Some Consequences Of The Axiom Of Power-set. *J Sym Log* 30,293-294 S 65.
- ABRUZZI, Adam.** Problems Of Inference In The Socio-Physical Sciences. *J Phil* 51,537-548 S 54.
- ACHINSTEIN, Peter (ed)** and Barker, Stephen (ed). *Legacy Of Logical Positivism: Studies In The Philosophy Of Science*. Baltimore Johns Hopkins Pr 1969.
- This book contains ten essays discussing the contributions of logical positivism to the philosophy of science. The articles are uniformly high grade and for the most part non-technical. The overall result is to place the positivist movement in a historical perspective both with respect to its positive contributions to the philosophy of science as well as with respect to questions whose importance became evident only as a result of the shortcomings of the positivistic analysis.
- ACHINSTEIN, Peter.** *Concepts Of Science: A Philosophical Analysis*. Baltimore Johns Hopkins Pr 1968.
- ACHINSTEIN, Peter.** "Defeasible" Problems. *J Phil* 62,629-632 N 65.
- ACHINSTEIN, Peter** and Barker, S F. On The New Riddle Of Induction. *Phil Rev* 69,511-522 O 60.
- ACHINSTEIN, Peter.** Confirmation Theory, Order, And Periodicity. *Phil Sci* 30,17-35 Ja 63.
- ACHINSTEIN, Peter.** Models, Analogies, And Theories. *Phil Sci* 31,328-350 O 64.
- ACHINSTEIN, Peter.** On The Meaning Of Scientific Terms. *J Phil* 61,497-508 S 64.
- A number of those who emphasize the "theory-laden" character of scientific concepts defend the following position: (1) A scientific term that occurs in a theory cannot be understood unless at least the basic principles of that theory are known and understood; (2) the meaning of such a term changes when the theory in which it occurs is modified or replaced with another. It is the aim of this paper to discuss the various factors that may be involved in understanding the meaning of a scientific term and to argue that many of these can be known independently of a theory in which the term occurs and may remain constant when that theory is modified or replaced.
- ACHINSTEIN, Peter.** Rudolf Carnap, I. *Rev Metaph* 19,517-549 Mr 66.
- Citing essays by Strawson, Goodman, Quine, Hempel, and others published in Paul A Schilpp's *The Philosophy Of Rudolf Carnap* (LaSalle, IL, 1963), and making note of Carnap's rejoinders, the author discusses four issues of central importance to Carnap's thought: the aims and methods of philosophy, analyticity and meaning, scientific theories and empirical significance, and probability and induction. His discussion of the aims and methods of philosophy centers on Carnap's ideas on explication, scientific and philosophical concepts, and linguistic frameworks, while his consideration of the empirical reference of scientific theories includes remarks on theoretical and observation terms.
- ACHINSTEIN, Peter.** Rudolf Carnap, II. *Rev Metaph* 19,758-779 Je 66.
- ACHINSTEIN, Peter.** The Problem Of Theoretical Terms. *Amer Phil Quart* 2,193-203 JI 65.
- Various philosophers have considered it important to distinguish two sorts of terms employed by scientists: *theoretical* and *non-theoretical*. Some base the distinction on a concept of "observability," others upon a notion of "conceptual organization" or "theory-dependence." My purpose is to examine these criteria and to argue that neither they, nor various related ones, generate the desired distinction. Rather each is capable of generating many different distinctions resulting in markedly different classifications of terms. This by no means precludes questions concerning the manner in which terms employed by scientists are tied to observation and to theories. Such questions, however, should not be raised upon observation or theories *in general*, but about particular kinds of observations and about terms in specific theories.
- ACHINSTEIN, Peter.** Variety And Analogy In Confirmation Theory. *Phil Sci* 30,207-221 JI 63.
- ACKERMANN, James S.** A Theory Of Style. *J Aes Art Crit* 20,227-238 Spr 62.
- ACKERMANN, Robert John.** *Belief And Knowledge*. Garden City NY Anchor Books 1972.
- ACKERMANN, Robert John.** *The Philosophy Of Karl Popper*. Amherst Univ Of Mass Pr 1976.
- This study aims at providing a critical account of the major outlines of Popper's philosophy. The opening chapter proffers an overview of Popper's conception of a scientific methodology. The second chapter is devoted to Popper's critique of verifiability as this principle was utilized within positivism, and to the concept of falsification. Chapter Three, "Popper Against Subjectivism," details the rather ambivalent attitude of Popper toward the debate between instrumentalism and

- realism. The fourth chapter provides a lucid account of Popper's theory of probability, beginning with the probability calculus, moving through his treatment of frequency and propensity interpretations, and ending with a discussion of the methodological rules of decidability. Chapter Five studies the triadic relation among verisimilitude, corroboration, and testing; and the following chapter, on inductive inference, summarizes Popper's critique of Carnap's theory of probability. The seventh and eighth chapters are devoted to indeterminism and Popper's interpretation of quantum mechanics. The closing chapter offers a brief synopsis of Popper's social theory.
- ACKERMANN, Robert.** *Introduction To Many-Valued Logics.* NY Dover 1967.
This book presents a brief account of some standard systems of many-valued logic. The presentation is not a highly technical one. There are no proofs that the reader must work through in order to understand the book, but the proofs of several theorems and meta-theorems are sketched. The book begins by discussing some difficulties about material implication, relating this to modal logic, and then relating modal logic to many-valued logic. The discussion of many-valued logic is limited to Łukasiewicz-Tarski systems, which have a single designated value, for "no interesting philosophical interpretations have been made of [alternative systems]."
- ACKERMANN, Robert.** A Neglected Proposal Concerning Simplicity. *Phil Sci* 30,228-235 JI 63.
- ACKERMANN, Robert** and Stenner, Alfred. A Corrected Model Of Explanation. *Phil Sci* 33,168-171 Je 66.
- ACKERMANN, Robert.** Deductive Scientific Explanation. *Phil Sci* 32,155-167 Ap 65.
- ACKERMANN, Robert.** Howard Kahane's Entrenchment Theory. *Phil Sci* 33,70-75 Mr 66.
- ACKERMANN, Robert.** Inductive Simplicity. *Phil Sci* 28,152-161 Ap 61.
- ACKERMANN, Robert.** Normative Explanation. *Phil Phenomenol Res* 24,522-529 Je 64.
In the *Logical Investigations*, Husserl explains our perception of external reality in the following way: he claims that we experience immanent sensations that are apprehended or animated by intentions, which objectivate them. In the lectures on time, Husserl tries to explain how both sensations and intentions are constituted for consciousness. The concept of an extended present instant, involving both protention and retention, is the key to his explanation; it allows him to say that we can retain in our present consciousness the elapsing sensation and intention, and thus be aware of them as immanent objects. In addition, Husserl identifies immanent temporality with intentions and sensations. As a result, he can no longer claim that they are really distinct from one another, for both are constituted out of the same element, inner time. Thus the distinction that serves as the basis for his analysis in the *Investigations* is suppressed by his conclusions in the lectures on time.
- ACKERMANN, Robert.** Some Remarks On Kyburg's Modest Proposal. *Phil Rev* 71,236-240 Ap 62.
In "A Modest Proposal Concerning Simplicity" (*Phil Rev*, 70, 392-393) Kyburg suggested that the complexity of a theory is measured by the number of quantifiers that occur in the set of statements of the theory. Ackermann argues that this supposed test of simplicity is unworkable. Kyburg's account allows redundant theories to count as equally simple as non-redundant theories. He considers possible revisions to Kyburg's proposal but finds several problems attending any purely syntactical notion of simplicity.
- ACKERMANN, Wilhelm.** Begründung Einer Strengen Implikation. *J Sym Log* 21,113-128 Je 56.
- ACKERMANN, Wilhelm.** Widerspruchsfreier Aufbau Der Logik I. *J Sym Log* 15,33-57 Mr 50.
- ACKLEY, Sheldon C.** Value-Propositions And Empirical Verification. *Phil Forum (Boston)* 2,19-22 Spr 44.
- ACKLEY, Sheldon.** Religious Education: A Re-Synthesis. *Phil Forum (Boston)* 6,9-13 Spr 48.
- ACKOFF, R L.** Discussion On "What The Natural Scientist Needs From The Social Scientist". *Phil Sci* 15,116-117 Ap 48.
- ACKOFF, Russell L (ed)** and Wax, Muray (ed) and Churchman, C West (ed). *Measurement Of Consumer Interest.* Philadelphia Univ Of Penn Pr 1947.
This book is an attempt upon the part of a group of philosophers to put into practice what they have been preaching. It sets out to show that philosophy should immediately undertake an important role in science. It should act as a coordinator of research in the sense that it supplies general criteria for the adequacy of an experimental investigation. The new role of philosophy is that of a critique of experimental techniques; it attempts to define the most general conditions under which a procedure is said to be experimental, a process is said to be in experimental control, a question is said to have meaning.
- ACKOFF, Russell L.** An Educational Program For The Philosophy Of Science. *Phil Sci* 16,154-157 Ap 49.
- ACKOFF, Russell L** and Churchman, C West. An Experimental Measure Of Personality. *Phil Sci* 14,304-332 O 47.
- ACKOFF, Russell L** and Churchman, C West. Ethics And Science. *Phil Sci* 14,269-271 JI 47.
- ACKOFF, Russell L** and Churchman, C West. Varieties Of Unification. *Phil Sci* 13,287-300 O 46.
- ACKOFF, Russell L.** Mr Rieser On Architecture. *Phil Rev* 56,690-694 N 47.
- ACKOFF, Russell L.** On A Science Of Ethics. *Phil Phenomenol Res* 9,663-672 Je 49.
- ACKOFF, Russell L.** Towards An Interpretation Of Contemporary Philosophy. *Phil Sci* 13,131-136 Ap 46.
- ACKRILL, J L.** Comments On Raphael Demos's "Plato's Philosophy Of Language". *J Phil* 61,610-612 O 64.
- ACKRILL, John.** Plato On False Belief: *Theaetetus* 187-200. *Monist* 50,383-402 JI 66.
The author offers the following interpretation of the *Theaetetus* discussion. (1) In the earlier sections Plato argues that there cannot be false beliefs correctly expressible in sentences like "Theaetetus is Theodorus" or "Beaty is ugliness"; for in each case knowing what the names stand for precludes the possibility of supposing them to stand for one and the same thing. (2) In the wax tablet section Plato gives an analysis of ordinary misidentification statements about people and things. They do not affirm the identity of two items referred to, but only that one item of experience belongs to the same continuant as another. (3) In the aviary section Plato tries to explain the possibility of purely intellectual error, but he fails. The principle that to understand an expression involves knowing what it stands for is ambiguous and misleading, but Plato does not make this clear.
- ACTON, H B.** Religion, Culture, And Class. *Ethics* 60,120-130 Ja 50.
- ADAMCZEWSKI, Zygmunt.** Time We Live In. *J Phil* 58,365-377 JI 61.
This paper offers a phenomenological treatment of time, attempting to cast light upon three problems: the temporal character of conscious existence, a possible duality of temporal notions, and simultaneity not spatial but only temporal. The author distinguishes the time of the world from the time we live in, and argues that the time we live in varies in "width," thus accommodating the span of what is consciously simultaneous.
- ADAMS, E M.** 'Ought' Again. *Phil Stud* 8,86-88 1957.
Professor Everett Hall in a previous article responded to the author's criticism of Hall's position on 'ought', charging, among other things, that the author's position cannot do justice to the objectivist's framework. The author responds that Hall, while rejecting the author's criticism, restates his own views in such a way as to express the author's very position, viz., we should think of 'ought' as analogous to a 'therefore' that indicates a synthetic or "natural" (rather than tautological) consequentiality. This kind of restatement subjects Hall's position to the same objections that he levels against the author's: (1) he confuses the logical and normative uses of 'ought', (2) he does not touch the central problem of the semantical involment of declaratives in normatives, (3) his analysis is not in accord with ordinary usage.
- ADAMS, E M.** A Critique Of The Emotive Theory Of Ethical Terms. *J Phil* 46,549-553 Ag 49.
- ADAMS, E M.** A Defense Of Value Realism. *S J Phil* 4,163-175 Fall 66.
- ADAMS, E M.** Cartesianism In Ethics. *Phil Phenomenol Res* 16,353-366 Mr 56.
- ADAMS, E M.** Classical Moral Philosophy And Metaethics. *Ethics* 74,97-110 Ja 64.
Recent writers have begun not only to claim that moral philosophy is a normative discipline but also that metaethics is not what moral philosophy has traditionally been concerned with. But moral philosophy has always been concerned with the problems of metaethics, even though differences in style and method may conceal the fact. Metaethics is classical moral philosophy in a new mode, classical moral philosophy is not normative, and moral philosophy cannot provide us with any moral wisdom. These conclusions are established through the examination of the moral philosophies of Plato, Hobbes, Mill, and Bentham.
- ADAMS, E M.** Freedom And Reason In Morality. *S J Phil* 3,94-102 Sum 65.
- ADAMS, E M.** Hall's Analysis Of "Ought". *J Phil* 55,73-74 Ja 58.
- ADAMS, E M.** Perception And The Language Of Appearing. *J Phil* 55,683-689 JI 58.
- ADAMS, E M.** Primary And Secondary Qualities. *J Phil* 45,435-441 JI 48.
- ADAMS, E M.** The Inadequacy Of Phenomenalism. *Phil Phenomenol Res* 20,93-102 S 59.
- ADAMS, E M.** The Nature Of Ought. *Phil Stud* 7,36-42 1956.
- ADAMS, E M.** The Nature Of Ethical Inquiry. *J Phil* 48,569-573 S 51.
- ADAMS, E M.** The Philosophy Of Mind, Introduction: The Future Of The Philosophy Of Mind. *S J Phil* 3,38-44 Spr 65.
- ADAMS, E M.** The Theoretical And The Practical. *Rev Metaph* 13,642-662 Je 60.
- ADAMS, E M.** Word-Magic And Logical Analysis In The Field Of Ethics. *J Phil* 47,313-318 My 50.
C L Stevenson's argument for the emotive theory of ethical terms is examined and the first premise, "The meaning of a word is the way in which it achieves the purpose for which it is used," is rejected. Stevenson's use of "meaning" is criticized and the author proposes the use of logical analysis as an effective means to free ethical language from "word magic."
- ADAMS, Elie Maynard.** *Ethical Naturalism And The Modern World-view.* Chapel Hill Univ Of N Car Pr 1960.
The naturalistic fallacy, properly understood, and the nature of ethical disagreement render classical ethical naturalism untenable. Emotive naturalism, furthermore, overlooks the "semantic dimension" of moral judgments, while logical naturalism fails "genuinely" to produce suppressed imperative premises or to explain away the apparently cognitive nature of the desires and attitudes which present imperatives. Hence, the author has been led by his critical study of naturalism to affirm non-naturalism in ethics. An interesting final chapter considers the metaphysical implications of naturalism vis-a-vis non-naturalism.
- ADAMS, Elie Maynard.** *Philosophy And The Modern Mind: A Philosophical Critique Of Modern Western Civilization.* Chapel Hill Univ Of N Car Pr 1975.
The gap between culture, its social structure and the structure of reality, especially the latter, is serious. The modern Western mind subjectivizes value and, science excepted, false but corrigible philosophic assumptions about the mind prevail.
- ADAMS, Ernest.** Elements Of A Theory Of Inexact Measurement. *Phil Sci* 32,205-228 JI 65.

ADAMS, Fred Winslow. From An Old Notebook. *Personalist* 34,372-379 Autumn-O 53.

After an introduction discussing Borden P Bowne's interest in the history of philosophy, this article incorporates Bowne's observations on Greek philosophy as set forth in some of his classroom lectures. The source was an old notebook of dictated lectures carefully transcribed in 1892 by one of Bowne's students, F W Adams.

ADAMS, George Plimpton. *Man And Metaphysics.* NY Columbia Univ Pr 1948.

This volume views human experience as the "accessibility" of nature to man. The book traces the interaction of two perspectives in the history of philosophy and sums up the analysis in the formulation of two alternative philosophies of this mind-nature relation.

ADAMS, Hazard. Criteria Of Criticism In Literature. *J Aes Art Crit* 21,31-34 Fall 62.

ADAMS, Hazard. Symbolism And Yeats's A Vision. *J Aes Art Crit* 22,425-436 Sum 64.

ADAMS, Hazard. The Blakean Aesthetic. *J Aes Art Crit* 13,233-248 D 54.

ADAMS, James Luther. *Paul Tillich's Philosophy Of Culture, Science, And Religion.* NY Harper & Row 1965.

This book is a study of Tillich's writings before 1945 which does not consider Tillich's technical theology and metaphysics presented chiefly in *Systematic Theology* published later. Much of the early work discussed has never been translated. Adams makes use of the vast secondary literature in several languages. A full bibliography is included with the book.

ADAMS, John Clarke. Some Antecedents Of The Theory Of The Corporative System. *J Hist Ideas* 3,182-189 Ap 42.

ADAMS, John Clarke. Some Remarks On Carnelutti's System Of Jurisprudence. *Ethics* 50,84-95 O 39.

ADAMS, John R. The Theism Of Paradise Lost. *Personalist* 22,174-180 Ap-Spr 41.

ADAMS, John Stokes. Contemporary Philosophy And Philosophy Of Science. *Phil Sci* 18,218-222 Jl 51.

ADAMS, Robert Martin. Monsters, Machines And Men. *Antioch Rev* 12,63-76 Mr 52.

ADAMS, Robert Merrihew. "A Modified Divine Command Theory Of Ethical Wrongness" in *Religion And Morality*, G Outka And J Reeder, Jr (eds), 318-347. Garden City NY Doubleday Anchor 1973.

The modification proposed here in divine command meta-ethics is that assertions of ethical rightness and wrongness, defined in terms of God's commands, are to be understood as presupposing certain beliefs about God's love for his human creatures. This is to avoid the conclusion that it would be wrong to disobey commands of a cruel God. With this modification a divine command analysis of theistic believers' use of "wrong" is defended. Among the problems discussed are those of reconciling the analysis with the ascription of moral qualities to God, and of understanding the relation between the moral discourse of believers and that of non-believers.

ADAMS, Robert Merrihew. "Where Do Our Ideas Come From—Descartes Vs Locke" in *Innate Ideas*, Stephen P Stich (ed), 71-87. Berkeley Univ Of Calif Pr 1975.

I try first to explain the sense in which Aristotelian scholastic empiricism held that all our ideas are derived from experience. I point out that Locke only partly revived Aristotelian empiricism, which had been rejected by Descartes. In particular he revived it minus its explanatory force. The main disagreement I discuss between Locke and Descartes is that Locke held, and Descartes was committed to deny, that all our ideas either are, or are composed of, ideas of properties of bodies that we have experienced in sensation, or ideas of mental operations we have experienced in ourselves. I argue, finally, that Locke's view on this issue provides at most a very weak basis for the empiricist ontological parsimony it has been thought to support.

ADAMS, Robert P. *The Better Part Of Valor: More, Erasmus, Colet, And Vives On Humanism, War, And Peace, 1496-1535.* Seattle Univ Of Wash Pr 1962.

A year-by-year history of the efforts by this group of Renaissance humanists to establish the idea of a just peace as the reasonable and Christian state of man, and of their eventual tragic defeat by the ambitions of Henry VIII and Cardinal Wolsey, by the sectarian passions of Protestantism, and by the Turkish invasions. The roles of their writings and their diplomacy are woven into this narrative, with More's *Utopia* most extensively analyzed.

ADAMS, Robert P. The Social Responsibilities Of Science In *Utopia, New Atlantis And After.* *J Hist Ideas* 10,374-398 Je 49.

ADDIS, Laird. *The Logic Of Society: A Philosophical Study.* Minneapolis 1975.

ADDIS, Laird and Lewis, Douglas. *Moore And Ryle: Two Ontologists.* Iowa City Univ Of Iowa 1965.

This book consists of two essays which, though not directly referring to each other, yet are both devoted to the same problem. For both Moore and Ryle proclaimed an ontology rejecting the existence of minds. In the first essay devoted to Ryle's book *The Concept of Mind*, Addis tries to refute Ryle's two crucial arguments against the existence of minds. Addis completes his study with an attempt to exhibit the two sources of Ryle's materialism: an inadequate ontology and an inability to solve the problem of intentionality. In the second essay D Lewis examines the realism of Moore. This position can be expressed in two statements: Material objects are substances (a), Material objects exist independently of our awareness of them (b). Lewis tries: (1) to make clear what Moore means by the terms "substance" and "independent," (2) to show that with these meanings both (a) and (b) are false. At the same time Lewis uncovers the mistakes of Moore's analyses in an attempt to illuminate the inadequacy of Moore's realism.

ADDIS, Laird. Freedom And The Marxist Philosophy Of History. *Phil Sci* 33,101-117 Je 66.

ADELMANN, Frederick J (ed). *Demythologizing Marxism: A Series Of Studies On Marxism.* Chestnut Hill MA Boston College 1969.

ADELMANN, Frederick J. Intentionality In Brentano. *Mod Sch* 41,375-383 My 64.

ADELMANN, Frederick J. The Root Of Existence. *Phil Phenomenol Res* 22,405-408 Mr 62.

ADINARAYAN, S P. *The Human Mind.* NY Longmans Green 1950.

ADKINS, Nelson F. *Philip Freneau And The Cosmic Enigma: The Religious And Philosophical Speculations Of An American Poet.* NY New York Univ Pr 1949.

ADLER, Felix. *Our Part In This World, Interpretations.* NY King's Crown Pr 1946.

ADLER, Joshua. *Philosophy Of Judaism.* NY Philosophical Lib 1960.

The author describes his task as "the explanation of universal religion," in terms of "the unique Jewish experience." He relates this task directly to the sociocultural aspects of contemporary Judaism. Religion, in all of its diversified forms, deals with three basic problems. First, the specific theological problem of relating the supreme authority to the universe in general and to man in particular. The second problem concerns the relationship of one religious orientation to another, which necessarily involves the problem of the validity of religion. The third problem is that of "justifying religion in the modern world," that is, "the rapprochement between modern society and its interests and needs with the institutions of (my) religion." The author suggests a definition of the nature of religion. Religion gives the individual courage and a sense of importance regardless of his position in life. It also employs the over-abundant energies of man in some purposive activity.

ADLER, M J and Farrell, Walter. The Theory Of Democracy (Part I). *Thomist* 3,397-449 Jl 41.

ADLER, M J and Farrell, Walter. The Theory Of Democracy (Part II). *Thomist* 3,588-652 O 41.

ADLER, Mortimer J. *Poetry And Politics.* Pittsburgh Duquesne Univ Pr 1965.

ADLER, Mortimer J. *Some Questions About Language.* La Salle IL Open Court 1976.

The author proposes a philosophical theory of language. The posits of the author's theory are (1) the existence of mind as at least analytically distinct from the body; (2) the existence of two exclusive types of cognitive acts of the mind, viz, acts of apprehension and acts of judgment and reasoning; (3) the existence of the products of cognitive acts with subjective ideas as the products of apprehension; and (4) the intentional objects apprehended by subjective: ideas and whose intentional mode of existence is distinct both from that of ideas and that of things whose real existence is independent of mind. A number of related issues are also discussed, e.g., how a perceptual object is related to the really existing thing that causes our perception of that object, as well as some polemics against alternative philosophical theories of language.

ADLER, Mortimer J. *The Conditions Of Philosophy, Its Checkered Past, Its Present Disorder, And Its Future Promise.* NY Atheneum 1965.

Mortimer Adler is concerned by the steady retreat of philosophy in modern times in the face of the scientific challenge. He evaluates philosophy past and present and finds certain negative and positive features. Adler concludes that philosophical knowledge is of higher normative value than either science or technology.

ADLER, Mortimer J. *The Idea Of Freedom; A Dialectical Examination Of The Conceptions Of Freedom.* Garden City NY Doubleday 1958.

This book is a non-historical, non-partisan, comprehensive, explicative treatment of the idea of freedom as this idea has found expression in different Western philosophies over twenty-five centuries. The book consists of a discussion of dialectic and of the idea of freedom. Dialectic is conceived as the method for clarifying the issues in philosophic controversy. Controversy depends upon an area of agreement, and dialectic disentangles the agreements behind the controversy in order better to formulate the genuine issues of disagreement. The aim of the present work is mainly to show "the variety and extent of the agreements about freedom that exist among those who disagree on that subject." The discussion of the idea of freedom distinguishes three main conceptions of its nature defining distinct areas of agreement in which controversy is genuine. Finally, the author attempts to formulate the generic conception of freedom standing behind the three main positions.

ADLER, Mortimer J and Farrell, Walter. The Theory Of Democracy—Part III (Continued). *Thomist* 4,286-354 Mr 42.

ADLER, Mortimer J and Farrell, Walter. The Theory Of Democracy—Part III. *Thomist* 4,121-181 Ja 42.

ADLER, Mortimer J and Farrell, Walter. The Theory Of Democracy—Part IV (Continued). *Thomist* 6,49-118 Ap 43.

ADLER, Mortimer J and Farrell, Walter. The Theory Of Democracy—Part IV (Continued). *Thomist* 4,692-761 O 42.

ADLER, Mortimer J and Farrell, Walter. The Theory Of Democracy—Part IV (Continued). *Thomist* 6,251-277 Jl 43.

ADLER, Mortimer J and Farrell, Walter. The Theory Of Democracy—Part IV. *Thomist* 4,446-522 Jl 42.

ADLER, Mortimer J and Farrell, Walter. The Theory Of Democracy—Part V (Continued). *Thomist* 7,80-131 Ja 44.

ADLER, Mortimer J and Farrell, Walter. The Theory Of Democracy—Part V. *Thomist* 6,367-407 O 43.

ADLER, Mortimer J. Controversy In The Life And Teaching Of Philosophy. *Proc Cath Phil Ass* 30,16-35 1956.

ADLER, Mortimer Jerome. *The Common Sense Of Politics.* NY 1971.

ADLER, Mortimer Jerome. *The Difference Of Man And The Difference It Makes.* NY 1967.

ADLER, Mortimer Jerome. *The Time Of Our Lives: The Ethics Of Common Sense.* NY 1970.

ADLER, Mortimer Jerome and Mayer, Milton. *Revolution In Education*. Chicago Univ Of Chicago Pr 1958.

Popularized philosophic attitudes and the recent rise of industrial democracy are seen as the basis of present-day controversies in pre-college and adult education.

ADLER, Mortimer J. Freedom: A Study Of The Development Of The Concept In The English And American Traditions Of Philosophy. *Rev Metaph* 11,380-410 Mr 58.

ADLER, Mortimer J. Problems For Thomists: I—The Problem Of Species (Part IV). *Thomist* 2,88-155 Ja 40.

ADLER, Mortimer J. Problems For Thomists: I—The Problem Of Species (Part V). *Thomist* 2,237-300 Mr 40.

ADLER, Mortimer J. Solution Of The Problem Of Species. *Thomist* 3,279-379 Mr 41.

ADLER, Mortimer J. The Demonstrability Of Democracy. *New Scholas* 15,162-168 Ap 41.

ADLER, Mortimer J. The Demonstration Of God's Existence. *Thomist* 5,188-218 Ja 43.

ADLER, Mortimer J. The Hierarchy Of Essences. *Rev Metaph* 6,3-30 S 52.

ADLER, Mortimer J. The Next Twenty-Five Years In Philosophy. *New Scholas* 25,81-110 Ja 51.

ADLER, Mortimer. Future Of Democracy. *Proc Cath Phil Ass* 20,1-22 1945.

ADOLF, Helen. The Essence And Origin Of Tragedy. *J Aes Art Crit* 10,112-125 D 51.

ADORNO, Theodore W. Husserl And The Problem Of Idealism. *J Phil* 37,5-18 Ja 40.

AFNÂN, Ruhi Muhsen. Zoroaster's Influence On Anaxagoras, The Greek Tragedians, And Socrates. NY Philosophical Lib 1969.

AFNAN, Ruhi. Zoroaster's Influence On Greek Thought. NY Philosophical Lib 1965.

AFRICA, Thomas W. Phylarchus, Toynbee, And The Spartan Myth. *J Hist Ideas* 21,266-272 Ap-Je 60.

AFRICA, Thomas W. The Opium Addiction Of Marcus Aurelius. *J Hist Ideas* 22,97-102 Ja-Mr 61.

AGAR, W E. Wholeness Of The Living Organism. *Phil Sci* 15,179-191 Jl 48.

AGASSI, Joseph. Faraday As A Natural Philosopher. Chicago Univ Of Chicago Pr 1971.

The author describes this book as a 'partial portrait' of Faraday. Faraday's role as the heretical theoretician in the scientific establishment is presented. In particular, his speculations that matter consists of fields of forces, and that fields of forces consist of polarizations of empty space, put him in opposition to various aspects of Newtonianism. 19th century problems in magnetism and electricity and their interpretation by Faraday are discussed with a detailed treatment of the interaction of Faraday's research and that of his contemporaries. Faraday's philosophy of science, his metaphysics, and his new candid style of scientific exposition are discussed.

AGASSI, Joseph. *Science In Flux*. Boston Reidel 1975.

AGASSI, Joseph. Analogies As Generalizations. *Phil Sci* 31,351-356 O 64.

AGASSI, Joseph. Can Religion Go Beyond Reason? *Zygon* 4,128-168 Je 69.

AGASSI, Joseph. Empiricism And Inductivism. *Phil Stud* 14,85 1963.

AGEE, James And Others. *Religion And The Intellectuals*. NY Partisan Review 1950.

AGINSKY, Burt W. The Psychic Unity Of Mankind. *Main Currents* 20,75-82 Mr-Apr 64.

AGUILAR, German Z. Suspension Of Control: A Sociocultural Study On Specific Drinking Habits And Their Psychiatric Consequences. *J Existent* 4,245-252 Wint 64.

AGUS, Jacob B. *Banner Of Jerusalem: The Life, Times, And Thought Of Abraham Issac Kuk*. NY Bloch 1946.

AGUS, Jacob B. *Modern Philosophies Of Judaism, A Study Of Recent Jewish Philosophies Of Religion*. NY 1941.

This book's central aim is to expound the basic ideas of modern religious conceptions of God and his relation to man. The author deals with the following nineteenth century Jewish thinkers: A Geiger, S L Steinheim, S Hirsch and S Formstecher. The author's chief concern is with the modern trends in Jewish theology.

AGUS, Jacob Bernard. *The Vision And The Way: An Interpretation Of Jewish Ethics*. NY Ungar 1966.

ĀHALĀLĪĀ, Jasabirā Singha. *Marxism And Contemporary Reality*. NY Asia 1973.

There are three brief chapters on alternative metaphysical views of reality and time, and one on mechanistic elements in the orthodox Marxist conception of surplus value. A final chapter makes special reference to the Third World and India, criticizes several Marxist views of the practical dialectics of non-capitalist development, and advocates paths more in line with the "dialectical-historicist" philosophy, which allow for the "possibilities of pre-conceived changes."

AHERN, M B. *The Problem Of Evil*. NY Schocken Books 1971.

Does the existence of evil necessarily mean the non-existence of God? Analysis reveals three kinds of relevant problems: the general problem, the specific abstract problems, and the specific concrete problems. The general problem is non-factual and abstract, existing apart from specific cases of evil. This is an abstract question, not dependent on the existence of a specific evil. Of actual, concrete evils it can be asked. Examination of these problems concludes that the logical compatibility of evil and a wholly good, omnipotent being and the logical incompatibility of the two cannot be shown, nor can the conditions for compatibility and incompatibility be met.

AHMAD, Ghulam. *The Philosophy Of The Teachings Of Islam*. Washington DC 1953.

AHRENS, Linde. Supports For Ethical Judgments. *Ethics* 62,191-200 Ap 52.

AHUMADA, Rodolfo. The Spirit Of Mexican Philosophy. *Personalist* 47,340-349 Sum-Jl 66.

AIKEN, Alfred. *Lectures On Reality, Series I*. NY Hillier Pr 1959.

AIKEN, Alfred. *That Which Is: A Book On The Absolute*. NY Hillier Pr 1955.

AIKEN, H D (ed) and Barrett, William (ed). *Philosophy In The Twentieth Century, An Anthology*. NY Random House 1962.

AIKEN, H D. *The Age Of Ideology: The 19th Century Philosophers, Selected, With An Introduction And Interpretive Commentary*. NY 1956.

AIKEN, Henry D. Art As Expression And Surface. *J Aes Art Crit* 4,87-95 D 45.

AIKEN, Henry David. *Predicament Of The University*. Bloomington Indiana Univ Pr 1971.

These articles include examination of several influential commentaries upon the university; suggestions for overhauling the humanities, and how philosophy might contribute to the reformation of educational practice and development; essays which attempt a philosophical approach to young people in society and the university; and a concluding outline of the educational philosophy underlying this book, including a critique of the "misguided and repressive" rationalist philosophy prevailing in higher education since Plato, which Aiken sees "so many thoughtful students and teachers" rebelling against.

AIKEN, Henry David. A Pluralistic Analysis Of Aesthetic Value. *Phil Rev* 59,493-513 O 50.

AIKEN, Henry David. A Pluralistic Analysis Of The Ethical "Ought". *J Phil* 48,497-504 Ag 51.

This article presents the position that an analysis of the ethical "ought" must entail motivated activity and the fact that moral judgments "exercise a certain authority over the decisions of those to whom they are addressed."

AIKEN, Henry David. Aesthetic Models And The Enjoyment Of Art. *J Aes Art Crit* 11,262-264 Mr 53.

AIKEN, Henry David. Definitions Of Value And The Moral Ideal. *J Phil* 42,337-352 Je 45.

AIKEN, Henry David. Definitions, Factual Premises, And Ethical Conclusions. *Phil Rev* 61,331-348 Jl 52.

AIKEN, Henry David. Emotive "Meanings" And Ethical Terms. *J Phil* 41,456-469 Ag 44.

AIKEN, Henry David. Evaluation And Obligation: Two Functions Of Judgments In The Language Of Conduct. *J Phil* 47,5-21 Ja 50.

The author criticizes contemporary ethical theorists for being preoccupied with definitions of words such as "good," "right," and "duty" along with using appeals to intuition or our "sense of language" to solve ethical problems. These approaches have led to trivialities which he proposes to dissolve through the analysis of the language of conduct in general. The author's analysis involves the division of judgments into judgments of evaluation or appraisal and judgments of obligation.

AIKEN, Henry David. God And Evil: A Study Of Some Relations Between Faith And Morals. *Ethics* 68,77-97 Ja 58.

AIKEN, Henry David. Moral Reasoning. *Ethics* 64,24-37 O 53.

AIKEN, Henry David. Mr Demos And The Dogmatism Of Mr Russell. *J Phil* 43,214-217 Ap 46.

AIKEN, Henry David. Notes On The Categories Of Naturalism. *J Phil* 43,517-525 S 46.

AIKEN, Henry David. On Some Unreal Distinctions In Ethics. *J Phil* 63,697-698 N 66.

AIKEN, Henry David. Some Notes Concerning The Aesthetic And The Cognitive. *J Aes Art Crit* 13,378-394 Mr 55.

AIKEN, Henry David. The Aesthetic Relevance Of Artists' Intentions. *J Phil* 52,742-752 N 55.

AIKEN, Henry David. The Aesthetic Relevance Of Belief. *J Aes Art Crit* 9,301-315 Je 51.

AIKEN, Henry David. The Authority Of Moral Judgments. *Phil Phenomenol Res* 12,513-525 Je 52.

AIKEN, Henry David. The Basis Of Criticism In The Arts. *Phil Rev* 57,77-82 Ja 48.

AIKEN, Henry David. The Levels Of Moral Discourse. *Ethics* 62,235-248 Jl 52.

AIKEN, Henry David. The Role Of Conventions In Ethics. *J Phil* 49,173-176 Mr 52.

AIKEN, Henry David. The Spectrum Of Value Predications. *Phil Phenomenol Res* 14,97-104 S 53.

AIKEN, Henry David. Ultimacy Of Rightness In Richard Price's Ethics. *Phil Phenomenol Res* 14,386-392 Mr 54.

AIKEN, Henry D. Criteria For An Adequate Aesthetics. *J Aes Art Crit* 7,141-148 D 48.

AIKEN, Henry D. The Concept Of Relevance In Aesthetics. *J Aes Art Crit* 6,152-160 D 47.

AIKEN, Henry D. The Problem Of Evaluative Objectivity. *S J Phil* 4,149-161 Fall 66.

AIRAPETYANTZ, E and Bykov, K. *Physiological Experiments And The Psychology Of The Subconscious* (translation). *Phil Phenomenol Res* 5,577-593 Je 45.

AIYAR, C P Ramaswami. The Concept Of Freedom—An Indian Reaction. *Phil East West* 11,153-160 O 61.

AJA, Pedro Vicente. The Historicity Of Human Life. *Phil Today* 2,29-36 Spr 58.

AJDUKIEWICZ, Kazimierz. Three Concepts Of Definition. *Phil Today* 4,182-183 Fall 60.

AKHILANANDA, Swami. *Hindu Psychology: Its Meaning For The West*. NY Harper 1946.

AKHILANANDA, Swami. Personalism In Indian Philosophy. *Phil Forum (Boston)* 12,82-87 1954.

AL FĀRŪQI, Isma'il R. Science And Traditional Values In Islamic Society. *Zygon* 2,231-246 S 67.

- AL FĀRŪQI, Isma'il R.** The Self In Mu Tazilah Thought. *Int Phil Quart* 6,366-388 S 66.
At its formative stage, Islamic thought was given its rationalist orientation by the Mu'tazilah who laid down the groundwork of the Islamic digest of the intellectual and spiritual legacies of Hellas, Palestine and Persia. Basing themselves upon the ethical insights of Islam, they elaborated a metaphysic in which the nature and function of the self correspond to these insights. Their definition of the soul includes those of Stoicism, atomism, Plato, and Aristotle synthesized under Islam's principle of man's obligation and capacity to know and to realize the good. The soul's function is, in their view, manifold. But primarily, it is to know the moral law—a fact which implied for the soul a status metaphysically separate from the body, moral freedom as well as a system of rewards and punishments, anticipating the conclusions of Kant's critical philosophy.
- ALAMSHAH, William H.** Human Nature And Self-development. *Personalist* 37,255-263 Sum-Jl 56.
- ALAMSHAH, William H.** The Value Of Personality: The Philosophy Of Ralph Tyler Flewelling. *Personalist* 40,229-238 Sum-Jl 59.
- ALBAUM, Martin.** The Moral Defenses Of The Physiocrats' Laissez-Faire. *J Hist Ideas* 16,179-197 Ap 55.
- ALBERNI, Arturo.** *The Eternal Duality; A Study In Logic And Morals.* NY Philosophical Lib 1947.
- ALBERSHEIM, Gerhard.** Mind And Matter In Music. *J Aes Art Crit* 22,289-294 Spr 64.
- ALBERSHEIM, Gerhard.** The Scale Step. *Phil Phenomenol Res* 26,63-79 S 65.
"Tonal space" is structured by different scale systems whose steps are defined by the measuring rod of the consonant intervals octave, fifth, and major third. Thus, musical hearing, conditioned by age-old conventions, is preformed by our thinking in scale steps on which the communicability of musical meaning rests. Because of their distinctive musico-conceptual character we comprehend steps despite their varying intonation. The relative independence of our conception of scale steps from their actual pitch prevents the considerable deviations from just intonation by performers and by our tempered tuning system from interfering with our musical understanding. Accordingly, "absolute pitch" is not a memory for pitch simply, but for the accustomed intonation of scale steps, referred to by the tone names. Likewise, the step character accounts for what some psychologists call "chroma" and mistake for a property of single tones like pitch or timbre.
- ALBERSHEIM, Gerhard.** The Sense Of Space In Tonal And Atonal Music. *J Aes Art Crit* 19,17-30 Fall 60.
- ALBERT, Ethel M.** Causality In The Social Sciences. *J Phil* 51,695-705 N 54.
- ALBERT, Ethel M.** Conflict And Change In American Values: A Culture-Historical Approach. *Ethics* 74,19-33 O 63.
Contemporary America experiences much uncertainty about values. This uncertainty is the product both of the degree of cultural diversity and continual change. Many of the traditional values derived from Puritanism are still extant, particularly, among the elite, the ethic of economic success. But forces of change are: secularization, science, technology, and education. The traditional value of tolerance is tested against a greater heterogeneity than ever before. The typical western absolutism, which does not allow for legitimate diversity, is strong and must be overcome. Diversity seems to be inevitable and a good framework of values must recognize the fact.
- ALBERT, Ethel M.** Social-Science Facts And Philosophical Values. *Antioch Rev* 17,406-420 D 57.
- ALBERT, Ethel M.** Value Sentences And Empirical Research. *Phil Phenomenol Res* 17,331-338 Mr 57.
- ALBERT, Sidney P.** Bernard Shaw: The Artist As Philosopher. *J Aes Art Crit* 14,419-438 Je 56.
- ALBERTSON, James S.** Instrumental Causality In St Thomas. *New Scholas* 28,409-435 O 54.
- ALBERTSON, James S.** The Esse Of Accidents According To St Thomas. *Mod Sch* 30,265-278 Mr 53.
- ALBERTSON, James** and Mc Mahon, Francis E. The Esse Of Accidents: A Discussion. *Mod Sch* 31,125-131 Ja 54.
- ALBERTY, Harold.** My Friend, "Hank" Hulfish. *Educ Theor* 13,189-191 Jl 63.
- ALBRECHT JR, W A** and Smith, Alton H. *Fundamental Concepts Of Analysis.* Englewood Cliffs NJ Prentice-Hall 1966.
- ALBRIGHT, William Foxwell.** *History, Archaeology, And Christian Humanism.* NY McGraw-Hill 1964.
This is the first in a series of volumes designed to bring together the author's contributions to a number of areas of research, and except for the first three chapters all the others have been previously published. In the new chapters the author discusses the following themes: (a) three types of humanism, with an emphasis on recent theistic humanism; (b) the expansion of historical horizons through innovation in historical methods and recent archaeological progress; (c) religion, and especially Christianity, history, and the biblical drama of salvation. The volume contains an autobiographical sketch and an appendix on the main chronological data of the author's career.
- ALBRITTON, Rogers.** Comments On Hilary Putnam's "Robots: Machines Or Artificially Created Life". *J Phil* 61,691-694 N 64.
- ALBRITTON, Rogers.** Forms Of Particular Substances In Aristotle's *Metaphysics*. *J Phil* 54,699-707 O 57.
- ALBRITTON, Rogers.** On Wittgenstein's Use Of The Term "Criterion". *J Phil* 56,845-856 O 59.
- ALBRITTON, Rogers.** Present Truth And Future Contingency. *Phil Rev* 66,29-46 Ja 57.
- ALDERSON, Wroe.** A Systematics For Problems Of Action. *Phil Sci* 18,16-25 Ja 51.
- ALDRICH, Virgil C And Others.** Symposium: Are Religious Dogmas Cognitive And Meaningful? *J Phil* 51,145-171 Mr 54.
- ALDRICH, Virgil C.** *Philosophy Of Art.* Englewood Cliffs, NJ Prentice-Hall 1963.
This book manages to touch on most of the topics likely to be discussed in a first course in aesthetics, and would excellently supplement the readings in the anthologies most used in such courses. Read in connection with Rader's collection, for instance, it would give the student an interesting and unified insight into the materials scattered through the various essays. But this means that Aldrich's accomplishment has exceeded his design, and constitutes an original contribution to aesthetics; this is especially true of the discussion of "categorical aspects" and "aspection" and of "expressive portrayal."
- ALDRICH, Virgil C.** A Note On Visual Data In Esthetic Perspective. *J Phil* 39,661-663 N 42.
- ALDRICH, Virgil C.** A Point About Spaces. *Phil Phenomenol Res* 24,397-401 Mr 64.
It is argued that material things appear as either physical objects, (involving the logic of descriptive portrayal) or aesthetic objects, (involving the logic of expressive portrayal). A phenomenology of spaces is presented, showing how a thing appears differently in physical than in aesthetic space. It is claimed that the physical has no ontological priority over, and is not presupposed by, the aesthetic. There is much discussion on why one does not "frame" a physical object and conclusions are drawn about the function of a frame, (not to look beyond for meaning and value).
- ALDRICH, Virgil C.** An Aspect Theory Of Mind. *Phil Phenomenol Res* 26,313-326 Mr 66.
Older aspect theories of mind, such as the double aspect theory, are by-passed in favor of "aspect" in Wittgenstein's sense. What one perceives when one perceives someone's "state of consciousness"—his intention, his emotion, his pain—is comparable to what one perceives when one has an "aspect-experience" of, say, the duck-rabbit picture. This concept of perception of persons by persons is explored here, uncovering similarities and dissimilarities to the picture case. Seeing a person as a physical object in motion—not in "action"—is feasible though difficult because unnatural. This kind of "aspection" is called "categorical" and distinguished from other kinds. Even the human body is not naturally seen as a "physical object."
- ALDRICH, Virgil C.** An Ethics Of Shame. *Ethics* 50,57-77 O 39.
- ALDRICH, Virgil C.** Back To Aesthetic Experience. *J Aes Art Crit* 24,365-372 Spr 66.
- ALDRICH, Virgil C.** Behavior, Simulating And Nonsimulating. *J Phil* 63,453-456 S 66.
The main point is that a "mental state" may be "expressively portrayed" in a pattern of human behavior, whether the agent is simulating the state of consciousness or not. That is, the agent may make a *bona fide* exhibit of the state without it being the state that he is in. Ask any good actor who has played a part on stage. This is non-deceptive simulation. In the deceptive case, where "pretending"—not histrionic action—is going on, again the state is exhibited, but this time in a way and in circumstances that suggest the agent has, or is in, the state. Finding out whether the apparent state is the state the agent is in, is like finding out whether the apparent pink of the wall-paper is "the color" of the wall-paper. In a sense there are criteria for this, in another sense there aren't any and none is needed. The decision usually rests with perception.
- ALDRICH, Virgil C.** Chess Not Without The Queen. *Proc Amer Phil Ass* 31,23-44 O 58.
- ALDRICH, Virgil C.** Colors As Universals. *Phil Rev* 61,377-381 Jl 52.
- ALDRICH, Virgil C.** Do Commands Express Propositions? *J Phil* 40,654-656 N 43.
- ALDRICH, Virgil C.** Do Linguistic Acts Make Me Tired? *Phil Stud* 15,40-43 1964.
The article goes into the nature of locutionary, illocutionary, and perlocutionary acts, accepting the common view that of these three kinds only the illocutionary acts are, strictly speaking, "linguistic acts." However, the author does take up some considerations that suggest that locution is basic and is perhaps the only real linguistic activity. He concludes that the way out may require adopting a concept of "linguistic act" accommodating enough to allow acceptance of both Aristotle's notion of intellectual activity and Watson's behavioristic view.
- ALDRICH, Virgil C.** Expression By Enactment. *Phil Phenomenol Res* 16,188-200 D 55.
- ALDRICH, Virgil C.** Good-will, Good Coffee, And Bad Judgment. *J Phil* 43,133-135 F 46.
- ALDRICH, Virgil C.** Image-Mongering And Image-Management. *Phil Phenomenol Res* 23,51-61 S 62.
- ALDRICH, Virgil C.** Is An After-Image A Sense-Datum? *Phil Phenomenol Res* 15,369-376 Mr 55.
- ALDRICH, Virgil C.** John Dewey's Use Of Language. *J Phil* 41,261-270 My 44.
- ALDRICH, Virgil C.** Language, Experience, And Pictorial Meaning. *J Phil* 45,85-95 F 48.
- ALDRICH, Virgil C.** Mr Quine On Meaning, Naming, And Purporting To Name. *Phil Stud* 6,17-25 1955.
- ALDRICH, Virgil C.** Picture Space. *Phil Rev* 67,342-352 Jl 58.
- ALDRICH, Virgil C.** Reflections On Ayer's Concept Of A Person. *J Phil* 62,111-128 Mr 65.
The essay begins by distinguishing "funsters" from "workers" in philosophy, putting Ayer among the former, and non-theoretical from theoretical modes of both description and interpretation, Sherlock Holmes using the former mode, this suggesting what "ordinary language" is. The main concern of the essay, however, is with the notions of "person," "human body," and "physical object." There is perplexity in Ayer's attempt to identify the person by the body "as a physical object," since (a) the latter concept logically excludes personal traits, and (b) the concept of a human body presupposes that of the person whose body it is. Thus Ayer fails to score against Strawson's thesis that "person" is primitive.
- ALDRICH, Virgil C.** Speaking The Same Language. *Ethics* 65,213-217 Ap 55.

- ALDRICH, Virgil C.** The Informal Logic Of The Employment Of Expressions. *Phil Rev* 63,380-400 JI 54.
- ALDRICH, Virgil C.** The Last Word On Being Red And Blue All Over. *Phil Stud* 5,5-10 1954.
- ALDRICH, Virgil C.** The Origin Of The Apriori. *J Phil* 51,229-236 Ap 54.
- ALDRICH, Virgil C.** The Scientific Abuse Of The Imagination. *J Phil* 38,270-274 My 41.
- ALDRICH, Virgil C.** The Simply And The Literally Given In Experience. *J Aes Art Crit* 13,262-264 D 54.
- ALDRICH, Virgil C.** The Spirit Of The New Positivism. *J Phil* 37,431-437 Ag 40.
- ALDRICH, Virgil C.** Theory And The Integrity Of Experience. *J Phil* 43,379-382 JI 46.
- ALDRICH, Virgil C.** Two Or Three Thoughts On "Use Of An Expression". *Phil Stud* 13,33-34 1962.
- ALDRICH, Virgil C.** What Appears? *Phil Rev* 63,232-240 Ap 54.
- ALDRICH, Virgil.** "The Language Of Art". *J Phil* 62,572-573 O 65.
- ALDRIDGE, A O.** *Jonathan Edwards*. NY ' 1966.
- This book is a short study, readable and yet scholarly, of Edwards' life and philosophy. A bibliography is included with the book.
- ALDRIDGE, A Owens (ed).** *The Ibero-American Enlightenment*. Urbana ' 1971.
- The "Introduction," on "The Concept of the Ibero-American Enlightenment," by the editor, is a valuable overview. The section dealing with Latin America itself includes six essays, with one each on the areas of Cuba, Central America, and Brazil.
- ALDRIDGE, Alfred O.** *Benjamin Franklin: Philosopher And Man*. Philadelphia Lippincott 1965.
- ALDRIDGE, Alfred O.** Eclecticism Of Akenside's "Pleasures Of Imagination". *J Hist Ideas* 5,292-314 Je 44.
- ALDRIDGE, Alfred Owen.** *Shaftesbury And The Deist Manifesto*. Philadelphia Am Phil Soc 1951.
- ALDRIDGE, Alfred Owen.** The Meaning Of Incest From Hutcheson To Gibbon. *Ethics* 61,309-313 JI 51.
- ALER, Jan.** Schooling For Creativity. *J Aes Art Crit* 23,81-96 Fall 64.
- ALEXANDER, Christopher.** *Notes On The Synthesis Of Form*. Cambridge Harvard Univ Pr 1964.
- This book describes the general nature of design problems in cultures where they are to be solved by designers through rational method. Its main purpose is to outline an application of set theory, which provides a general symbolic representation of design problems, enabling mechanically computed solutions through decomposing a set of design requirements into subsets of problems separately solvable. The tree of sets resulting from such decomposition provides a method for synthesizing the form which solves the design problem. An application of the method to the planned reorganization of an Indian agricultural village for its future development is presented in detail, and a mathematical appendix discusses the requirements for computer programs to carry out decomposition of hierarchical sets with associated graphs. As an application of mathematical logic to concrete problems, the book touches upon matters of interest to aestheticians, psychologists, cyberneticians, logicians and philosophers of science, as well as those engaged in planning and design.
- ALEXANDER, Edward.** *Matthew Arnold And John Stuart Mill*. NY Columbia Univ Pr 1965.
- ALEXANDER, H G.** A Suggestion Concerning Empirical Foundations Of Imagination. *Phil Phenomenol Res* 23,427-431 Mr 63.
- ALEXANDER, H G.** Concerning A Postulate Of Fitness. *Phil Phenomenol Res* 14,309-318 Mr 54.
- ALEXANDER, Hartley Burr.** Self-discovery And World Discovery. *Personalist* 30,257-269 Sum-JI 49.
- ALEXANDER, Hubert G.** Brandt On Hopi Ethics. *Rev Metaph* 9,106-111 S 55.
- ALEXANDER, Hubert Griggs.** *Time As Dimension And History*. Albuquerque Univ Of New Mex Pr 1945.
- The first chapter is followed by four largely historical chapters summarizing evidences of the struggle with duality. Chapter II considers relations of time concepts to basic human activities in primitive societies, implications of American Indian and Egyptian calenderic time-patterns, evidence from linguistic systems, religious and mythological contributions. Chapter III reviews Heraclitean and Permenidean doctrines, summarizes Platonic and Aristotelian treatments, and notes contributions of Peripatetics and Neoplatonists. Chapter IV includes sections on Sts Paul, Anselm, Augustine, and Thomas, on Galileo, Barrow, Newton, and Leibnitz, and on Descartes, British Empiricism, and Continental Rationalism. Chapter IV is accentuated by the idea of evolution in contrast to interests in exact science.
- ALEXANDER, Hubert.** Language In Culture. *Rev Metaph* 10,282-288 D 56.
- ALEXANDER, Ian W.** *Bergson, Philosopher Of Reflection*. NY Hillary House 1957.
- One of the Studies in Modern European Literature and Thought, this comprehensive study of Bergson attempts to remove a number of misunderstandings of his intuition. Alexander holds that "Bergson's, far from being a philosophy of instinct, is a philosophy of consciousness and reflection."
- ALEXANDER, Jerome.** *Life, Its Nature And Origin*. NY Reinhold 1948.
- ALEXANDER, Samuel.** *Space, Time And Deity*. NY Humanities Pr 1950.
- ALEXANDER, W M.** Johann Georg Hamann: Metacritic Of Kant. *J Hist Ideas* 27,137-144 Ja-Mr 66.
- The author analyzes what he perceives to be the central issue between Kant and Hamann: according to Hamann, Kant simply refurbishes the classical belief that the knowing subject is more certain of himself than of his experience. Hamann thinks that this also means that man is more certain of his own nature than he is of the acts of God's salvation in historical experience. Hamann's criticism of Kant is weighed and the author concludes that for Hamann, neither experience nor faith is transcendable in Kant's sense.
- ALFORD, John.** Creativity And Intelligibility In Le Corbusier's Chapel At Ronchamp. *J Aes Art Crit* 16,293-305 Mr 58.
- ALFORD, John.** Problems Of A Humanistic Art In A Mechanistic Culture. *J Aes Art Crit* 20,37-48 Fall 61.
- ALFORD, Roberta M.** Francisco Goya And The Intentions Of The Artist. *J Aes Art Crit* 18,482-493 Je 60.
- ALKER, Henry A.** The Concept Of Mental Health. *Phil Phenomenol Res* 25,534-543 Je 65.
- The question is raised, as to what standards should be used in any decision about the scientific legitimacy of a given concept. Three standards are proposed: (1) ontological standard—basically free from inner inconsistency, (2) technical adequacy—a given concept is only as good as the scientific explanations it presupposes, and (3) that of nonmorality. The entire discussion is devoted to the concept of mental health.
- ALLAIRE, Edwin B.** Another Look At Bare Particulars. *Phil Stud* 16,16-20 1965.
- The article goes into Chappell's position that the "correct" solution to the "spurious" individuation problem does not require bare particulars. The author notes that Chappell tries to solve the individuation problem by making relations individuate. In objecting to this view he calls on an argument of Russell for support which holds that relation presuppose numerical difference, not account for it. He further argues that the belief that relations individuate derives from confusing numerical difference with qualitative difference.
- ALLAIRE, Edwin B.** Bare Particulars. *Phil Stud* 14,1-7 1963.
- The article goes into the problem of reconciling the Principle of Acquaintance with a theory of "bare particulars." The author goes into an analysis of what sort of entities individuals are, arguing that they are not rudimentary Aristotelian substances, but are the carriers of numerical difference. He holds that this view of individuals allows the singling out of bare particulars without using 'exist' philosophically, and thus avoids the dialectics of the nominalism-realism issue. He concludes that with this view one need not abandon the Principle of Acquaintance in order to maintain that we are presented with bare particulars.
- ALLAIRE, Edwin B.** Existence, Independence, And Universals. *Phil Rev* 69,485-496 O 60.
- ALLAIRE, Edwin B.** Negative Facts And Belief. *Phil Stud* 11,1-2 1960.
- ALLAIRE, Edwin.** Ontology And Acquaintance: A Reply To Clatterbaugh. *Phil Sci* 32,277-280 JI 65.
- ALLAN, D Maurice.** Towards A Natural Teleology. *J Phil* 49,449-458 Je 52.
- ALLAN, Denison Maurice.** Are Ideas Physical? *J Phil* 39,645-653 N 42.
- ALLAN, Donald James.** *The Philosophy Of Aristotle*. NY Oxford Univ Pr 1952.
- ALLEN JR, James L.** William Butler Yeats's One Myth. *Personalist* 45,524-532 Autumn-O 64.
- ALLEN, Carolyn And Others.** An Aesthetic View Of Philosophy. *Educ Theor* 9,239-254 O 59.
- ALLEN, Chalinder.** *The Tyranny Of Time*. NY Philosophical Lib 1947.
- ALLEN, D C.** *The Legend Of Noah: Renaissance Rationalism In Art, Science And Letters*. Urbana ' 1949.
- ALLEN, Diogenes.** *The Reasonableness Of Faith: A Philosophical Essay On The Grounds For Religious Beliefs*. Washington DC Corpus Books 1968.
- ALLEN, Diogenes.** Motives, Rationales And Religious Beliefs. *Amer Phil Quart* 3,111-127 Ap 66.
- This article is an attempt to present an original philosophical argument for the justification of religious beliefs. It argues that the cultivation and satisfaction of needs can awaken faith, and their continuing satisfaction be a sufficient ground for their affirmation as true. There are several important qualifications made in order for this thesis to stand, e.g., the types of needs which can and cannot serve as a sufficient ground, the need to rebut challenges to the truth of various religious beliefs (the main one examined is the challenge of evil). The entire case is argued in response to analytic philosophy and in its idiom. The article is an earlier and briefer statement of the core of the argument.
- ALLEN, Diogenes.** Where Are We Now In Philosophy? *Theology Today* 30,354-364 Ja 74.
- This is an examination of the current attitude and position of English-speaking philosophy toward religion. It is an attack on the indefensible limitations placed on philosophy by its practioners so that its discussion of subjects is often needlessly attenuated. This is argued especially concerning the concept of a person.
- ALLEN, Don Cameron.** *Doubt's Boundless Sea*. Baltimore Johns Hopkins Pr 1964.
- A problem to Renaissance thought was the prevalence, or supposed prevalence, of atheism, and therefore the necessity of exposing its errors and of producing arguments against it. This book surveys and summarizes the forms atheism took, the forms it was believed to take, and the varieties of counter-argument, chiefly in the 17th Century. The interest is in literary history; that is, in the books and pamphlets that were produced, and that stimulated others.
- ALLEN, E L.** Towards A Liberal Theology. *Personalist* 41,191-199 Spr-Ap 60.
- ALLEN, Edgar Leonard.** *Christian Humanism; A Guide To The Thought Of Jacques Maritain*. NY Philosophical Lib 1951.
- ALLEN, Edgar Leonard.** *Christianity And Society; A Guide To The Thought Of Reinhold Niebuhr*. NY Philosophical Lib 1951.

ALLEN, Edgar Leonard. *Creation And Grace; A Guide To The Thought Of Emil Brunner.* NY Philosophical Lib 1951.

ALLEN, Edgar Leonard. *Existentialism From Within: A New And Christian Approach To The Interpretation Of Existentialism.* NY Macmillan 1953.

ALLEN, Edgar Leonard. *Freedom In God; A Guide To The Thought Of Nicolas Berdyaev.* NY Philosophical Lib 1951.

ALLEN, Edgar Leonard. *From Plato To Nietzsche: Ideas That Shape Our Lives.* NY Association Pr 1959.

ALLEN, Edgar Leonard. *The Self And Its Hazards; A Guide To The Thought Of Karl Jaspers.* NY Philosophical Lib 1951.

ALLEN, Edgar Leonard. *The Sovereignty Of God And The Word Of God; A Guide To The Thought Of Karl Barth.* NY Philosophical Lib 1951.

ALLEN, Gay Wilson. *William James: A Biography.* NY Viking Pr 1967.

Although this biography makes use of the papers of James' wife for the first time and sheds much light on James' fascinating personality, it in no way supersedes R B Perry's *Thought and Character of William James* as an account of James' intellectual life.

ALLEN, Glen O. *Cognitive And Conative Ethics: Two Approaches To Moral Theory.* Pocatello 1976.

Contemporary ethical theory has presupposed that the only alternative to cognitive ethics is ethical non-cognitivism. I propose a third possibility in conative ethics which holds that the data of ethics are not represented perceptions and cognitions but caused feelings and desires. Moral discrimination, then, is not the function of reason, the reflexive power of the cognitive faculty, but the function of conscience, the reflexive power of the conative faculty. I develop a theory of conative ethics showing its compatibility with the causal theory of human action, the primacy of moral agent theory, and the theory of ethics as moral methodology, and defend it as a meta-ethical theory against the competing theories of ethical non-cognitivism and ordinary language ethics.

ALLEN, Glen O. *Le Volonté De Tous And Le Volonté Général: A Distinction And Its Significance.* *Ethics* 71,263-275 JI 61.

ALLEN, Glen O. The Causal Structure Of Value. *J Phil* 56,327-332 Mr 59.

ALLEN, Jeffner. A Husserlian Phenomenology Of The Child. *J Phenomenological Psychology* 6,164-179 Spr 76.

The article develops a phenomenological view of the child from within the context of Husserl's phenomenological psychology.

ALLEN, Joseph L. The Relation Of Strategy And Morality. *Ethics* 73,167-178 Ap 63.

The recent interest of ethicists in problems of national military strategy has ignored the question of what concepts of strategy, morality, and their relations are really at issue. It is argued here that there is no inherent conflict between morality and strategy; strategy does not require immoral actions. Morality and strategy must each contribute to the other's endeavor. Morality must help the strategist understand man-in-society, increase his sensitivity, analyze strategic alternatives, and develop relevant material principles. Strategy offers ethics a place to test itself.

ALLEN, Phyllis. Scientific Studies In 17th Century English Universities. *J Hist Ideas* 10,219-253 Ap 49.

ALLEN, R E. A Note On The Elenchus Of Agathon: Symposium 199c-201c. *Monist* 50,460-463 JI 66.

The article examines two apparent inconsistencies between the accounts of 'ἐρωξ in the *Symposium* and *Phaedrus*, and argues that the inconsistencies are merely verbal.

ALLEN, R E. Anamnesis In Plato's *Meno* And *Phaedo*. *Rev Metaph* 13,165-174 S 59.

ALLEN, R E. Participation And Predication In Plato's Middle Dialogues. *Phil Rev* 69,147-164 Ap 60.

ALLEN, R E. The Argument From Opposites In *Republic V*. *Rev Metaph* 15,325-335 D 61.

To avoid denying the reality of the sensible world, Plato proposed in the *Republic* a theory of degrees of being: the objects of opinion are intermediate between full reality and complete unreality. This thesis is supported by a proof of the existence of Forms based upon an argument from opposites. The author examines Plato's argument, makes note of its relevance for the problem of self-predication, discusses the relationship between Forms and particulars, and argues that the theory of degrees of reality and the copy theory of participation are one theory reconciling the existence of the sensible world with Plato's criteria of reality.

ALLEN, R E. The Interpretation Of Plato's *Parmenides*: Zeno's Paradox And The Theory Of Forms. *J Hist Phil* 2,143-156 O 64.

ALLEN, R E. The Ontological Argument. *Phil Rev* 70,56-66 Ja 61.

ALLEN, Reginald E. The Socratic Paradox. *J Hist Ideas* 21,256-265 Ap-Je 60.

ALLEN, Richard F and Menon, Y Keshava. *The Pure Principle: An Introduction To The Philosophy Of Shankara.* East Lansing Mich State Univ Pr 1960.

ALLEN, Warren D. Music And The Idea Of Progress. *J Aes Art Crit* 4,166-180 Mr 46.

ALLEN, Warren Dwight. *Philosophies Of Music History: A Study Of General Histories Of Music, 1600-1960.* NY Dover 1962.

ALLENDORFER, Carl B and Oakley, Cletus O. *Principles Of Mathematics.* NY McGraw-Hill 1953.

ALLEN TUCK, Marcia. A Note On Eighteenth-Century "Disinterestedness". *J Aes Art Crit* 21,89-90 Fall 62.

ALLERS, Rudolf. *The Successful Error: A Critical Study Of Freudian Psychoanalysis.* NY Sheed & Ward 1940.

This is a critique of the theoretical foundations and scientific pretensions of Freudian psychoanalysis. The point of view of the critique is, however, philosophical rather than medical. After expounding the essential concepts involved in the psychoanalytic method, the author attempts to formulate the primary suppositions of "axioms"

constituting the theoretical basis of the method, and then proceeds to exhibit these as scientifically untenable by the criteria of empirical verification, of logical consistency, and of philosophical validity.

ALLERS, Rudolf. Bertrand Russell's *A History Of Western Philosophy*: Book Three, Modern Philosophy. *Fran Stud* 7,219-242 Je 47.

ALLERS, Rudolf. Ethics And Anthropology. *New Scholas* 24,237-262 JI 50.

ALLERS, Rudolf. Functions, Factors, And Faculties. *Thomist* 7,323-362 JI 44.

ALLERS, Rudolf. Heidegger On The Principle Of Sufficient Reason. *Phil Phenomenol Res* 20,365-373 Mr 60.

Heidegger's method is explored in relation to the "Being question," and the method of interpretation of language, linguistic analysis and etymological explanation is shown as having replaced phenomenology. Heidegger's thesis—that the mode in which Being becomes manifest in different periods of history, is illustrated with his thoughts on the principle of sufficient reason. That this principle lasted so many centuries of incubation until it was formulated by Leibniz, is a significant fact in the history of Being. It is concluded that there is no returning to Parmenides and the original intuition of Being; we must adopt a new approach, in order to render man again conscious of the primordial import of Being; otherwise we will be suffocated by the all-pervading technicalization.

ALLERS, Rudolf. Intuition And Abstraction. *Fran Stud* 8,47-68 Mr 48.

ALLERS, Rudolf. Judgment, Culture, And Conduct. *J Phil* 56,214-219 F 59.

ALLERS, Rudolf. Microcosmos From Anaximandros To Paracelsus. *Traditio* 2,319-408 1944.

ALLERS, Rudolf. Misinterpretation Of Aristotle By Galileo. *New Scholas* 16,167-171 Ap 42.

ALLERS, Rudolf. On Darkness, Silence, And The Nought. *Thomist* 9,515-572 O 46.

ALLERS, Rudolf. On Intellectual Operations. *New Scholas* 26,1-36 Ja 52.

ALLERS, Rudolf. On The Names "Critical Realism". *New Scholas* 17,77-78 Ja 43.

ALLERS, Rudolf. Ontoanalysis: A New Trend In Psychiatry. *Proc Cath Phil Ass* 35,78-88 1961.

ALLERS, Rudolf. Reflections On Co-operation And Communication. *Proc Cath Phil Ass* 34,13-27 1960.

ALLERS, Rudolf. Remarks On Some Problems Concerning Sensation. *Mod Sch* 22,76-87 Ja 45.

ALLERS, Rudolf. The Cognitive Aspect Of Emotions. *Thomist* 4,589-648 O 42.

ALLERS, Rudolf. The Intellectual Cognition Of Particulars. *Thomist* 3,95-163 Ja 41.

ALLERS, Rudolf. The Meaning Of Heidegger. *New Scholas* 36,445-474 O 62.

ALLERS, Rudolf. The Notions Of Triad And Of Mediation In The Thought Of St Augustine. *New Scholas* 31,499-525 O 57.

ALLERS, Rudolf. The Philosophy Of Ernst Cassirer. *New Scholas* 25,184-192 Ap 51.

ALLERS, Rudolf. The Subjective And The Objective. *Rev Metaph* 12,503-520 Je 59.

ALLERS, Rudolf. The Vis Cogitativa And Evaluation. *New Scholas* 15,195-221 JI 41.

ALLISON, Henry E. *Benedict De Spinoza.* Boston Twayne 1975.

This is an introduction to the thought of a great writer primarily directed not to the philosophical specialist, but to the student and general reader, made available by a well-known publisher of such works. Considered in turn are: Spinoza's life; his historical setting; his views on God, the human mind, freedom and morality, politics, and religion; and his historical significance.

ALLISON, Henry E. Locke's Theory Of Personal Identity: A Re-examination. *J Hist Ideas* 27,41-58 Ja-Mr 66.

The author's thesis is that although Locke's theory of personal identity is wrong, it merits more examination than has been given. Locke's theory must be considered within the framework Locke gave, i.e., a general analysis of the concept of identity, particularly that of thinking substance. Locke attempts to ground personal identity in consciousness or memory; this was soon attacked by such philosophers as Hume and Leibniz. Locke's main contribution consists of his separation of the concept of the unity of consciousness, which he equated with personal identity, from the metaphysical doctrine of the identity of an immaterial substance. This raised the issue of personal identity as a distinct philosophical problem for the first time.

ALLPORT, Floyd H. *Theories Of Perception And The Concept Of Structure.* NY Wiley 1955.

This is a review of the problems of perception and of the theories which have been put forward to deal with them. The author gives a full account of the classical theories, in which a case of sensation was given 'meaning' by a context of accompanying events. In all twelve theories are distinguished, and the experimental evidence on which they are based is described. Finally, after discussing the relevance of cybernetics to perception, the author summarizes the points of similarity and difference in all the theories and concludes with a generalized theory of structure which is intended as a conceptual framework in terms of which the points of agreement among psychologists can be more satisfactorily expressed, and by the use of which further research can be directed on points of difference.

ALLPORT, Gordon W. Peter Bertocci: Philosopher-Psychologist. *Phil Forum (Boston)* 21,3-7 1963-64.

ALLPORT, Gordon W. The Psychological Nature Of Personality. *Personalist* 34,347-357 Autumn-O 53.

ALLUNTIS, Felix. Demonstrability And Demonstration Of The Existence Of God. *Stud Phil Hist Phil* 3,133-170 1965.

ALLUNTIS, Felix. Private Property And Natural Law. *Stud Phil Hist Phil* 2,189-210 1963.

ALLUNTIS, Felix. Radical Reality According To José Ortega Y Gasset. *Stud Phil Hist Phil* 4,191-206 1967.

- ALLUNTIS, Felix.** Social And Political Ideas Of José Ortega y Gasset. *New Scholas* 39,467-490 O 65.
- ALLUNTIS, Felix.** The "Vital And Historical Reason" Of José Ortega y Gasset. *Fran Stud* 15,60-78 Mr 55.
- ALLUNTIS, Felix.** The Philosophical Mythology Of Miguel De Unamuno. *New Scholas* 29,278-317 Jl 55.
- ALMÁSI, Miklós.** Alienation And Socialism. *J Existent* 5,167-182 Fall 64.
- ALMEDER, Robert.** Charles Peirce And The Existence Of The External World. *Trans Peirce Soc* 4,63-79 Spr 68.
- ALOYSIUS, Mary.** Freedom And The I: An Existential Inquiry. *Int Phil Quart* 3,571-599 D 63.
- ALOYSIUS, Mary.** Self-Becoming And The Other. *Thought* 41,413-437 S 66.
- ALOYSIUS, Mary.** The Kantian Theory Of Sense-Intuition: A Critique. *Thomist* 19,506-515 O 56.
- ALOYSIUS, M.** Toward A Thomistic Theory Of Sensation. *Thomist* 20,143-157 Ap 57.
- ALSTON, William P (ed).** *Religious Belief And Philosophical Reflection*. NY 1963.
- ALSTON, William P.** *Philosophy Of Language*. Englewood Cliffs NJ Prentice-Hall 1964.
- This book is a survey treatment of the philosophy of language considered from the orientation of "analytical philosophy." Treatment is given to various views concerning the meaning of words, criteria of meaningfulness, and dimensions or limits of meaning. A large part of this book will be concerned with the analysis of semantic concepts.
- ALSTON, William P.** Are Positivists Metaphysicians? *Phil Rev* 63,43-57 Ja 54.
- ALSTON, William P.** Ineffability. *Phil Rev* 65,506-522 O 56.
- ALSTON, William P.** Internal Relatedness And Pluralism In Whitehead. *Rev Metaph* 5,535-558 Je 52.
- ALSTON, William P.** Is A Sense-Datum Language Necessary? *Phil Sci* 24,41-45 Ja 57.
- ALSTON, William P.** Linguistic Acts. *Amer Phil Quart* 1,138-146 Ap 64.
- The notion of a 'linguistic act,' akin to Austin's 'illocutionary act,' is negatively characterized and shown to be philosophically important. After an investigation of 'taking responsibility for' the observance of rules, the author offers a tripartite analysis of a specific linguistic act. This analysis serves as a schema for that of any linguistic act; one merely substitutes other sets of rules for those specified in the first part of the given analysis. The difficulty in constructing a general definition of 'linguistic act' is exposed as one of specifying, generally and without circularity, what rules must be included in any such analysis.
- ALSTON, William P.** Ontological Commitments. *Phil Stud* 9,8-16 1958.
- This article considers the task of translating linguistic expressions, such as sentences of the form 'There are P's', to sentences of some other form. The author is especially concerned with the view that such translations enable us to avoid "ontological commitments." He takes an example from Morton White which allegedly provides a case of a translation which avoids ontological commitments and argues that if the translation is adequate then it is used to make the same assertion as the original and so makes the same commitments. He concludes that those who take avoidance of ontological commitment as the point of linguistic translations are obstructing our view of the real point of such translations.
- ALSTON, William P.** Particulars—Bare And Qualified. *Phil Phenomenal Res* 15,253-258 D 54.
- ALSTON, William P.** Philosophical Analysis And Structural Linguistics. *J Phil* 59,709-719 N 62.
- This paper takes an example of philosophical analysis, from Gilbert Ryle's *Concept of Mind*, which might seem quite similar to what contemporary linguists do, and attempts to answer the following questions: (1) What important differences, if any, are there between what Ryle says about 'see', 'know', etc., and what a linguist might say about them? (2) What similarities and differences are there between the data to which Ryle and the linguist appeal? The study concludes that the differences preclude any straightforward assimilation of the two enterprises but adds that the procedures and results of structural linguistics may nevertheless be of real value to the analytic philosopher.
- ALSTON, William P.** Pragmatism And The Theory Of Signs In Peirce. *Phil Phenomenal Res* 17,79-88 S 56.
- ALSTON, William P.** Pragmatism And The Verifiability Theory Of Meaning. *Phil Stud* 6,65-71 1955.
- ALSTON, William P.** Simple Location. *Rev Metaph* 8,334-341 D 54.
- ALSTON, William P.** The Ontological Argument Revisited. *Phil Rev* 69,452-474 O 60.
- One standard objection to the ontological argument charges that the argument fails by mistakenly supposing that "exists" is a predicate. The author argues that the arguments traditionally given in support of the claim that "exists" is not a predicate are unsound in that they blur important distinctions between various modes of existence. New reasons are advanced for denying that "exists" is a predicate, based on the observation that the sorts of implications a subject-predicate statement has are a function of the kind of existence presupposed.
- ALSTON, William P.** Whitehead's Denial Of Simple Location. *J Phil* 48,713-720 N 51.
- "The fallacy of simple location," as first presented by Whitehead in *Science and the Modern World*, has been subject to many interpretations. This article seeks to elucidate Whitehead's intended meaning. The author concludes: A philosopher commits the fallacy of simple location if and only if he holds that, in whatever sense of spatio-temporal location is fundamental in his philosophy, a spatio-temporal entity can be located in one region of space-time.
- ALSTON, William P.** Ziff's Semantic Analysis. *J Phil* 59,5-20 Ja 62.
- Paul Ziff's book, *Semantic Analysis*, is a serious account of linguistic meaning, the main lines of which this paper attempts to trace out. Ziff's first major assumption is that "meaning is essentially a matter of nonsyntactic semantic regularity." It is conjectured that the main reason Ziff has made regularities central is that by analyzing the notion of meaning in terms of regularities, it would seem that we shall have shown the possibility of an empirical test of statements about what words mean. The paper expresses some doubts about this program and about the extent to which Ziff himself takes it seriously.
- ALTIZER, Thomas J.** *The Gospel Of Christian Atheism*. Philadelphia Westminster Pr 1966.
- ALTMANN, A (ed).** *Studies In Nineteenth-century Jewish Intellectual History*. Cambridge Harvard Univ Pr 1964.
- ALTMANN, Alexander (ed).** *Jewish Medieval And Renaissance Studies*. Cambridge MA Harvard Univ Pr 1967.
- ALTSCHUL, Eugen and Biser, Erwin.** The Validity Of Unique Mathematical Models In Science. *Phil Sci* 15,11-24 Ja 48.
- AMATO, Joseph.** *Mounier And Maritain: A French Catholic Understanding Of The Modern World*. University Univ Of Alabama Pr 1975.
- The author introduces us to two leading French contemporary thinkers, Maritain and Mourier. Though chapters two and three deal with the education and mature thought of Maritain, the central focus of the book, however, is on Mourier. In chapters one and seven a sketch is given of Mourier's theory of personalism, while in chapters four through six his education, his encounters with other French intellectuals, and the publication of the magazine *Esprit* are described. This is an account of how two contemporary French thinkers disillusioned with such movements as positivism, materialism, individualism and collectivism found meaning in Christian faith. Against the background of contemporary French thought, political and philosophical, we see how two Catholic thinkers faced the issue of modernity and provided leadership to a generation of searching Catholic French intellectuals.
- AMBARTSUMIAN, V A.** Astronomy And Microphysics. *Soviet Stud Phil* 2,23-30 Spr 64.
- AMBROSE, Alice (ed) and Lazerowitz, Morris (ed).** *G E Moore: Essays In Retrospect*. NY Humanities Press 1970.
- AMBROSE, Alice (ed) and Lazerowitz, Morris (ed).** *Ludwig Wittgenstein: Philosophy And Language*. NY Humanities Pr 1972.
- The essays in this volume range over a number of different aspects of Wittgenstein's thought.
- AMBROSE, Alice.** *Essays In Analysis*. NY Humanities Pr 1966.
- AMBROSE, Alice.** Everett J Nelson On "The Relation Of Logic To Metaphysics". *Phil Rev* 58,12-15 Ja 49.
- AMBROSE, Alice.** Linguistic Approaches To Philosophical Problems. *J Phil* 49,289-300 Ap 52.
- AMBROSE, Alice.** The Problem Of Justifying Inductive Inference. *J Phil* 44,253-271 My 47.
- AMBROSE, Alice.** Three Aspects Of Moore's Philosophy. *J Phil* 57,816-823 D 60.
- The author examines Moore's defense of common sense, his defense of ordinary language, and his clarification of concepts. She calls attention to two divergent interpretations of Moore's work: as opposing those theories about reality which go against common sense beliefs, and as opposing the linguistic correlates of such theories. The first interpretation, she claims, has eventuated in the resurgence of philosophical realism; the second, in meta-philosophical studies of philosophers' language.
- AMBROSE, Alice.** Wittgenstein On Some Questions In Foundations Of Mathematics. *J Phil* 52,197-213 Ap 55.
- AMENDOLA, Amedeo.** *Philosophical Scenario And Disquisitions*. Millburn NJ R F 1974.
- This is the preliminary articulation of the author's Philosophical or Lycean Futurism. The "Scenario" presents the framework for a reconstruction of the history of philosophy according to the aim at and success in true, coherent, and "proverse" (non-fallacious) discourse. The "First Disquisition" states the method for the systematic achievement of social justice, beyond communism and its antithesis. The "Second Disquisition" explores the "Age of Man" against the "Ages of the Gods and Heroes." The "Third Disquisition" deals with fallacies and the reduction of logic to semantics.
- AMENT, William S.** William James As A Man Of Letters. *Personalist* 23,199-206 Ap-Spr 42.
- AMES, Russell Abbot.** *Citizen Thomas More And His Utopia*. Princeton NJ Princeton Univ Pr 1949.
- AMES, Van Meter.** *Proust And Santayana: The Aesthetic Way Of Life*. NY Russell & Russell 1964.
- AMES, Van Meter.** *Zen And American Thought*. Honolulu Univ Of Hawaii Pr 1962.
- Professor Ames points to some striking parallels between Zen Buddhism and American thinkers, such as Emerson, Thoreau, Whitman, Henry James the elder, William James, Peirce, Royce, Santayana, Dewey, and Mead. Common themes that he uncovers are: the joint emphasis upon the immediacy of pure experience, wholeness, the rejection of dualisms, the naturalistic framework, the quest for individual freedom and joyful happiness, and the testing of ideas "by their fruits." The current American interest in Zen is not an alien importation but something congenial (not without some reservations) to much within the tradition of American thought.
- AMES, Van Meter.** A Humanist At Heaven's Gate. *Humanist* 23,175-177 N-D 63.
- AMES, Van Meter.** A Philosophy For Today. *Ethics* 64,292-301 Jl 54.

- AMES, Van Meter.** Aesthetic Values In The East And West. *J Aes Art Crit* 19,3-16 Fall 60.
- AMES, Van Meter.** Aesthetics In Recent Japanese Novels. *J Aes Art Crit* 24,27-36 Fall 65.
- AMES, Van Meter.** America, Existentialism, And Zen. *Phil East West* 1,35-47 Ap 51.
- AMES, Van Meter.** Art Ahead. *J Aes Art Crit* 3,107-117 Wint 44.
- AMES, Van Meter.** Art And Science Inseparable. *Phil Rev* 55,183-189 Mr 46.
- AMES, Van Meter.** Art As Expression. *Ethics* 54,283-289 Jl 44.
- AMES, Van Meter.** Butor And The Book. *J Aes Art Crit* 23,159-165 Fall 64.
- AMES, Van Meter.** Current Western Interest In Zen. *Phil East West* 10,23-34 Ap-Jl 60.
- AMES, Van Meter.** Existentialism And The Arts. *J Aes Art Crit* 9,252-256 Mr 51.
- AMES, Van Meter.** Existentialism: Irrational, Nihilistic. *Humanist* 10,15-22 F 50.
- AMES, Van Meter.** Expression And Aesthetic Expression. *J Aes Art Crit* 6,172-179 D 47.
- AMES, Van Meter.** Fetishism In The Existentialism Of Sartre. *J Phil* 47,407-410 Jl 50.
- AMES, Van Meter.** Humanism In France: A Paris Letter. *Humanist* 9,76-78 Sum 49.
- AMES, Van Meter.** John Dewey As Aesthetician. *J Aes Art Crit* 12,145-168 D 53.
- AMES, Van Meter.** Mead And Husserl On The Self. *Phil Phenomenol Res* 15,320-331 Mr 55.
- AMES, Van Meter.** Mead And Sartre On Man. *J Phil* 53,205-218 Mr 56.
- AMES, Van Meter.** Note On A History Of Esthetics. *J Aes Art Crit* 4,26-28 S 45.
- AMES, Van Meter.** On Empathy. *Phil Rev* 52,490-493 S 43.
- AMES, Van Meter.** Reply To Maurice Natanson's Reply, "Phenomenology From The Natural Standpoint". *Phil Phenomenol Res* 17,246-247 D 56.
- AMES, Van Meter.** Reply To Mr Natanson's "Sartre's Fetishism: A Reply To Van Meter Ames". *J Phil* 48,99-102 F 51.
- AMES, Van Meter.** Santayana At One Hundred. *J Aes Art Crit* 22,243-248 Spr 64.
- AMES, Van Meter.** Science And The Reconstruction Of Value. *Humanist* 5,8-16 Spr 45.
- AMES, Van Meter.** Social Esthetic, With Special Reference To Guyau. *J Phil* 41,91-96 F 44.
- AMES, Van Meter.** The Archaic Smile. *J Aes Art Crit* 13,265-266 D 54.
- AMES, Van Meter.** The Function And Value Of Aesthetics. *J Aes Art Crit* 1,95-105 Spr 41.
- AMES, Van Meter.** The Humanism Of Thomas Mann. *J Aes Art Crit* 10,247-257 Mr 52.
- AMES, Van Meter.** The Idea Of God. *Humanist* 6,75-81 Sum-Autumn 46.
- AMES, Van Meter.** The New In The Novel. *J Aes Art Crit* 21,243-250 Spr 63.
- AMES, Van Meter.** The Zenith As Ideal. *J Phil* 49,201-207 Mr 52.
- AMES, Van Meter.** Theater And Fiction In France. *J Aes Art Crit* 8,239-244 Je 50.
- AMES, Van Meter.** Volkelt's Saving Humor. *Phil Rev* 53,295-301 My 44.
- AMES, Van Meter.** What Is Form? *J Aes Art Crit* 15,85-93 S 56.
- AMES, Van Meter.** Zen And American Philosophy. *Phil East West* 5,305-320 Ja 56.
- AMES, Van Meter.** Zen And Pragmatism. *Phil East West* 4,19-34 Ap 54.
- AMES, Van Meter.** Zen To Mead. *Proc Amer Phil Ass* 33,27-42 O 1960.
- AMMERMAN, Robert R (ed)** and Singer, M G (ed). *Belief, Knowledge, And Truth: Readings In The Theory Of Knowledge*. NY Scribner 1970.
- AMSTUTZ, G C.** Symmetry In Nature And Art. *Main Currents* 23,17-21 S-O 66.
- AMYX, Clifford.** The Iconic Sign In Aesthetics. *J Aes Art Crit* 6,54-59 S 47.
- ANABLE, Raymond J.** *Philosophical Psychology: A Text For Undergraduates*. NY McMullen 1941.
- The present book is intended not as a comprehensive survey of philosophical psychology but as a text for undergraduates in Catholic institutions and as such exemplifies the familiar terminology, methods and doctrines of Scholastic philosophy. The book discusses such metaphysical and epistemological problems as the cosmic origin of mind, the relations of mind to life and to the bodily organism, the unity of the mind, the cognitive powers of mind, the freedom of the will and personal immortality.
- ANASTOS, M V.** *The Mind Of Byzantium*. NY Unknown 1966.
- ANCESECHI, Luciano.** A Debate On "Literary Types". *J Aes Art Crit* 14,324-332 Mr 56.
- ANCHOR, Robert.** *The Enlightenment Tradition*. NY Harper & Row 1967.
- ANDELSON, Robert V.** *Imputed Rights: An Essay In Christian Social Theory*. Athens Univ Of Georgia Pr 1971.
- ANDELSON, Robert V.** The Concept Of Creativity In The Thought Of Rilke And Berdyaev. *Personalist* 43,226-232 Spr-Apr 62.
- ANDERLE, Othmar F.** A Plea For Theoretical History. *Hist Theor* 4,27-56 1964.
- ANDERS STERN, Günther.** Emotion And Reality (In Connection With Sartre's "The Emotions"). *Phil Phenomenol Res* 10,553-562 Je 50.
- ANDERS STERN, Günther.** 3 D Film And Cyclopic Effect. *Phil Phenomenol Res* 15,295-297 D 54.
- ANDERS- STERN, Guenther.** On The Pseudo-Concreteness Of Heidegger's Philosophy. *Phil Phenomenol Res* 8,337-371 Mr 48.
- ANDERS- STERN, Guenther.** The Acoustic Stereoscope. *Phil Phenomenol Res* 10,238-243 D 49.
- ANDERSEN, Wayne V.** A Neglected Theory Of Art History. *J Aes Art Crit* 20,389-404 Sum 62.
- ANDERSON, A R.** Causation In Society. *Rev Metaph* 16,62-67 S 62.

- ANDERSON, A W** and Burnett, Joe R and Klassen, Frank. Discussion Report On *The Education Of American Teachers*. *Educ Theor* 15,333-340 O 65.
- ANDERSON, Alan R** and Moore, Omar K. Some Puzzling Aspects Of Social Interaction. *Rev Metaph* 15,409-433 Mr 62.
- After considering the differences between interactional models (games) and noninteractional models (puzzles), the authors argue that the attempt to apply the descriptive mathematical methods appropriate to the latter is out of place in the social sciences, and that a principal characteristic distinguishing group sociology from individual psychology is the concept of self-consciously formulating and following social rules.
- ANDERSON, Alan Ross (ed)** and Belnap, N D (ed). *Entailment: The Logic Of Relevance And Necessity*. Princeton NJ Princeton Univ Pr 1975.
- ANDERSON, Alan Ross (ed)** and Marcus, Ruth Barcan (ed) and Martin, Richard M (ed). *The Logical Enterprise*. New Haven Yale Univ Pr 1975.
- The paper's range, extending from mathematical logic through ontology, is indicative of both the breadth of Fitch's interests and of his influence on contemporary logical and analytical thought. Part One is on metaphysics and languages. The second part is devoted to combinatorial logic. Part three is on implication and consistency. The final part is devoted to nonstandard logics.
- ANDERSON, Alan Ross** and Belnap Jr, Nuel D. A Simple Treatment Of Truth Functions. *J Sym Log* 24,301-302 D 59.
- ANDERSON, Alan Ross** and Belnap Jr, Nuel D. Enthymemes. *J Phil* 58,713-722 N 61.
- Against the theses that material 'implication' is a kind of implication and that intuitionistic 'implication' is a relation of entailment, the authors argue that both views make hash of the distinction between logically valid arguments and strict enthymemes. The formal system E of entailment, on the other hand, as developed by the authors, does account for the differences among valid arguments, strict enthymemes, and intuitionistic enthymemes.
- ANDERSON, Alan Ross** and Belnap Jr, Nuel D. Modalities In Ackermann's "rigorous Implication". *J Sym Log* 24,107-111 Je 59.
- ANDERSON, Alan Ross** and Belnap Jr, Nuel D. Tautological Entailments. *Phil Stud* 13,9-23 1962.
- ANDERSON, Alan Ross** and Belnap Jr, Nuel D. The Pure Calculus Of Entailment. *J Sym Log* 27,19-52 Mr 62.
- ANDERSON, Alan Ross** and Moore, Omar Khayyam. The Structure Of Personality. *Rev Metaph* 16,212-236 D 62.
- The authors examine four autotelic folk-models, namely, puzzles, games of change, games of strategy, and aesthetic objects, in order to gain insights into the structure of human personality. They conclude that there are at least six functional parts to a fully developed human personality: a "date-tape," which processes information; four systems of perspectives, including those of agent, patient, social reciprocity, and umpire; and a system of emotions. In-coming information is, they maintain, routed through each perspective and checked against the emotional system.
- ANDERSON, Alan Ross.** Church On Ontological Commitment. *J Phil* 56,448-451 My 59.
- ANDERSON, Alan Ross.** Correction To Paper On Modal Logic. *J Sym Log* 20,150 Je 55.
- ANDERSON, Alan Ross.** Does Negation Rest Upon A Mistake? *Phil Stud* 16,4-5 1965.
- ANDERSON, Alan Ross.** Improved Decision Procedures For Lewis's Calculus S4 And Von Wright's Calculus M. *J Sym Log* 19,201-214 S 54.
- ANDERSON, Alan Ross.** Independent Axiom Schemata For S5. *J Sym Log* 21,255-256 S 56.
- ANDERSON, Alan Ross.** Independent Axiom Schemata For Von Wright's M. *J Sym Log* 22,241-244 S 57.
- ANDERSON, Alan Ross.** Mathematics And The "Language Game". *Rev Metaph* 11,446-458 Mr 58.
- ANDERSON, Alan Ross.** On Alternative Formulations Of A Modal System Of Feys-von Wright. *J Comp Syst* 1,211-212 D 54.
- ANDERSON, Alan Ross.** On Professor Martin's Beliefs. *J Phil* 59,600-606 O 62.
- In this comment on R M Martin's paper (*Journal of Philosophy*, Volume 59, 1962): (1) sympathy is expressed with Martin's program, but (2) some questions are raised concerning the specific formal proposals of that program (most importantly, there is some doubt as to how one would go about formulating a semantical completeness property for a formal syntactical logic of belief), and (3) exception is taken to the requirement of extreme extensionalism imposed by Martin. With regard to this requirement, no reason is found for it, and it is argued that a satisfactory analysis requires more subtle and elaborate techniques than those allowed as "clear" by extreme extensionalists.
- ANDERSON, Alan Ross.** On The Interpretation Of A Modal System Of Lukasiewicz. *J Comp Syst* 1,209-210 D 54.
- ANDERSON, Alan Ross.** On The Logic Of "Commitment". *Phil Stud* 10,23-27 1959.
- ANDERSON, Alan Ross.** Reply To Mr Rescher's "Conditional Permission In Deontic Logic". *Phil Stud* 13,6-8 1962.
- ANDERSON, Albert A.** Kant And James On The Self: A Dialogue. *Phil Forum (Boston)* 22,43-58 1964-65.
- ANDERSON, Archibald W.** *Dum Clavum Rectum Teneam*. *Educ Theor* 13,161-175 Jl 63.
- ANDERSON, Archibald W.** Fostering Study In The Theory Of Education: The Development Of New Approaches To Basic Educational Problems. *Educ Theor* 9,16-23 Ja 59.

- ANDERSON, Archibald W.** Milestones Of Educational Progress: Horace Mann, 1796-1859; John Dewey, 1859-1952. *Educ Theor* 10,1-8 Ja 60.
- ANDERSON, Archibald W.** The Task Of Educational Theory. *Educ Theor* 1,9-21 My 51.
- ANDERSON, Archibald W.** The Teaching Profession: An Example Of Diversity In Training And Function. *Educ Theor* 12,1-33 Ja 62.
- ANDERSON, C Arnold.** *Democracy And Excellence In American Secondary Education*, By H S Broudy, B O Smith And J R Burnett. *Stud Phil Educ* 4,6-11 Spr 65.
- ANDERSON, C Arnold.** Human Nature: The Common Concern Of The Humane Disciplines. *Ethics* 64,169-185 Ap 54.
- ANDERSON, Daniel E** and Cleaver, Frank L. Venn-type Diagrams For Arguments Of *n* Terms. *J Sym Log* 30,113-118 Je 65.
- ANDERSON, Daniel E.** Introspection. *S J Phil* 3,115-121 Fall 65.
- ANDERSON, Daniel E.** The Paradox Of Parmenides. *S J Phil* 1,20-29 Fall 63.
- ANDERSON, David D.** A Comparison Of The Poetic Theories Of Emerson And Poe. *Personalist* 41,471-482 Autumn-O 60.
- ANDERSON, David D.** Ernest Hemingway, The Voice Of An Era. *Personalist* 47,234-247 Spr-Apr 66.
- ANDERSON, Eugene N.** German Romanticism As An Ideology Of Cultural Crisis. *J Hist Ideas* 2,301-317 Je 41.
- ANDERSON, Evangeline.** *The Human Body In The Philosophy Of St Thomas Aquinas*. Washington DC 1953.
- ANDERSON, Frederick.** The Relational Theory Of Mind. *J Phil* 39,253-260 My 42.
- ANDERSON, Fulton H.** *Francis Bacon: His Career And His Thought*. Los Angeles Univ Of S Calif Pr 1962.
- This book is a full length study of Bacon, aimed at establishing his systematic originality as a thinker, his adherence to ethical principles as a politician, and his correctness as a philosopher of science. The book is an expansion of three Arensberg Lectures given in 1957. But the summary generalization which is proper style for a public lecture is not equivalent to the reasoning expected in a book; assertion is no substitute for analysis.
- ANDERSON, Fulton Henry.** *The Philosophy Of Francis Bacon*. Chicago Univ Of Chicago Pr 1948.
- ANDERSON, Fulton H.** Platonic Elements In Epistemology. *Proc Cath Phil Ass* 33,21-27 1959.
- ANDERSON, G L.** Charles Gildon's Total Academy. *J Hist Ideas* 16,247-251 Ap 55.
- ANDERSON, J M** and Johnstone, H W and Rosen, S H. *Essays In Philosophy*. University Park Penn State Univ Pr 1962.
- These ten essays are written in a sophisticated style, and range over problems in metaphysics, aesthetics, epistemology, and the philosophy of science. They bear out the authors' claim to be "united by nothing more than a sense of the importance and mission of a philosophy which assumes its total responsibilities" and an interest in the classical traditions of Western philosophy.
- ANDERSON, James F And Others.** Some Basic Propositions Concerning Metaphysical Analogy. *Rev Metaph* 5,465-472 Mr 52.
- ANDERSON, James F.** *Natural Theology: The Metaphysics Of God*. Milwaukee Bruce 1962.
- This is a textbook for that part of metaphysics which deals with the being of God. This work is for the use of students in Catholic colleges. Anderson treats the existence and nature of God in a traditionally Thomistic context. The five ways of demonstrating divine existence are supplemented by a discussion of other approaches, notably those of Jacques Maritain. Various divine attributes are explained in Part Two. Some extracts, in Latin and English, from Thomas Aquinas are included.
- ANDERSON, James F.** *The Bond Of Being: An Essay On Analogy And Existence*. St Louis Herder 1949.
- In his introduction the author cites as the problem of the book: "What sort of likeness is analogy, and what role, if any, does it have in philosophy? What role does it have in existence?" There is no treatise by St Thomas "De analogia," but the concept of analogy is implicit in his writings on similar questions and while he nowhere gave a formal philosophical analysis of the doctrine of analogy there is ample material even so from which the author of this book has been able to draw a philosophical interpretation of his thought in this regard. The author points to analogy as relevant in the solution of difficulties incident to the problem of being. This exploration of the concept of analogy is divided into four parts, analogy of inequality, analogy of proportion or attribution, symbolic analogy or analogy of metaphor, and analogy of proper proportionality.
- ANDERSON, James F.** A Notable Study Of The Aristotelian Metaphysics. *New Scholas* 26,229-239 Ap 52.
- ANDERSON, James F.** A Plea For Understanding. *Mod Sch* 24,170-172 Mr 47.
- ANDERSON, James F.** Analogy In Plato. *Rev Metaph* 4,111-128 S 50.
- ANDERSON, James F** and Phelan, Gerald B. The Metaphysics Of Knowledge. *Proc Cath Phil Ass* 21,106-110 1946.
- ANDERSON, James F.** Creation As A Relation. *New Scholas* 24,263-283 Jl 50.
- ANDERSON, James F.** In Defense Of Étienne Gilson: Concerning A Recent Book About Thomistic Metaphysics. *Thomist* 28,373-380 Jl 64.
- ANDERSON, James F.** Is Scholastic Philosophy Philosophical? *Phil Phenomenol Res* 10,251-259 D 49.
- ANDERSON, James F.** On Demonstration In Thomistic Metaphysics. *New Scholas* 32,476-494 O 58.
- ANDERSON, James Francis.** *The Cause Of Being: The Philosophy Of Creation In St Thomas*. St Louis Herder 1952.
- ANDERSON, James F.** Remarks On Professor Cunningham's "Reply". *Phil Phenomenol Res* 10,262-263 D 49.
- ANDERSON, James F.** Some Disputed Questions On Our Knowledge Of Being. *Rev Metaph* 11,550-568 Je 58.
- ANDERSON, James F.** The Creative Ubiquity Of God. *New Scholas* 25,139-162 Ap 51.
- ANDERSON, James F.** The Notion Of Certitude. *Thomist* 18,522-539 O 55.
- ANDERSON, James F.** Time And The Possibility Of An Eternal World. *Thomist* 15,136-161 Ja 52.
- ANDERSON, James F.** Two Studies In Metaphysics. *Thomist* 3,564-587 O 41.
- ANDERSON, James F.** Was St Thomas A Philosopher? *New Scholas* 38,435-444 O 64.
- ANDERSON, John M.** *The Individual And The New World*. State College PA Bald Eagle Pr 1955.
- The chapters of this book, according to the author are "history interpreted in their terms of a conception of man's nature which is claimed to be a development of some elements in America." Meditations inspired by Emerson, Thoreau, Calhoun, Dewey and especially by Royce, lead him to the formulation of the idea of freedom in terms alleged to be uniquely American. "Man's nature is not attained once and for all, but again and again, hauntingly maintained in the eternal present. The meaning of the unknown, the New World, is to be found in that journey taken into it, a journey which discovers again and again that man's nature is to be reborn."
- ANDERSON, John M.** *The Realm Of Art*. University Park Penn State Univ Pr 1967.
- The main purpose of this book is to give a clear delineation of aesthetic intuition, its relation to the events that support and cushion it, and how it emerges as the culmination of these events. In closely reasoned chapters, the author offers a phenomenology of the creative experience and takes the position that art provides the key to the ultimate place of the human spirit. In unfolding his main thesis, the author displays the interpretive efficacy of his basic concepts through frequent and extensive illustrations from the plastic, visual and literary arts.
- ANDERSON, John M** and Johnstone, Henry W. *Natural Deduction, The Logical Basis Of Axiom Systems*. Belmont CA Wadsworth 1962.
- Based upon Gentzen's methods of natural deduction, this book sets up in Part One, the standard logic through identity and description theory, and in Part Two discusses the metatheory of this system. Chapter 2 presents the propositional rules, with four separate rules for negation to facilitate comparison with the intuitionistic logic; in addition, Chapter 3 introduces the method of truth tables and normal forms, and Chapter 4 takes a brief glance at multivalued, intuitionistic, and modal logics. Chapter 5 and 6 are devoted to the monadic and general predicate logics. Part Two begins with a consideration of axiom systems generally, then discusses the consistency and completeness of each of the logics, ending with the Lowenheim-Skolem theorem. The final two chapters present intuitive set theory and some of the divergent approaches to the paradoxes engendered.
- ANDERSON, John M.** Gotshalk's Relational Theory Of Value. *Ethics* 61,62-63 O 50.
- ANDERSON, John M.** On Heidegger's *Gelassenheit*: A Study In The Nature Of Thought. *J Exist* 5,339-352 Sum 65.
- ANDERSON, John M.** Realism And The Ethical Paradoxes. *J Phil* 37,571-579 O 40.
- ANDERSON, Paul R.** *Platonism In The Midwest*. Philadelphia Temple Univ 1963.
- This book discusses a movement in philosophy during the 1870's, 1880's, and 1890's. The author centers on the thought and character of Hiram K Jones and Thomas M Johnson. Jones, a doctor in Jacksonville, Illinois, was the prime mover in the establishment of Plato Clubs in the region, and the founder of the American Akademie. The author examines Jones' published and manuscript writings and esteems Jones "... America's outstanding Platonic philosopher, teacher, and protagonist of his day...." He devotes his final chapter to an assessment of the causes for the decline of the movement.
- ANDERSON, Robert Fendel.** *Hume's First Principles*. Lincoln 1966.
- This book is an attempt to show that Hume has provided a system of metaphysics. In the course of his exposition, the author points to apparent ambiguities and inconsistencies in Hume's treatment of certain basic concepts of his philosophy, e.g., the concepts of perception, knowledge, and mind. An explanation of these inconsistencies is found at a "deeper level" in Hume's system, a level which the author approaches through an analysis of Hume's doctrine of matter.
- ANDERSON, Robert Fendel.** Locke On The Knowledge Of Material Things. *J Hist Phil* 3,205-216 O 65.
- ANDERSON, Robert S.** This Thing Could Go That Way. *Phil East West* 16,49-58 Ja-Apr 66.
- ANDERSON, Wallace E.** Immaterialism In Jonathan Edwards' Early Philosophical Notes. *J Hist Ideas* 25,181-200 Ap-Je 64.
- ANDERSON, Warren D.** *Ethos And Education In Greek Music*. Cambridge Harvard Univ Pr 1966.
- The author has attempted an exhaustive study of the place of music in the diverse facets of the cultural life of the Greeks during the classical period. Although aware of the difficulties that beset studies of this type on account of the loss of specimens of text and notation, the author centers his research on the significance and place of music among the determinants of the Greek ethos. Reference is made to performing, types of music, voice techniques, instruments and their development, rhythm, modality, harmony as well as the related arts in which music is employed. The belief that modes can qualify man's nature ethically is explored, but the main effort of this volume is to set forth the ethical doctrines stated or implied in the poetry and philosophy of the Hellenic period. How music was understood to have the double power of expressing and affecting the conduct of man, and its assessment as part of

- the Greek paideia, are gleaned from the works of Pindar, Aristophanes, Plato and Aristotle.
- ANDERSON, William Scovil.** *Anger In Juvenal And Seneca.* Berkeley Univ Of Calif Pr 1964.
- ANDERSON, William.** *Man's Quest For Political Knowledge: The Study And Teaching Of Politics In Ancient Times.* Minneapolis 1964.
- This is a history of the study of politics in the West, concentrating upon "the more important men that studied one or another aspect of politics" and attempting to show how the subject developed. Beginning with three chapters on Mesopotamia, Egypt and the Israelites, the book goes on to a discussion of Greek, Hellenistic and Roman political studies, terminating in the period around 600 AD. The author disclaims the intention to write "a complete history of political science," although he aims to show how the conception of such a science arose. A second volume is planned to continue the account to the present.
- ANDRADE, Edward Neville Da Costa.** *Sir Isaac Newton.* Garden City NY Doubleday 1954.
- ANDREWS, Donald Hatch.** *Integral Order In Nature.* *Main Currents* 14,75-82 Mr 58.
- ANDREWS, Donald Hatch.** *The Harmonic Dimensions Of Nature.* *Main Currents* 11,111-115 My 55.
- ANDREWS, Donald Hatch.** *The New Dimensions Of Man.* *Main Currents* 15,99-105 My 59.
- ANGELELLI, Ignacio.** *Studies On Gottlob Frege And Traditional Philosophy.* NY Humanities Pr 1968.
- ANGELELLI, Ignacio.** Leibniz's Misunderstanding Of Nisolius' Notion Of "multitudo". *Notre Dame J Form Log* 6,319-322 1965.
- ANGELL, R B.** A Propositional Logic With Subjunctive Conditionals. *J Sym Log* 27,327-343 S 62.
- ANGELL, R B.** The Sentential Calculus Using Rule Of Inference R_0 . *J Sym Log* 25,143 Je 60.
- ANGELL, Robert Cooley.** *Free Society And Moral Crisis.* Ann Arbor 1958.
- This book digests and analyzes what social science says about the processes and problems of moral order. "The... cornerstone of the structure [is] that a society has a set of common values influential in shaping its way of life." These values tend to be objectified in the moral web—in moral norms, institutions, and law. Societies strive to attain steady states. "Under modern conditions the transmission of the common values and moral norms of [a] society is not automatic." The study examines the conditions tending toward change, and the maintaining or regaining of a steady state, a state which in modern technological societies, at least, is not static. Relations of law to moral and societal problems, the rise and reorientation of deviant groups, "changes in conditions and the moral order," "the transmission of values and norms," "the maintenance of institutions," and "incompatibility in the moral order" are discussed. The goal of the study is to suggest how "a dynamic and democratic society [can] maintain a high level of moral integration in this twentieth century."
- ANNAN, Noel Gilroy.** *Leslie Stephen; His Thought And Character In Relation To His Time.* Cambridge Harvard Univ Pr 1952.
- ANNICE, M.** Considerations For A Philosophy Of Action. *Thomist* 20,311-329 Jl 57.
- ANNICE, M.** Historical Sketch Of The Theory Of Participation. *New Scholas* 26,49-79 Ja 52.
- ANNICE, M.** Logic And Mystery In The *Quarta Via* Of St Thomas. *Thomist* 19,22-58 Ja 56.
- ANNICE, M.** The Place Of Generic Concepts In Learning. *Proc Cath Phil Ass* 27,85-94 1953.
- ANONYMOUS.** *Meaning And Interpretation: Lectures Delivered Before The Philosophical Union Of The Univ Of California, 1948-1949.* Berkeley Univ Of Calif Pr 1950.
- ANONYMOUS.** *Science, Language And Human Rights.* Philadelphia Univ Of Penn Pr 1952.
- ANSBACHER, Heinz L.** Love And Violence In The View Of Adler. *Humanitas* 2,109-128 Fall 66.
- ANSCHUTZ, R P.** *The Philosophy Of J S Mill.* NY Oxford Univ Pr 1953.
- ANSCOMBE, G E M** and Geach, P T. *Three Philosophers: Aristotle, Aquinas, Frege.* Ithaca NY Cornell Univ Pr 1961.
- ANSCOMBE, G E M.** Before And After. *Phil Rev* 73,3-24 Ja 64.
- Anscombe sketches the logical properties of the temporal relations before and after. These are not converse relations: "before" is transitive and asymmetrical, and "after" is neither. She discusses events as the terms of the relations before and after, events referred to by nouns and by clauses, and the logic of before and after with instantaneous events.
- ANSCOMBE, G E M.** The New Theory Of Forms. *Monist* 50,403-420 Jl 66.
- In the relatively naive early theory of Forms, Plato uses unreflectively such words as "one," "being," "whole," "same," "other"; when he came to reflect on these words and to treat them as signifying Forms, he encountered many difficulties—especially in view of his principle of "self-predication," that the Form (being) is itself. An attempt is here made to delineate the "new" theory involved in the *Sophist* and *Parmenides*, in two main aspects: participation of one Form in another, and negation and incompatibility. A constructable model for these relations of Forms is described.
- ANSCOMBE, G E M.** The Two Kinds Of Error In Action. *J Phil* 60,393-400 Jl 63.
- The paper raises a difficulty embedded in the rationale of exoneration in those cases in which the grounds for exoneration are ignorance of law or moral principle, in contrast to ignorance of fact. It concludes that the two rationales are indeed the same but that the first is more complicated because of: (1) the fact that anything that proves that under such and such a description what took place was not the subject's

- voluntary action will affect what can be imputed to him, and (2) the fact that imputability of some actions, like murder, are built into the meanings of their names.
- ANSHEN, Ruth Nanda (ed).** *Freedom: Its Meaning.* NY Harcourt Brace 1940.
- R N Anshen, who has "planned and edited" this book presents her own conception of the meaning and the task of freedom in a short introduction as well as in the headlines of the five parts into which the book is divided: freedom invades history, freedom for the mind, freedom in body politic, the cultural pattern of freedom, and the essence of freedom.
- ANSHEN, Ruth Nanda (ed).** *Moral Principles Of Action: Man's Ethical Imperative.* NY Harper 1952.
- ANSHEN, Ruth Nanda.** *Language: An Inquiry Into Its Meaning And Function.* NY Harper 1957.
- ANSHEN, Ruth Nanda.** The Conduct Of Life. *Rev Metaph* 6,115-122 S 52.
- ANSHEN, Ruth N.** Jacques Maritain: Est, Est, Non, Non. *Thomist* 5,79-84 Ja 43.
- ANTHONY, Albert S.** Observations On Verbal And Discovery Learning In The Educational Context. *Educ Theor* 14,83-89 Ap 64.
- ANTHONY, H Sylvia.** *Mercurius Politicus Under Milton.* *J Hist Ideas* 27,593-609 O-D 66.
- The question reopened here is whether Milton contributed to the Commonwealth-Protectorate journal "Mercurius Politicus." The views of earlier scholars are reviewed, and the author evaluates the significance of the role of Marchamont Nedham at the journal. Various articles from the journal are surveyed with an eye for possible Miltonian perspective. The author concludes that Milton may well have influenced Nedham's work on the journal, though the evidence is not completely firm.
- ANTOLIN, Viktor.** On The Ethics Of Communism. *Phil Today* 1,106-108 Je 57.
- ANTON, John P (ed)** and Plochmann, George K (ed). *Science, Philosophy And Our Educational Tasks.* Buffalo 1966.
- The relation between the teaching of science and philosophy is discussed. The main theme connecting these essays, given as symposium papers on the "Teaching of Philosophy," is an effort to view science and philosophy both as methods and outcomes of the employment of reason. The papers explore different aspects of the relationship between the organization and presentation of philosophy in American higher education in the light of the central role of science and the changes it has effected on the conception of the substance of philosophy.
- ANTON, John P (ed)** and Walton, Craig (ed). *Philosophy And The Civilizing Arts: Essays Presented To Herbert W Schneider.* Athens Ohio Univ Pr 1974.
- Following the editorial preface and a brief autobiographical sketch of Schneider, the third section offers four essays in ancient philosophy. There follows a section of studies in social theory. The closing section of essays are by Professor Schneider.
- ANTON, John P.** *Aristotle's Theory Of Contrariety.* NY Humanities Pr 1957.
- This is an analysis of the various contexts in which the idea of "contraries" is used by Aristotle. The author examines in detail the relation of the contraries (especially "form-privation") to metaphysics; then to physics (the doctrine of elements), to logic and dialectics, to the theory of categories, to psychology, ethics, etc. He pays particular attention to the processes which Aristotle distinguishes and to the correlation between unity and contrariety in the context of the sciences of processes. The work is fully annotated and supplied with a bibliography.
- ANTON, John Peter (ed)** and Kustas, G L (ed). *Essays In Ancient Greek Philosophy.* Albany NY SUNY Pr 1971.
- ANTON, John Peter.** *Naturalism And Historical Understanding.* Albany NY 1967.
- ANTON, John P.** John Dewey And Ancient Philosophies. *Phil Phenomenol Res* 25,477-499 Je 65.
- Three aspects of Dewey's relationship to Greek philosophy are discussed: the polemical, which refers to his earlier rejection of the classical tradition as being incurably dualistic; the historico-critical, which focuses on his cultural relativism as the context for his more judicious assessment of philosophical movements; and the cumulative, which examines certain central features Dewey shared with Plato and Aristotle and extended significantly. Dewey's development in approaching the Greeks is examined and his oversimplifications and assumptions exposed. Dewey acknowledged a deep affinity to Plato while for Aristotle he showed marked reprobation. The main reason for Dewey's limited insights into Greek philosophy must be primarily attributed to his failure to extend to his historical accounts the same contextual analysis he considered central to his pragmatic methodology.
- ANTON, John P.** Plotinus' Refutation Of Beauty As Symmetry. *J Aes Art Crit* 23,233-238 Wint 64.
- ANTONELLI, Maria Teresa.** The Motif Of Modern Thought. *Phil Today* 1,238-245 Wint 57.
- APOSTEL, Leo.** Logic And Ontology. *Phil Today* 5,40-58 Spr 61.
- APOSTLE, H G.** Methodological Superiority Of Aristotle Over Euclid. *Phil Sci* 25,131-134 Ap 58.
- The article shows that Aristotle's method of presenting mathematics is superior to that which Euclid uses for his *Elements*. Aristotle proceeds from the more to the less abstract, and his scientific order in mathematics is: quantities in general, cardinal numbers, magnitudes in general, and the specific magnitudes in the order of their priority. His procedure has its modern counterpart in algebra, where the order of topics tends to be: groups, abelian groups, rings, integral domains, and fields. Euclid has no definite method; he starts with plane geometry, has no chapter on universal mathematics, sometimes duplicates material, and presents his principles inadequately.
- APOSTLE, Hippocrates George.** *Aristotle's Philosophy Of Mathematics.* Chicago Univ Of Chicago Pr 1952.
- Whether Aristotle wrote a work on mathematics as he did on physics is not known,

and sources differ. This book attempts to present the main features of Aristotle's philosophy of mathematics. Methodologically, the presentation is based on Aristotle's *Posterior Analytics*, which discusses the nature of scientific knowledge and procedure. Concerning Aristotle's views on mathematics in particular, they are presented with the support of numerous references to his extant works. His criticism of his predecessors is added at the end.

APOSTLE, Hippocrates G. The Relation Of Philosophy To The Teaching Of Mathematics. *Buffalo Studies* 2,49-56 JI 66.

This article is a discussion of the relation of philosophy to the teaching of mathematics rests partly on the definition of teaching. The definition includes as elements the teacher, the student, the subject, and the purpose. Thus the philosophy of teaching mathematics must include a discussion of these elements in themselves and in their relation to each other. The article attempts to do this.

APOSTOL, Robert Z (ed). *Human Values In A Secular World*. NY Humanities Pr 1970.

APPEL, Gerson. *A Philosophy Of Mizvot: The Religious-Ethical Concepts Of Judaism, Their Roots In Biblical Law, And The Oral Tradition*. NY Ktav 1975.

The culling out of the commandments from other matter in the Biblical books, the numbering and grouping of them, and the interpretation of them have occupied the attention of many rabbis and Jewish philosophers over the centuries. The present book attempts to round out this process from the standpoint of our own times. Summarizing near the end of the book, Professor Appel, writes that "a philosophy of mizvot can have profound significance in the contemporary age for the Jew who, in common with modern man, seeks a philosophy to live by as he strives to meet the challenge of life, indeed at times to preserve his essential humanity in a confused and threatening world."

APPEL, K I. Horn Sentences In Identity Theory. *J Sym Log* 24,306-310 D 59.

APPLEBAUM, Wilbur. Boyle And Hobbes: A Reconsideration. *J Hist Ideas* 25,117-119 Ja-Mr 64.

APPLEBY, Paul H. Managing Complexity. *Ethics* 64,79-99 Ja 54.

APPLEYARD, Joseph A. *Coleridge's Philosophy Of Literature: The Development Of A Concept Of Poetry, 1791-1819*. Cambridge MA Harvard Univ Pr 1965.

APTKEKER, Herbert. *History And Reality*. NY Cameron 1955.

AQUILA, Richard E. *Intentionality: A Study Of Mental Acts*. University Park Penn State Univ Pr 1976.

This is a critical and analytical survey of major modern attempts to deal with the phenomenon of mental directedness to objects, concentrating particularly on the cases of perception and thought. Extensive consideration is given to Descartes, Brentano, Meinong, Husserl, Frege, Russell, Bergmann, Chisholm, and Sellars. "Act-content" approaches are contrasted with object-oriented approaches. It is argued that the most plausible of the former approaches, utilizing an analogy between contents of acts and semantically significant items which constitute overt language, cannot be elaborated apart from major concessions to the object-oriented approach. An adequate account of intentionality requires elements of both approaches.

AQUINAS, Mary. Anna Karenina: The Destructive Power Of The Passion Of Love. *Humanitas* 2,129-148 Fall 66.

ÅQVIST, Lennart. A Note On Commitment. *Phil Stud* 14,22-24 1963.

ÅQVIST, Lennart. A Solution To Moore's Paradox. *Phil Stud* 15,1-4 1964.

ÅQVIST, Lennart. Notes To A Recent Discussion On Descriptions. *Phil Stud* 10,28-30 1959.

ÅQVIST, Lennart. Results Concerning Same Modal Systems That Contain S2. *J Sym Log* 29,79-87 Je 64.

ÅQVIST, Lennart. Semantic Concepts Of Expression. *Phil Phenomenol Res* 23,89-100 S 62.

ARASTEH, A. Islamic Contributions To Educational Methods. *Educ Theor* 7,28-37 Ja 57.

ARBESMANN, Rudolph. The *Malleus* Metaphor In Medieval Characterization. *Traditio* 3,389-391 1945.

ARBESMANN, Rudolph. The Concept Of *Christus Medicus* In St Augustine. *Traditio* 10,1-28 1954.

ARBUCKLE, Gilbert B. Does Acquired Moral Virtue Entail Facility? *Stud Phil Hist Phil* 4,51-68 1967.

ARBUCKLE, Gilbert B. St Thomas Aquinas And The Doctrine Of Essence. *Stud Phil Hist Phil* 2,104-136 1963.

ARCHAMBAULT, Reginald D. Teaching And Explanation. *Proc Phil Educ* 21,19-24 Ap 65.

ARCHIBALD, Herbert C. Criminal Responsibility And Mental Illness. *Humanist* 20,338-345 N-D 60.

ARCHIE, Gustave E and Archie, Lee C. A Broadly Controlled Pluralistic Democracy: A Viable Solution To Man's Predicament. *Phil Res Anal* 6,7-9 Wint 76.

Social and political theorists have focused on "horizontal research" which can be defined as "an examination of one level of phenomena." In contrast, a promising approach to the question of alternative social orders is the method of "vertical research" which can be defined as "an understanding of the levels of natural phenomena together with an understanding of synthetic evolution." Methodological principles of the vertical approach provide a foundation for a broadly controlled pluralistic democracy.

ARCHIE, Gustave E and Archie, Lee C. Evolutionary Levels Of Phenomena As A Guiding Hypothesis For Research And Man's Future. *Phil Res Anal* 6,5-8 Sum 76. The various methodologies and inquiries of the existing social and physical sciences may be unified in accordance with a recognition of the theory of evolution and the theory of natural levels of phenomena. The theory of levels correlates not only the

diverse sciences but also from a convenient framework in which to order natural phenomena. The application of these theories in order to provide the ground for the unity of science indicates several general approaches which might prove useful for social science, political planning, and the future of man.

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ARCINIEGAS, German and others. *Freedom And Culture*. NY Columbia Univ Pr 1951.

The opening essay by German Arciniegas, "Culture, A Human Right," is a general survey of the effect of curtailed freedom on human development. The five remaining essays by Lyman Bryson, Jean Piaget, Maurice Bedel, Rex Warner, and Bart Bok deal with freedom of education, freedom of information, the rights of the creative artist, freedom in literary and artistic creation, and freedom of science.

ARDAO, Arturo. Assimilation And Transformation Of Positivism In Latin America, (translation). *J Hist Ideas* 24,515-522 O-D 63.

ARDLEY, G W. Prolegomenon To Any Natural Science Which Can Be Called Philosophical. *Mod Sch* 32,101-113 Ja 55.

ARDLEY, Gavin. The Nature Of Perception. *Phil Today* 3,79-86 Sum 59.

ARDLEY, Gavin. The Physics Of Local Motion. *Thomist* 17,145-184 Ap 54.

ARENDR, Hannah. *Between Past And Future: Six Exercises In Political Thought*. NY Viking Pr 1961.

This volume consists of six essays. The author addresses herself to crucial issues in social and political philosophy, but nonetheless dilates on fine points in Greek and Roman thought. The first essay explores the modern break with tradition. The second essay examines the modern concept of history which has replaced traditional metaphysics. The third and fourth essays discuss respectively the concepts of authority and freedom. The two final essays are applications of the kind of thinking displayed in the earlier essays to the immediate practical problems of education and culture in mass societies.

ARENDR, Hannah. *On Violence*. NY 1970.

A theory of the origin, nature, and justification of violence is here propounded and defended. The origin of violence, the author suggests, is to be found in a failure of either power (the ability to act in concert) or authority (the ability to elicit obedience). The essence or nature of violence, according to her view, consists in its use as an instrument; that is, violence is only a means, since no one desires or promotes violence for its own sake.

ARENDR, Hannah. *The Human Condition*. Chicago Univ Of Chicago Pr 1958.

"What we are doing" is... the central theme of this book." The theme is advanced by examination of "the most elementary articulations of the human condition"—labor, work and action, in light of their original hierarchical order from labor to work to action in classic antiquity and their rearrangement in the modern age. Labor is man's activity to meet the needs and wants of life, work his activity of fabricating objects that endure in a public world, and action his political activity to disclose himself in words and deeds. The first reversal in the hierarchy occurred when Greek philosophy downgraded action for contemplation, then construed action in terms of work. At first work enhanced the erection of a public world of enduring artifacts, but with the shift of attention from the objects to the process of production and their value for life, work gave way to labor. Finally, this ultimate reversal of the hierarchy, the victory of *animal laborans* over *animal faber* and *via activa*, appears on the verge of its last stage.

ARENDR, Hannah. *The Origins Of Totalitarianism*. NY Harcourt Brace 1951.

In this volume the author examines the backgrounds from which totalitarianism grows. She deals primarily with Hitler's Germany and attempts to summarize, in a vast generalization, the experience of that totalitarian system. The three major divisions of the book deal with anti-Semitism, Imperialism, and Totalitarianism. While the first two of these divisions were more intimately associated with the Nazi movement than with other historical or even contemporary examples of totalitarianism, the reader will be nonetheless challenged with the thought-provoking assertions made here.

ARMENTROUT, W D. Individuality And Commonality. *Educ Theor* 1,186-189 N 51.

ARMITAGE, Angus. *Sun, Stand Thou Still: The Life And Work Of Copernicus, The Astronomer*. NY Schuman 1947.

ARMOGIDA, Harry. Make Your Teaching Count. *Educ Theor* 13,214-215 JI 63.

ARMOUR, Leslie. The Duty To Seek Agreement. *J Phil* 56,985-991 D 59.

ARMOUR, Leslie. The Ontological Argument And The Concepts Of Completeness And Selection. *Rev Metaph* 14,280-291 D 60.

The author argues that the term "perfect," as employed in the ontological argument, merely means "complete," and that the proposition, "the complete being exists," means either that "everything that is, is" or "all that could exist, does exist." In the

first sense, the proposition is trivially redundant; but the second meaning implies a static and literally unthinkable world. Examining the implications of this argument, the author maintains that any world which is, in actuality, represents a "selection" from a wider set of logical possibilities. He formulates and analyzes four hypotheses which might account for this selection.

ARMSTRONG, A H and Markus, R A. *Christian Faith And Greek Philosophy*. NY Sheed & Ward 1964.

ARMSTRONG, A Hilary. *St Augustine And Christian Platonism*. Villanova PA Villanova Univ Pr 1967.

ARMSTRONG, A Hilary. Reason And Faith In The First Millenium AD. *Proc Cath Phil Ass* 40,104-109 1966.

ARMSTRONG, A H. Was Plotinus A Magician? *Phronesis* 2,73-79 N 55.

ARMSTRONG, A Mac C. Usage And Duty. *Amer Phil Quart* 2,74-80 Ja 65.

Moral usage varies, being established and abandoned in the light not of anything ready-made but of an ideal of human living and dying, the ultimate standard. Yet by being the conscious practice of members of a community acting as such, it constitutes a subordinate standard for anyone with pretensions to belong to that community, and therefore weighs upon him as duty if disinclined so to act. Attempts made, since the variety of usage was noticed, to substitute a morality of insight (natural right) for a morality grounded directly or indirectly on usage either fall back on usage (Plato and Aristotle) or substitute immorality (the sophistic ideal of self-aggrandizement, Diogene's cynicism, and the callousness of the unemotional Stoic sage). The subsidiary Stoic concept of the befitting action is plausible in that we do treat some duties as self-evident, but these prove to consist of the observance of certain inveterate usages.

ARMSTRONG, A Mac C. Philosophy And Common Sense. *Phil Phenomenal Res* 22,354-359 Mr 62.

ARMSTRONG, A Mac C. Philosophy And Its History. *Phil Phenomenal Res* 19,447-465 Je 59.

ARMSTRONG, A Mac C. Reply To Professor Robinson's "Mr Armstrong On Philosophy And Common Sense". *Phil Phenomenal Res* 23,437-438 Mr 63.

ARMSTRONG, A Mac. Ethics As The Study Of Ideals. *Phil Phenomenal Res* 16,37-44 S 55.

ARMSTRONG, Arthur. *An Introduction To Ancient Philosophy*. Westminster MD Newman Pr 1949.

The present work has come out of a series of lectures given by the author. "They were given as the first part of a complete course on the history of philosophy which was designed as an accompaniment and supplement to the principal course, a systematic exposition of scholastic philosophy," states the author in his introductory remarks. Chronologically the book begins with Thales and closes with St Augustine.

ARMSTRONG, D M (ed) and Martin, Charles Burton (ed). *Locke And Berkeley: A Collection Of Critical Essays*. Garden City NY Anchor 1968.

ARMSTRONG, D M. *A Materialist Theory Of The Mind*. NY Humanities Pr 1968.

The book defends the identity theory propounded by Smart according to which mental states are nothing but physical states of the brain, this being however understood as a contingent and not a necessary proposition. In support of the possibility of this theory an attempt is made to show that an account can be given of mental states, events and processes solely in terms ultimately of their causal relations to bodily behaviour or outer events affecting the body, thus suggesting that in their own nature also they are just physiological. Much of this account will be of interest even to philosophers who reject the identity theory as impossible, e.g., the discussion of will and the causal theory of inference.

ARMSTRONG, D M. *Perception And The Physical World*. NY Humanities Pr 1961.

ARMSTRONG, D M. Is Introspective Knowledge Incurrigible? *Phil Rev* 72,417-432 O 63.

Armstrong argues that our knowledge of our own mental states is not incorrigible. There is a distinction between the apprehension of a mental state and that mental state itself, and there is always room for error in judging what one's mental states are. Once we see that we can be wrong about our own mental states, moreover, we can see that when we are wrong someone else (a brain scientist, e.g.) might be right. And so we have to discard the belief that we have logically privileged access to our own mental states. Lastly, Armstrong argues that the objects of introspective awareness can exist when we are not aware of them.

ARMSTRONG, David M. Berkeley's New Theory Of Vision. *J Hist Ideas* 17,127-129 Ja 56.

ARMSTRONG, Robert L. *Metaphysics And British Empiricism*. Lincoln 1970.

The primary purpose of this study is to determine the role of metaphysics in the development of British empiricism. Secondly, an effort is made to exhibit continuity of thought as metaphysical interest shifts from ontological issues to epistemological ones. Bacon, Hobbes, Henry More, Ralph Cudworth, Locke, Berkeley, Hume and several minor thinkers are dealt with and various conceptions of metaphysics are explicated and related to the main issues of British empiricism. The doctrine of innate ideas, Locke's "doctrine of signs" and Berkeley's metaphysics are discussed in depth.

ARMSTRONG, Robert L. John Locke's "Doctrine Of Signs": A New Metaphysics. *J Hist Ideas* 26,369-382 Jl-S 65.

The purpose of this paper is to explicate John Locke's conception of metaphysics and determine whether it differs significantly from those of his predecessors or contemporaries. He proposes a "Doctrine of Signs" based on a theory of the relation between *thing*, *idea* and *word*. This relation is *signification* which combines a recognition of the causal relation with the absence of qualitative similarity. Locke intended the doctrine of signs to be a kind of logic which would replace traditional metaphysics.

ARMYTAGE, W H G. Alcott House: An Anglo-American Educational Experiment. *Educ Theor* 8,129-142 Jl 58.

ARMYTAGE, W H G. American Influence On English Education: 1824-1870. *Educ Theor* 7,172-179 Jl 57.

ARMYTAGE, W H G. The Conflict Of Ideas In English Universities—1850-1867. *Educ Theor* 3,327-343 O 53.

ARNDT, Christian Ottomar (ed) and Everett, Samuel (ed). *Education For A World Society: Promising Practices Today*. NY Harper 1951.

ARNER, Douglas. On Knowing. *Phil Rev* 68,84-92 Ja 59.

ARNETT, Willard E. *Religion And Judgment: An Essay On The Method And Meaning Of Religion*. NY 1966.

A study intended to lead to the removal of the deficiencies which make narrowly conceived sociological and psychological approaches to religion unacceptable to philosophical inquiry into religion, and to expose the errors of sectarian approaches to religion. This book is written from a point of view which sees religion as "an irreducible factor of existence or as a form of man's openness to an existence which may be judged religiously," and as "essentially one, though it appears in many varieties." By taking religion as one of the basic ways in which man exists and judges, the author is able to proceed with an investigation of the relationships he believes obtain experientially between this and the other dimensions of human existence, i.e., morality, art, and the pursuit of truth in the sciences. A key concept in the author's position is the theory of judgment based on the thesis that there is a great diversity of modes of judgment, each appropriate to a distinctive aspect of human existence and therefore irreducible to any other mode.

ARNETT, Willard E. Poetry And Science. *J Aes Art Crit* 14,445-452 Je 56.

ARNETT, Willard E. Reflections On Justus Buchler's Theory Of Meaning. *J Phil* 56,220-232 F 59.

ARNETT, Willard E. Santayana And The Fine Arts. *J Aes Art Crit* 16,84-95 S 57.

ARNETT, Willard E. Santayana And The Poetic Function Of Religion. *J Phil* 53,773-786 N 56.

ARNHEIM, Rudolf. *Entropy And Art: An Essay On Disorder And Order*. Berkeley Univ Of Calif Pr 1971.

The author approaches order and disorder as they exist in the arts through a comparison of the arts and physical systems. The focus of the discussion is the concept of entropy which is adopted from physics and is applied to a work of art: a work of art represents, according to the author, "a state of final equilibrium of accomplished order and maximum relative entropy." However, even though order is a universal principle operative in the organic and inorganic realms and in man's productions, it is secondary to the principle of structure which establishes "what a thing is about."

ARNHEIM, Rudolf. A Review Of Proportion. *J Aes Art Crit* 14,44-57 S 55.

ARNHEIM, Rudolf. Accident And The Necessity Of Art. *J Aes Art Crit* 16,18-31 S 57.

ARNHEIM, Rudolf. Agenda For The Psychology Of Art. *J Aes Art Crit* 10,310-314 Je 52.

ARNHEIM, Rudolf. Artistic Symbols—Freudian And Otherwise. *J Aes Art Crit* 12,93-97 S 53.

ARNHEIM, Rudolf. From Function To Expression. *J Aes Art Crit* 23,29-42 Fall 64.

ARNHEIM, Rudolf. Gestalt And Art. *J Aes Art Crit* 2,71-75 Fall 43.

ARNHEIM, Rudolf. Information Theory: An Introductory Note. *J Aes Art Crit* 17,501-503 Je 59.

ARNHEIM, Rudolf. Melancholy Unshaped. *J Aes Art Crit* 21,291-298 Spr 63.

ARNHEIM, Rudolf. Perceptual Analysis Of A Cosmological Symbol. *J Aes Art Crit* 19,389-400 Sum 61.

ARNHEIM, Rudolf. Picasso's *Night Fishing At Antibes*. *J Aes Art Crit* 22,165-167 Wint 63.

ARNHEIM, Rudolf. The Holes Of Henry Moore: On The Function Of Space In Sculpture. *J Aes Art Crit* 7,29-37 S 48.

ARNHEIM, Rudolf. The Priority Of Expression. *J Aes Art Crit* 8,106-109 D 49.

ARNHEIM, Rudolf. The Robin And The Saint: On The Twofold Nature Of The Artistic Image. *J Aes Art Crit* 18,68-79 S 59.

ARNOLD, Edwin. *The Light Of Asia: Being The Life And Teaching Of Gautama, Prince Of India And Founder Of Buddhism, As Told By An Indian Buddhist*. Mt Vernon NY Peter Pauper Pr 1946.

ARNOLD, Magda B. The Internal Senses—Functions Or Powers (Part II)? *Thomist* 26,15-34 Ja 63.

ARNOLD, Paul. From The Dream In Aeschylus To The Surrealist Theater. *J Aes Art Crit* 7,349-354 Je 49.

ARNOU, Rene. Existentialism In France Today. *Mod Sch* 24,193-207 My 47.

ARNOULT, Malcolm D. *Fundamentals Of Scientific Method In Psychology*. Dubuque IA Brown 1972.

ARNSTEIN, Walter L. The Bradlaugh Case: A Reappraisal. *J Hist Ideas* 18,254-269 Ap 57.

ARNSTINE, Donald G. *The Creative Arts In American Education*, By Thomas Munro And Herbert Read. *Stud Phil Educ* 2,6-11 Wint 61-62.

ARNSTINE, Donald G. A Response To Maxine Greene's "Imaginary Gardens With Real Toads In Them". *Proc Phil Educ* 19,185-188 Ap 63.

ARNSTINE, Donald G. Aesthetic Experience In Education. *Proc Phil Educ* 14,74-81 Mr-Apr 58.

ARNSTINE, Donald G. Assumed Goals For Problem-Solving And Education: Chinks In The Defense Of Verbal Learning. *Educ Theor* 12,226-229 O 62.

ARNSTINE, Donald Glueck. *Philosophy Of Education: Learning And Schooling.* NY Harper & Row 1967.

The purposes of this book are, first, to examine the methods and practices of schooling and the psychological theories on which they are based; and second, to offer a consistent set of proposals for the improvement of school practices based on a philosophically grounded and empirically testable theory of learning. Current, influential theories of learning are critically reviewed, and an alternative conception of learning is presented in which key similarities are found among the processes involved in reacting to art, in developing curiosity, and in solving problems. The bearing of these processes, and of the values implicit in fostering them, are related to methods of teaching.

ARNSTINE, Donald G. Some Problems In Teaching Values. *Educ Theor* 11,158-167 JI 61.

ARNSTINE, Donald. Curiosity. *Proc Phil Educ* 21,132-139 Ap 65.

ARNSTINE, Donald. Mid-Century Art: Its Scientific Analysis And Its Role In Education. *Educ Theor* 16,179-188 Ap 66.

ARNSTINE, Donald. Remarks On Villemain's "Methodological Inquiry Into Aesthetic Subject Matter". *Proc Phil Educ* 17,171-172 Mr 61.

ARNSTINE, Donald. The Cartography Of Education: R S Peters' *Ethics And Education.* *Educ Theor* 18,184-194 Spr 68.

ARNSTINE, Donald. The Concepts Of Art And Teaching Art. *J Aes Educ* 1,95-108 Fall, 66.

ARON, Raymond. *Marxism And The Existentialists.* NY Harper & Row 1970.

ARON, Raymond. *Progress And Disillusion.* NY Praeger 1968.

Aron analyzes the nature of an emerging global technical world, its implications for a social order defined as "interpersonal relations of a determinate nature" and the "organization of multiple systems." Part II, "The Contradictions of Socialization," is an examination of industrial society. Aron is given neither to moralistic exhortation nor to neo-Luddism.

ARON, Raymond. Thucydide Et Le Récit Des Événements. *Hist Theor* 1,103-128 1961.

ARROW, Kenneth J. *Social Choice And Individual Values.* NY Wiley 1951.

ARROYAVE, Julio César. Introducción A La Filosofía De Las Ciencias. *Phil Phenomenol Res* 9,389-399 Mr 49.

ARSENIO TORRES, José. The Ideological Component Of Indian Development. *Ethics* 72,79-105 Ja 62.

ARTHADEVA. Naive Realism And The Problem Of Color-Seeing In Dim Light. *Phil Phenomenol Res* 21,467-478 Je 61.

ARTHOS, John. Lawrence Durrell's Gnosticism. *Personalist* 43,360-373 Sum-JI 62.

ARTZ, Frederick B. *Renaissance Humanism 1300-1500.* Kent OH Kent State Univ Pr 1966.

The treatment of Renaissance humanism is extended to both the Italian and Transalpine schools. A chapter is given to a discussion of the medieval background before proceeding with the developments of humanism in Italy. The two chapters on the Transalpine Renaissance cover Germany, the low countries (in the sequence and reciprocity of influence, with special attention to Erasmus), and also the humanistic movement in England, France, and Spain, and their special cases of mutual influences. The last chapters deal with the significance of Renaissance humanism, and point out its main contributions in introducing novel ideas to the Western world through the revival of the values of the classical heritage.

ARTZ, Johannes. Newman And Intuition. *Phil Today* 1,10-15 Mr 57.

ARTZ, Johannes. Newman's Contribution To Theory Of Knowledge. *Phil Today* 4,12-25 Spr 60.

ARWAY, Robert J. A Half Century Of Research On Godfrey Of Fontaines. *New Scholas* 36,192-218 Ap 62.

The article summarizes the research done by various medievalists since the beginning of the 20th century about Godfrey of Fontaines, a secular master of theology at the University of Paris from 1285 to 1306. The article is in three parts: the first deals with what is known about Godfrey's life and career; the second discusses the chronology, manuscripts, style and historical influence of his writings; and the third outlines his doctrinal positions. The testimony reveals the predominantly Aristotelian and Thomistic influences on Godfrey's thought, his hesitancy about accepting uncritically certain positions of Aquinas and his development of other Thomistic theses beyond Thomas' own formulations. Footnotes give full documentation of research sources.

ARZAKANIN, T G. On The Problem Of The Rise Of A Scientific Conception Of The History Of Philosophy. *Soviet Stud Phil* 1,56-66 Wint 1962-63.

ASCHENBRENNER, Karl (ed) and Isenberg, Arnold (ed). *Aesthetic Theories: Studies In The Philosophy Of Art.* Englewood Cliffs NJ Prentice Hall 1965.

ASCHENBRENNER, Karl. Aesthetic Theory—Conflict And Conciliation. *J Aes Art Crit* 18,90-108 S 59.

ASCHENBRENNER, Karl. Aesthetics And Logic: An Analogy. *J Aes Art Crit* 23,63-80 Fall 64.

ASCHENBRENNER, Karl. Creative Receptivity. *J Aes Art Crit* 22,149-152 Wint 63.

ASCHENBRENNER, Karl. Critical Reasoning. *J Phil* 57,654-664 S-O 60.

The author takes issue with the commonplace of aesthetics that it is idle to try to reason a person into approbation of disapprobation of a work of art. He argues that there are many areas in which the critic gives reasons for his judgments. These judgments are not mere reports of feelings, but responses whose appropriateness he can show.

ASCHNER, M J. Teaching, Learning And Mr Gowin. *Stud Phil Educ* 2,172-202 Spr 62.

ASCOLI, Max. *The Power Of Freedom.* NY Farrar Strauss 1940.

ASEMISSEN, Hermann Ulrich. Phenomenality And Transcendence. *Phil Phenomenol Res* 20,246-251 D 59.

ASENJO, F G. A Phenomenological Analysis Of Stravinsky's *Threni.* *Forum (University Of Houston)* 4,4-6 1963.

According to Whitehead, feelings are not mere personal stuff but actual vectors between consciousness and the object of its attention. One's feelings while listening to a piece of music are "feelings-of-the-music-listen-to." The article describes one's consciousness of an aesthetic experience, particularly one's feelings. This description shows that aesthetic experience is no more ineffable or incommunicable than the experience of physical object. The description also shows that by articulating an experience one "completes" the work, given the aesthetic principle that art is inseparable from the experiences it elicits.

ASENJO, F G. Inarticulate Thinking. *Forum (University Of Houston)* 4,31-33 1964.

No idea is born clear and distinct. Each undergoes a process of clarification. This article throws some light on the early stages of the process of thinking. Inarticulate propositions are the product of incomplete thoughts searching for (i) a subject having a given property, or (ii) the properties of a given subject, or (iii) the relations between subjects or properties. When an idea occurs to us it does not come alone but accompanied by a mass of possible consequences, nor does it occur in a vacuum but in the midst of a mass of thinking processes. These are the factors brought into focus and analyzed in this work.

ASENJO, F G. One And Many. *Phil Phenomenol Res* 26,361-370 Mr 66.

Among the categories that Aristotle employed, explicitly or implicitly, few have undergone less critical analysis than "one" and "many." This article reverses the atomistic conception that "many" is a multiplicity of "ones" and instead takes the position that ontogenetically division occurs prior to composition. From this point of view, one and many are defined as characteristics of reality that appear when large conglomerates are being divided into distinguishable parts. This definition is followed by descriptions of possible worlds that can be built on the basis of the various hierarchic interrelations with which one and many can be interpreted.

ASENJO, F G. Polarity And Atonalism. *J Aes Art Crit* 25,47-52 Fall 66.

Polarity is a primitive and irreducible phenomenon. Awareness of it originates in the physiological experiences of pain and pleasure: pain moves us away from a situation or state, while pleasure generates a system of attractions. In art polarity is an all-pervading phenomenon that we experience directly. The article examines the various sources of polarity in art, but in particular, it develops the thesis that atonalism in music is a regressive influence from the standpoint of polarity. Atonalism does not enhance the polar possibilities of music; rather, it forces all sounds to the same level, so that music is no longer pushed or pulled but only moves along indifferently.

ASENJO, F G. Relations Irreducible To Classes. *Notre Dame J Form Log* 4,193-200 1963.

Logic's standard practice of treating relations as classes of ordered pairs of terms has the advantage of simplifying the calculus of relations by making it amenable to set-theoretic treatment, but this practice also has the disadvantage of emasculating the idea of relation by identifying it with what Bradley called "external relations." This paper formalizes "internal relations" by not considering them as classes but rather as binary operators which generate a new term from a given ordered pair of terms, thus distinguishing between related and unrelated terms—internal relations being essential to the terms related, according to Whitehead.

ASENJO, F G. Relativities. *Soundings* 53,46-60 1970.

Our dichotomic thinking is confused by any statement that integrates the external with the internal—physical exertion with phantasy, for example. This confusion of inner and outer is eliminated by denying the reality of one or the other—thus, physicalism and idealism. This work is based on the premise that inner and outer are relativities with which to articulate a reality in which there is no real boundary between the two. The emphasis is on the indivisible interrelation between fantasy and action, feeling and behavior. Several examples show that a persistent distinction between inner and outer is an intellectual perversion, an obstacle to comprehending reality.

ASENJO, F G. The Arithmetic Of The Term-relational Number Theory. *Notre Dame J Form Log* 6,223-228 1965.

As a result of the formalization of the concept of internal relation, a term-relation number theory is introduced. Term-relation numbers are either terms or relations obtained by following predetermined formation rules and by imposing certain postulates that establish their arithmetic properties. Term-relation numbers form rings—nonstandard models of fragments of ordinary arithmetic—which opens the question. Can the Weierstrass final theorem of arithmetic be generalized to number systems originated in the rings of term-relation integers presented in this article? (The answer to this question, obtained in another work, is that the Weierstrass theorem fails for the appropriate extensions of the systems described here).

ASENJO, F G. The Principle Of The Contemporaneity Of All Styles. *Soundings* 58,381-389 1975.

The avant-garde is dead in the arts as well as in literature and music. This does not mean that creativity is exhausted; rather, it forces the artist to revise the way in which he looks at past styles. The thesis is that all styles are psychologically contemporaneous, making their historical ordering superfluous. For the creative mind, it does not matter which style preceded or influenced another; what is important is the identification of the creative impulse behind a style, an impulse that never ends and is forever available.

ASH, William. *Marxism And Moral Concepts.* NY Monthly Review Pr 1964.

English value-language originates in the way we produce and exchange commodities. To the things which we produce and which satisfy our needs, we apply descriptive terms like "good." To our purposive labor, we apply prescriptive terms

like "ought." The puzzles that consequently arise in our value-language are the result of the commodity economy of capitalism, wherein the laborer is alienated from his product. This work endeavors to solve some philosophical-linguistic problems by reference to material, economic processes.

ASHBY, Warren. Teleology And Deontology In Ethics. *J Phil* 47,765-773 D 50.

The author presents the thesis that the conflict between the categories of deontology and teleology is an apparent, not a real one. The analysis he presents deals with: (1) the origin of the ethical predicates, (2) the persons involved in a moral event, (3) the categories of the meaning of the moral predicates, (4) the essential elements of a moral event, (5) the referents of the moral judgment.

ASHLEY, Benedict M. A Social Science Founded On A Unified Natural Science. *Thomist* 24,605-621 Ap-Jl-O 61.

ASHLEY, Benedict M and Conway, Pierre H. *The Liberal Arts In St Thomas Aquinas.* Washington DC Thomist Pr 1960.

ASHLEY, Benedict M. Aristotle's Sluggish Earth, Part II: Media Of Demonstration. *New Scholas* 32,202-234 Ap 58.

ASHLEY, Benedict M. Significance In Non-Objective Art. *Proc Cath Phil Ass* 39,156-165 1965.

ASHLEY, Benedict M. Social Pluralism In American Life Today. *Proc Cath Phil Ass* 33,109-116 1959.

ASHLEY, Benedict M. The Relation Of Physical Activity To Essence And End (with Comment By Robert J McCall). *Proc Cath Phil Ass* 26,185-197 1952.

ASHLEY, Benedict M. The Role Of The Philosophy Of Nature In Catholic Liberal Education. *Proc Cath Phil Ass* 30,62-84 1956.

ASHLEY, Benedict W. Aristotle's Sluggish Earth, Part I: The Problematics Of The *De Caelo*. *New Scholas* 32,1-31 Ja 58.

ASHLEY, Benedict and Conway, Pierre. *The Liberal Arts In St Thomas Aquinas.* *Thomist* 22,460-532 O 59.

ASHLEY, Benedict. Comment On Robert F Harvanek's "Philosophy In The Seminary". *Proc Cath Phil Ass* 39,248-252 1965.

ASHMORE, Jerome. *Santayana: Art And Aesthetics.* Cleveland OH 1966.

ASHMORE, Jerome. Can Santayana's Essence Reach Existence? *New Scholas* 36,180-191 Ap 62.

ASHMORE, Jerome. Santayana's Mistrust Of Fine Art. *J Aes Art Crit* 14,339-347 Mr 56.

ASHMORE, Jerome. Some Differences Between Abstract And Non-Objective Painting. *J Aes Art Crit* 13,486-495 Je 55.

ASHMORE, Jerome. Some Difficulties In Santayana's Ontology. *Monist* 48,356-365 Jl 64.

Three large difficulties in Santayana's ontology are: (1) the essence-existence relationship, wherein existence selects or adopts essences, but essences cannot do the same with existence; they can merely describe it; (2) the paradoxes in the doctrine of truth which present something non-temporal depending on something temporal; something non-naturalistic depending on nature; and an exclusion of material truth in the face of the point that there can be no truth without the realm of matter; (3) the question of the interrelation of four incommensurable categories—matter, essence, truth, and spirit.

ASHMORE, Jerome. The Old And The New In Non-Objective Painting. *J Aes Art Crit* 9,294-300 Je 51.

ASHMORE, Robert B (ed) and Rice, Lee C (ed). *Moral Values In Contemporary Public Life: Proceedings Of The Mellon Symposium, 1975.* Milwaukee Marquette Univ 1975. Organized around three main papers—on civil liberties, on the nature of public officials, on the public abuse of morality—this book raises a number of questions that could not be answered in its relative brevity of 40 pages. In particular, Gewirth's analysis of the relationship between freedom and power is technically brilliant and Cohen's cases of "abuse" fascinating.

ASMUS, V F. The Problem Of Immediate Knowledge In The Philosophy Of Hegel. *Soviet Stud Phil* 1,44-50 Spr 63.

ASMUS, V. Basic Traits Of The Classical Russian Esthetics (translation). *Phil Phenomenol Res* 6,195-211 D 45.

ASMUS, V. Kant. *Soviet Stud Phil* 4,52-63 Sum 65.

ASPEL, Patrick J. A Critique Of Santayana's Epistemology. *Mod Sch* 39,1-22 N 61.

ASPEL, Patrick J. Objective Knowledge According To Ralph Barton Perry. *New Scholas* 36,49-75 Ja 62.

ASRAMI, U A. A Modern Approach To Mystical Experience. *Main Currents* 20,15-20 S-O 63.

ASTLEY, M Royden C. Psychoanalysis And The Problem Of Anxiety. *Humanitas* 1,23-34 Spr 65.

ATKINS, Anselm. The Eucharist: A Regenerative Sacrifice. *Thomist* 29,217-230 Ap 65.

ATKINSON, R F. Hume On "Is" And "Ought": A Reply To Mr MacIntyre. *Phil Rev* 70,231-238 Ap 61.

ATLAS, Samuel. Solomon Maimon's Doctrine Of Infinite Reason And Its Historical Relations. *J Hist Ideas* 13,168-187 Ap 52.

ATTNEAVE, Fred. Stochastic Composition Processes. *J Aes Art Crit* 17,503-510 Je 59.

ATTWATER, Donald (ed). *Modern Christian Revolutionaries, An Introduction To The Lives And Thought Of: Kierkegaard, Eric Gill, G K Chesterton, C F Andrews, Berdyayev.* NY Devin-Adair 1947.

AUBENQUE, Pierre. Aristotle And The Problem Of Metaphysics. *Phil Today* 6,75-87 Sum 62.

AUBREY, Edwin E. Naturalism And Religious Thought. *J Phil* 48,57-65 F 51.

AUBREY, Edwin E. Reply To Professor Schneider's "Natural Thought And The World Of Religion". *J Phil* 48,74-76 F 51.

AUDEN, W H. Nature, History And Poetry. *Thought* 25,412-422 S 50.

AUDEN, W H. Notes On The Comic. *Thought* 27,57-71 Spr 52.

AUDET, Th-André. Orientations Théologiques Chez Saint Irénée: Le Contexte Mental D'une Γνώσις Αληθής. *Traditio* 1,15-54 1943.

AUDI, Michael. *The Interpretation Of Quantum Mechanics.* Chicago Univ Of Chicago Pr 1973.

This book presents a coherent interpretation of quantum mechanics. There are two basic theses of the book: (1) Quantum Mechanics as an indeterministic (yet not a causal) theory; (2) so interpreted, all philosophical problems surrounding the interpretation of the theory are resolvable. Chapter 1 presents the Copenhagen interpretation, free of any "instrumentalistic" or "subjectivist" flavor. Chapter 2 argues the Copenhagen interpretation is inconsistent insofar as it holds both (1) that classical mechanics is a limiting case, but (2) key terms in the two theories are meaning-variant. Chapter 3 argues for the indeterministic (yet causal) character of quantum mechanics. Chapter 4 is an assessment and rejection of hidden variable theories. Chapter 5 explores and rejects attempts to interpret quantum theory by means of non-standard logics. Chapter 6 presents a defense of particle interpretations. Chapter 7 explores relativistic and field theory considerations and indicates some unresolved issues.

AUDI, Robert. "On The Meaning And Justification Of Violence" in *Violence*, Jerome A Shaffer (ed). NY McKay 1971.

This essay develops a detailed account of what violence is and discusses the conditions under which it might be justified. Violence is contrasted with force, terror, brutality, and aggression. It is argued that whether its use is morally justified is to be determined in the light of three principles, a principle of justice, a principle of maximization of freedom, and a principle of maximization of welfare. These principles are clarified, briefly defended, and applied to assessing several substantive views on the justifiability of violence. The essay then develops the implications of the principles for the use of violence in civil disobedience, resistance, revolution, and social reform.

AUDI, Robert. "Violence, Legal Sanctions, And Law Enforcement" in *Reason And Violence*, Sherman M Stanga (ed). Totowa NJ Littlefield Adams 1974.

This paper addresses two questions: In a free, democratic society, (a) what role should legal sanctions play in controlling violence and (b) what role, if any, should violence have in law enforcement? The paper first examines the nature and varieties of violence, assesses some common views about it, and proposes a definition. The next section explores some possible legal prohibitions of violence, and the third takes up possible restrictions of violence in law enforcement. It is argued that the concept of violence is too vague and too liable to distortion to delimit a type of conduct that should be prescribed by law. In a free society, violence must instead be dealt with by prohibiting behavior under descriptions specific enough to protect individual freedom, and by a wide range of social policies.

AUER, J A C F and Hart, Julian. *Humanism Versus Theism.* Yellow Springs OH Antioch Pr 1951.

AUER, J A C F. Religion As The Integration Of Human Life. *Humanist* 6,157-162 Spr 47.

AUER, Johannes Abraham Christoffel Fagginger and Hartt, Julian. *Humanism Versus Theism.* Yellow Springs OH Antioch Pr 1951.

This volume contains a debate between two religious thinkers on the key questions: Can faith rest on scientific knowledge alone? Is it religion if it lacks God? What can a reasonable man believe? Mr Auer speaks for humanism, and Mr Hartt speaks for the theist point of view. These two viewpoints are vigorously applied to the question: Can man put his entire faith in Man, or must he have God?

AUERBACH, Erich. Vico And Aesthetic Historicism. *J Aes Art Crit* 8,110-118 D 49.

AUGENSTINE, Leroy George. *Come, Let Us Play God.* NY Harper & Row 1969.

This is a book in biomedical ethics with emphasis on recent developments in the biological sciences and the consequent value judgments which these developments are forcing us to make. Topics covered include: predicting birth defects, gene manipulation, organ transplants, the population explosion, mind manipulation, abortion, and the problems of determining responsibility and arranging for decision making in applying scientific technology. The author emphasizes that "we have 10 to 25 years—at most 50—to set up decision-making apparatus and answer some profound questions which previously we have left to God." Specific critical value questions are discussed in a vivid and dramatic way throughout the text. The author's answers to these value questions are based primarily on an ethics of traditional Protestant Christianity.

AUGST, Bertrand. Descartes's Compendium On Music. *J Hist Ideas* 26,119-132 Ja-Mr 65.

The author analyzes here the importance of Descartes' early work, *Compendium musicae*, for his later philosophy. The work itself is outlined, and the arguments of various historical evaluations of this work are traced. The author believes that even in 1618, Descartes considered the function of sensory perception to be similar to that of mechanistic causation. The *Compendium* represents Descartes' first attempt to develop a new scientific method and, the author concludes, is philosophically interesting for this reason.

AUGUST, Eugene R. *John Stuart Mill: A Mind At Large.* NY Scribner's 1975.

This book is an account of the life and mind of Mill, aimed at a general audience and written to establish the unity of Mill's thought. The central argument, pursued by analyses of the works in order of their publication and in the context of his life, is that Mill becomes both poet and logician and that, like Plato, his philosophy is presented in his *persona* or idealized image of himself in the works. The book makes a claim for

- Mill as a major philosopher and for the continuing relevance of the major works. A bibliography of available books and articles by and about Mill and an index are included.
- AUNE, Bruce.** *Epistemology And The Philosophy Of Mind.* NY Unknown 1966.
- AUNE, Bruce.** *Knowledge, Mind And Nature.* NY Random House 1967.
- The book is intended as an introduction to the *Theory of Knowledge* and the Philosophy of Mind. The author approaches these fields from the standpoint, for which he argues, that knowledge does not have an indubitable foundation, and that our conceptual framework does not rest on a basis of primary learned associations between coexperienced items. It is conceivable, he argues, that any claim may be revised or withdrawn, and it is inconceivable that anything could be learned prior to our already having acquired a full complement of concepts. After exploring the implications of these views for knowledge of "inner states" and sense impressions, Aune argues that our commonsense framework is incompatible with the framework of theoretical science. A scientific realist, Aune adopts the stance that our common-sense framework must be reinterpreted in the light of science. The longest single discussion in the book is of the Analogy Theory of Thinking, i.e., the view that intelligent speech may itself be a form of thinking. The author has a heavy intellectual debt to the work of Wilfred Sellars.
- AUNE, Bruce.** *Rationalism, Empiricism, And Pragmatism: An Introduction.* NY Random House 1970.
- AUNE, Bruce.** Abilities, Modalities, And Free Will. *Phil Phenomenol Res* 23,397-413 Mr 63.
- The purpose is to establish that "could have" statements, though in no way equivalent to a set of hypotheticals, are still sufficiently iffy to vindicate Moore's analysis of the free-will problem. The article examines the different senses of "could," and concludes that the "ability" sense is the most important one. The Moorean solution is elaborated, in order to save free-will in the face of determinism. People could have done other than what they did—even though the actions they actually performed had causal antecedents.
- AUNE, Bruce.** Fatalism And Professor Taylor. *Phil Rev* 71,512-519 O 62.
- Aune criticizes Taylor's argument for fatalism (*Philosophical Review*, Volume 71, Pages 56-66) on the grounds that his understanding of human powers and abilities is faulty (he doesn't distinguish between having a power and exercising it), and he is not clear on the nature of necessary and sufficient conditions.
- AUNE, Bruce.** Intention And Foresight. *J Phil* 63,652-653 O 66.
- AUNE, Bruce.** Is There An Analytic A Priori? *J Phil* 60,281-290 My 63.
- The question whether there is an analytic a priori generally gets an automatic 'Yes'. Yet this question ought to be controversial today; for given a fair, non-question-begging definition of 'a priori', the very existence of a priori statements is implicitly denied by today's linguistic philosophers. For if every argument demonstrating the analytic character of some truths must include premises stating contingent facts about linguistic habits, then, clearly, every analytic statement must be a posteriori. This having been established, the paper criticizes the position of these linguistic philosophers and concludes that the question whether there is an analytic a priori is really an open one, having no obvious answer.
- AUNE, Bruce.** Knowing And Merely Thinking. *Phil Stud* 12,53-58 1961.
- The author takes issue with the view of G E M Anscombe that if it doesn't make sense to say "x merely thinks he knows that p," it cannot make sense to say "x knows that p." He compares this view with a similar semantic principle called the principle of non-vacuous contrast which says: "there is a point in speaking of knowledge only where the statement 'he knows that p' has some suitable, significant contrast." He argues that "He (merely) thinks he knows that p" is not, in the logical sense, the contradictory of "He knows that p," but the contrary. Thus, he concludes that if Anscombe's claim rest only on the principle of non-vacuous contrast, it rests on a very weak foundation.
- AUNE, Bruce.** Reply To Skyrms And Sosa's "Necessity, The A Priori, And Unexpressible Statements". *Phil Stud* 17,84-90 1966.
- AUNE, Bruce.** The Problem Of Other Minds. *Phil Rev* 70,320-339 Jl 61.
- AUROBINDO, Sri.** *Ideal Of Human Unity, Revised Edition.* NY Dutton 1950.
- AUROBINDO, Sri.** *The Future Evolution Of Man: The Divine Life Upon Earth.* NY Hillary House 1963.
- AUROBINDO, Sri.** *The Human Cycle.* NY Dutton 1950.
- AUROBINDO, Sri.** *The Mind Of Light: Essays Written In The Indian Philosopher's Later Years For His Ashram Journal On Physical Education.* NY Luzac 1953.
- AUROBINDO, Sri.** *The Synthesis Of Yoga.* NY Sri Aurobindo Lib 1950.
- AUROBINDO, Sri.** On Philosophical Synthesis. *Phil East West* 12,291-294 Ja 63.
- AUSTIN JR, Ernest H.** Dewey's Consistent Attitude Towards History. *Educ Theor* 15,198-204 Jl 65.
- AUSTIN, Glenn.** The Philosophy In Philosophy Of Education. *Educ Theor* 3,68-71 Ja 53.
- AUSTIN, J L.** Three Ways Of Spilling Ink. *Phil Rev* 75,427-440 O 66.
- The assigning of responsibility for an action often turns on the question of whether the agent did whatever he did intentionally, or deliberately or on purpose. These three expressions are generally used by philosophers, and by lawyers, as if they were synonyms. However, a study of the use of these expressions in actual or hypothetical situations, as well as an examination of their grammar and etymology, reveals important differences which have bearing on moral philosophy and the law. Consequently, to spill the ink intentionally, or deliberately or on purpose is to do three different things. By examining the differences, a better understanding can be achieved of the concepts of intention, deliberation and purpose, and of the notion of human action.
- AUSTIN, William H.** *Waves, Particles, And Paradoxes.* Houston Rice Univ 1967.
- AUSTIN, William H.** Complementarity And Theological Paradox. *Zygon* 2,365-381 D 67.
- AUSTIN, William W.** Espresso. *J Aes Art Crit* 12,509-517 Je 54.
- AUSUBEL, David P.** In Defense Of Verbal Learning. *Educ Theor* 11,15-25 Ja 61.
- AUSUBEL, David P.** In Defense Of Verbal Learning: Beams In The Eyes Of A Critic. *Educ Theor* 12,230-233 O 62.
- AUSUBEL, David P.** Interaction Between Reception And Discovery Learning: A Reply To Professor Anthony. *Educ Theor* 14,90-92 Ap 64.
- AUSUBEL, David P.** The Nature Of Educational Research. *Educ Theor* 3,314-320 O 53.
- AUSUBEL, Herman.** *Historians And Their Craft; A Study Of The Presidential Addresses Of The American Historical Association, 1884-1945.* NY Columbia Univ Pr 1950.
- AUSUBEL, Herman.** William Cobbett And Malthusianism. *J Hist Ideas* 13,250-256 Ap 52.
- AVELINO, Andres.** The Creation Of The Person. *Personalist* 26,256-265 Jl-Sum 45.
- AVERILL, Edward.** Perception And Definition. *J Phil* 55,690-698 Jl 58.
- AVERY, Curtis E** and Kirkendall, Lester A. Ethics And Interpersonal Relationships. *Humanist* 16,261-267 D 56.
- AVEY, Albert E.** Has The Issue Between Idealism And Realism Been Settled? *Personalist* 45,492-502 Autumn-O 64.
- AVEY, Albert E.** Russell's Quest For Objectivity. *Phil Phenomenol Res* 2,376-393 Mr 42.
- AVEY, Albert E.** Truth And Falsehood, Mostly Falsehood. *Proc Amer Phil Ass* 23,47-67 1949-50.
- AVINERI, Shlomo.** Marx And Jewish Emancipation. *J Hist Ideas* 25,445-450 Jl-S 64.
- AVINERI, Shlomo.** The Problem Of War In Hegel's Thought. *J Hist Ideas* 22,463-474 O-D 61.
- AVRAMI, Melvin.** Geometry And Dynamics Of Populations. *Phil Sci* 8,115-132 Ja 41.
- AVRICH, Paul.** Anarchism And Anti-Intellectualism In Russia. *J Hist Ideas* 27,381-390 Jl-S 66.
- Tracing the history of the Russian anarchist movement in the early Twentieth century, this work contrasts the hopes of various anarchist leaders with the reality that occurred with the 1917 revolution. The writings of Bakunin and Kropotkin are analyzed, as well as those of more minor figures. The author states that most anarchists were anti-intellectual, and saw their highest hopes for the revolution dashed, for the Bolsheviks set a new class of intelligentsia over the workers and peasants. Instead of nobility, party officials and government bureaucrats became the new source of centralized power, leaving the anarchists bitterly disappointed.
- AXINN, Sidney.** And Yet: A Kantian Analysis Of Aesthetic Interest. *Phil Phenomenol Res* 25,108-116 S 64.
- Suppose that, in addition to having contradictory intentions as their essential nature, humans know themselves to have contradictory intentions. The spectacle that such individuals present to themselves is that of an entity that tries to move in opposite directions, and yet has coherence. For Kant, individuals are continually torn between their personal interest in pleasure and their human interest in mankind's rational progress. This is the one-many predicament that art works objectify. The "nature" that art imitates is the psychological nature of the individual. By generalizing on this framework we find a basis for the aesthetic interest of devices such as *contrapposto*, rhythm, alliteration, a play within a play, etc. The aesthetic moment is assumed to be the moment in which one both wants something to continue because it gives pleasure and yet feels that it must not continue because it is irrational.
- AXINN, Sidney.** Ayer On Negation. *J Phil* 61,74-75 Ja 64.
- AXINN, Sidney.** Fallacy Of The Single Risk. *Phil Sci* 33,154-162 Je 66.
- AXINN, Sidney.** Kant, Logic, And The Concept Of Mankind. *Ethics* 68,286-291 Jl 58.
- AXINN, Sidney.** Two Concepts Of Optimism. *Phil Sci* 21,16-24 Ja 54.
- AXTELLE, George E.** An Experimentalist View Of Moral Education. *Educ Theor* 16,34-43 Ja 66.
- AXTELLE, George E.** H Gordon Hullfish And The John Dewey Society. *Educ Theor* 13,220-221 Jl 63.
- AXTELLE, George E.** Philosophic Consensus, World Order, And Education. *Educ Theor* 1,251-261 D 51.
- AXTELLE, George E.** The Humanizing Of Knowledge And The Education Of Values. *Educ Theor* 16,101-109 Ap 66.
- AYALA, Francisco J.** A Note On Evolution And Religion In The Light Of Teilhard's *Divine Milieu.* *Zygon* 3,426-431 D 68.
- AYER, A J (ed).** *Logical Positivism.* Glencoe IL Free Pr 1959.
- AYER, A J.** *Language, Truth And Logic.* NY Dover 1952.
- AYER, A J.** *Metaphysics And Common Sense.* San Francisco Freeman Cooper 1970.
- The fifteen essays included in *Metaphysics and Common Sense* offer a good sample of Ayer's thinking during the past two decades. Ayer has modified some of his positions, but the themes of his earlier work are clearly in evidence. However, his style is always lucid, his use of language economical, and his arguments direct.
- AYER, A J.** *Philosophical Essays.* NY St Martin's Pr 1954.
- AYER, A J.** Negation. *J Phil* 49,797-815 D 52.
- AYER, A J.** Philosophy And Science. *Soviet Stud Phil* 1,14-19 Sum 62.
- AYER, A J.** Professor Malcolm On Dreams. *J Phil* 57,517-534 Ag 60.
- The author criticizes Norman Malcolm's thesis that dreams are not experiences and defends the classical view of dreams as illusions against Malcolm's and Wittgenstein's arguments. Malcolm, the author contends, relies too heavily on Wittgenstein's dictum

that an inner process stands in need of outward criteria; this dictum is insufficient support for his untraditional account of dreams.

AYER, A J. Rejoinder To Professor Malcolm's "Professor Ayer On *Dreaming*". *J Phil* 58,297-299 My 61.

AYER, Alfred Jules. *Russell And Moore: The Analytical Heritage*. Cambridge Harvard Univ Pr 1971.

The essays on each philosopher form a unified whole, for Ayer traces the development of ideas and tries to show how different doctrines within each theory cast light upon one another. He focuses on the metaphysical and epistemological views of Russell and Moore: there is little treatment of ethical issues, therefore, except, as in Moore's case, it helps to illustrate his method of analysis. Complex technical issues are set forth in relatively plain and simple language. But the book also displays Ayer's own mind at work, continuing and attempting to advance within the very analytic tradition he explains.

AYER, Alfred Jules. *The Foundations Of Empirical Knowledge*. NY Macmillan 1940.

This book by Mr Ayer presents in closely reasoned form a searching and argumentative analysis of what is usually called "our knowledge of the external world." It deals with the problems of illusion and error; the nature of the "given"; the characterization of sense data; public and private languages; the meaning of symbols and propositions; the egocentric predicament; the problem of other people's experiences; the causal theory of perception; causality in general; and finally, the logical construction of material things and the distinction of "appearance" and "reality."

AYERS, Robert H (ed) and Blackstone, William T (ed). *Religious Language And Knowledge*. Athens Univ Of Georgia Pr 1972.

This book is a collection of eight essays. "Religious Language" in the title indicates the volume's central focus: what is the truth—and life—value of religious affirmations?

AYERS, Robert H. Cryptotheologies And Educational Theories. *Educ Theor* 15,282-292 O 65.

AYERS, Robert H. The New Theology And Educational Theory. *Educ Theor* 18,169-177 Spr 68.

AYFFRE, Amedee. A World Of Images. *Phil Today* 3,128-134 Sum 59.

AYRES, C E. Technology And Progress. *Antioch Rev* 3,6-20 Mr 43.

AZAR, Larry. *Esse In The Philosophy Of Whitehead*. *New Scholas* 37,462-471 O 63.

AZAR, Larry. Whitehead: Challenging A Challenge. *Thomist* 30,80-87 Ja 66.

BABIĆ, Ivan. Blanshard's Reduction Of Marxism. *J Phil* 63,745-756 D 66.

The author asserts that "economic determinism" to which Blanshard reduces Marxism is only one of its constitutive elements. It implies that philosophy, religion, art, morals etc. should be connected with the totality of a historical context and does not necessarily mean that metaphysics is absolutely determined by economic and political factors. Marxism as a Western philosophy aimed at the revolutionary transformation of the world charts the fundamental ways of human action, the ways of overcoming man's alienation in a new human association. Specifically in the realm of metaphysics it has been concerned with the critique of the traditional metaphysics as well as the creation of varieties of metaphysics of its own. The discussion of Marxism today presupposes the recognition of all the complex elements and features of the contemporary Marxism.

BACCA, Juan David García. E Husserl And J Joyce, Or, Theory And Practice Of The Phenomenological Attitude. *Phil Phenomenol Res* 9,588-594 Mr 49.

BACCHETTI, Raymond. Experimentalist Value Theory In American Culture. *Proc Phil Educ* 17,76-81 Mr 61.

BACH, Kent. *Exit-Existentialism*. Belmont CA Wadsworth 1973.

This book deals with an analytic approach to the basic existential problems of meaning, identity, and freedom. The quest for meaning in an impersonal universe is shown to be not only logically incoherent, but provoked by an avoidable frame of mind. Identification fares no better, generating the dilemma of alienation: misidentification or nonidentification. The quest for self poses an analogous dilemma: overidentification or disidentification with what one is. Finally, the concept of self is examined and the systematic elusiveness of self explained. In the face of an absurd world and an elusive self, a positive conception of freedom is formulated.

BACH, Marcus. *The Will To Believe*. Englewood Cliffs NJ Prentice-Hall 1955.

BACHE, William B. Craftsmanship In "A Clean, Well-Lighted Place". *Personalist* 37,60-64 Wint-Ja 56.

BACHEM, A. Ethics And Esthetics On A Biological Basis. *Phil Sci* 25,169-176 Jl 58.

BACHEM, A. Heisenberg's Indeterminacy Principle And Life. *Phil Sci* 19,261-272 O 52.

BACHEM, Albert. *Beyond Matter And Mind: Natural Sciences Synthesized Into Philosophy*. NY Vantage Pr 1960.

The author, a biophysicist, attempts to synthesize physiology (as a physical science) and psychology (as a mental, logical discipline) into a "psychophysiological monism." Both Materialism and Spiritualism are rejected. The apparent contrast between matter and mind is regarded as a complementarity similar to that found in physics.

BACHEM, A. The Relativity Of Reality. *Phil Sci* 20,75-78 Ja 53.

BACHHUBER, Andrew H. Sense-Lines: A Technique For Teaching The Text Of St Thomas. *Mod Sch* 35,62 N 57.

BACHRACH, Peter. The Senate Debate On The Right To Jury Trial Versus The Right To Vote Controversy: A Case Study In Liberal Thought. *Ethics* 68,210-216 Ap 58.

BACKUS, E Burdette. Science And Democracy. *Humanist* 3,79-80 Sum 43.

BACKUS, E Burdette. What Is Humanism? *Humanist* 6,1-6 Spr 46.

BACON, John. A Simple Treatment Of Complex Terms. *J Phil* 62,328-331 Je 65.

Geach has produced some ingenious examples to illustrate the anomalies that arise when complex terms like 'woman whom every tribesman admires' are treated as

genuine logical units analogous to simple terms. If we formalize complex terms by means of a binding operator $\xi\alpha$ —so that α which is ϕ becomes $\xi\alpha\phi$ —the anomalies disappear. They result, as it turns out, from confusions about the overlapping scope of ξ -operators and quantifiers.

BACON, John. An Alternative Contextual Definition For Descriptions. *Phil Stud* 16,75 1965.

BACON, John. Entailment And The Modal Fallacy. *Rev Metaph* 18,566-571 Mr 65. In his 1964 article, "A Question of Entailment," John O Nelson proposed a definition of entailment intended to support Anderson and Belnap's rejection of fallacies of modality in "The Pure Calculus of Entailment" (1962). However, the author argues here that Nelson misconstrued Anderson and Belnap's statement of the fallacies; that his explication of entailment is incompatible with theirs; and that his definition of entailment is, in any case, unacceptable.

BADO, Walter. What Is God: An Essay On Learned Ignorance. *Mod Sch* 42,3-32 N 64.

BAER, Curtis O. An Essay On Poussin. *J Aes Art Crit* 21,251-262 Spr 63.

BAERWALD, F. Aspects Of National Defense: Economic, Political, Ethical. *Thought* 15,607-622 D 40.

BAERWALD, Friedrich. Economic Growth And Social Progress. *Thought* 38,499-513 D 63.

BAERWALD, Friedrich. The Welfare State. *Thought* 25,465-486 S 50.

BAERWALD, Friedrich. Three Aspects Of Political Maturity. *Thought* 27,325-340 Autumn 52.

BAGCHI, B K. The Mechanism Of Consciousness. *Main Currents* 12,75-81 Mr 56.

BAHM, A J. *Philosophy Of The Buddha*. NY Harper 1959.

Disturbed by conflicting doctrines of different Buddhist sects, the author discovered, by reading the *Pali Pitakas* in Rangoon University, what appears to be the original teaching of Gotama, the Buddha. It is: Desire for what will not be attained ends in frustration; to avoid frustration, avoid desiring what will not be attained. The desire to avoid such desiring may itself be desired too much. The middle way, between desiring too much and too much desire to avoid such desiring, is willingness to accept things the way they are and are going to be. Not extinction of all desire (as held by Theravadins and many Hindus) but only of unrealizable desires, constituted his radical enlightenment. His views are exemplified in chapters on the Four Truths, the Eight-Fold Path, the Middle Way, Nirvana, Dhyana, Sangha, and No-Soul.

BAHM, A J. Opposition Of Compound Propositions. *Phil Sci* 13,78-79 Ja 46.

Compound propositions exhibit relations analogous to those diagrammed by the traditional square of opposition. Each compound proposition has either three contraries and three subalterns, or three subcontraries and three superalterns.

BAHM, Archie J. *The Heart Of Confucius*. NY 1969.

A J Bahm says that in preparing his material, he relied on the translations of Legge, Hughes, Collier, Lin and others, and interpreted freely. With such freedom he has sought to correct the limitations of the scholarly texts—their wooden style, literal outlook and obvious sententiousness—and present Confucius as one of the world's most influential philosophers whose ideas "promise to play a determining role in the culture now emerging." Where the scholars see gaps in the manuscripts and books of disputed genuineness, Bahm finds a consistent philosophy in the writings of Confucius and "a system gestalt." He says that his interpretation is "selective" and aims to bring to the non-scholarly reader a great philosophy which can be grasped with "clarity, simplicity and wholeness."

BAHM, Archie J. *The World's Living Religions*. NY Dell 1964.

In an introductory section the author points out the need for additional insights into the great living world religions. The problem of yesterday was to secure religious freedom and tolerance. Because of the interpenetration of the world's religious today, the problem now is to adjust the adherents of the different faiths so that they can coexist interactively. This book is designed to acquaint the reader with the basic ideas of such living religions as Hinduism, Jainism, Buddhism, Taoism, Confucianism, Judaism, Islam, Christianity, and others. A chapter on Humanism is included. The study ends with a chapter on the possibility of a world religion.

BAHM, Archie J. *Types Of Intuition*. Albuquerque Univ Of New Mex Pr 1960.

Intuition may be both simple and complex, simple as immediacy of apprehension, complex as both subjective and objective and as the complexities of objects apprehended. Types examined: Objective Intuition, Subjective Intuition, and Organic Intuition, and interrelations of these types with aesthetic (complete-in-itself) and incomplete experiences and with apparent and apparently real objects. Organic intuition involves not only both subjective and objective aspects interdependently but also the objective and subjective aspects as partly differentiated and partly undifferentiated.

BAHM, Archie J. *What Makes Acts Right?* Boston Christopher 1958.

The Introduction states: "The aim of this book is to stimulate thinking about acting.... The aim... is pursued here by selecting twelve well-known types of theories, by streamlining them into simple statements, and by asserting some typical advantages and disadvantages of each...." The author proposes seven criteria for judging these theories. The twelve theories considered are that the moral sanction comes from: Custom, Group Approval, Law, Contract, Success, Conscience, Authority, Self-Realization, Good Results for Others, For Oneself, for the Best People and for the Most People. The book does not attempt to indicate "the direction in which a satisfactory solution is most likely to be found."

BAHM, Archie J. Aesthetic Experience And Moral Experience. *J Phil* 55,837-845 S 58.

This article contains several theses: Experience is aesthetic when enjoyed as complete in itself, and moral when felt as incomplete and needing more to complete it. An experience is itself an intrinsic value to the extent that it is experienced as complete in itself, and as an instrumental value to the extent that it is experienced as a means to

something more. Most experiences have both aesthetic and moral aspects. Moral aspects are also implicitly aesthetic, and aesthetic aspects are also implicitly moral. Experiences that are both aesthetic and moral may be more completely aesthetic than those which are aesthetic merely and may be more completely moral than those which are moral merely. Consequences of these theses for art and society are explored.

BAHM, Archie J. Beauty Defined. *Phil Rev* 56,582–586 S 47.

Beauty is pleasant feeling objectified, i.e., appearing as an object, involving either sensation, pattern, meaning or a combination of these, and some degree of organic unity. Sensations may be of any kind, gustatory, kinaesthetic and thermal, as well as visual and auditory. Meaning may be symbolic or nonsymbolic, rational or emotional, clear or vague. Organic unity involves both unity and disunity, sameness and difference, oneness and manyness. Isolation, idealization, system and harmony all exemplify principles of organic unity.

BAHM, Archie J. Buddhist Aesthetics. *J Aes Art Crit* 16,249–252 D 57.

BAHM, Archie J. Comparative Aesthetics. *J Aes Art Crit* 24,109–120 Fall 65.

BAHM, Archie J. Does Seven-Fold Predication Equal Four-Cornered Negation Reversed? *Phil East West* 7,127–130 O 57–Ja 58.

BAHM, Archie J. Emergence Of Purpose. *J Phil* 44,633–635 N 47.

Purpose, as causation of what is present by what is future, is omnipresent in two ways: 1) Each cause-effect event involves both identity and difference. Insofar as cause and effect are identical, the consequent effect is as much a cause of its antecedent as the antecedent is of the consequent; 2) Since, as Emergentism demonstrates, higher levels of existing units have a kind of force relative to lower-level units which is both compelling and partly future with respect to many successive presents in the lower-level entity. Organicism incorporates such emergentistic teleology.

BAHM, Archie J. Emergence Of Values. *J Phil* 45,411–413 JI 48.

BAHM, Archie J. Evolutionary Naturalism. *Phil Phenomenol Res* 15,1–12 S 54.

Exposition and criticism of the Emergent Evolutionism of Roy Wood Sellars. Being a Materialist, he interpreted evolution in terms of physical categories: substance, change, novelty, organization, structure, function, properties, causality, and levels. But: 1) He took "evolution seriously," but was not a thoroughgoing evolutionist; 2) There is no evolution beyond the physical, but only within it; 3) The universe as a whole does not evolve; 4) No downward evolution of new parts; and 5) Between upper and lower limits, he was not completely evolutionary: Substance only partly evolutionary. It neglects multidimensional evolution. It also neglects dialectical evolution. Regarding knowledge, truth, logic, God, he was less evolutionary than many contemporaries.

BAHM, Archie J. Existence And Its Polarities. *J Phil* 46,629–636 S 49.

Existence is described by 25 polarities: unity-plurality, sameness-difference, continuity-discontinuity, whole-parts, spirit-matter, particular-universal, being-nonbeing, things-space, quality-quantity, internal-external relations, immanence-transcendence, permanence-change, substance-function, duration-event, old-new, actual-potential, end-means, goal-aim, intrinsic-instrumental value, finite-infinite, cause-effect, good-evil, freedom-necessity, intelligence-unadaptability; and five theses: Each term is a category of existence. Each pair is a categorical polarity. Existence involves both poles "equally." No extreme ends of poles exist. Existence involves no last end of any existential polarity.

BAHM, Archie J. Freedom Is Fitness. *Scientific Monthly* 18,135–136 Ag 46.

A person is free whenever he is able to do what he wants to do. Both his abilities and wants are caused. Causes conceived as internal are "capacities." Causes conceived as external are "opportunities." Freedom involves fitness of capacities and opportunities, for lacking a capacity to use an opportunity and lacking an opportunity to use a capacity are equally debilitating. Increasing one without increasing the other may decrease their mutual fitness, and increase unfreedom. Awareness of opportunities and desire to use opportunities function as abilities (sometimes more as capacities, sometimes more as opportunities). Conflicts of desires decrease freedom. Freedom from choice may increase one's freedom.

BAHM, Archie J. Matter And Spirit: Implications Of The Organistic View. *Phil Phenomenol Res* 20,103–108 S 59.

The article states the Organistic thesis about relations of wholes and parts to spirit and matter. Spirit, as wholeness, and matter, as plurality of parts, interdepend in constituting existences. Implications of this thesis for six polarities: permanence and change, duration and events, things and space, measurability and immeasurability, finiteness and infinity, and conservation of matter as related to eternality of spirit. Each polarity has both spiritual and material aspects as constituents.

BAHM, Archie J. Meanings Of Negation. *Phil Phenomenol Res* 22,179–184 D 61.

BAHM, Archie J. New Rules For Sorites. *New Scholas* 20,323–333 O 46.

This article reexamines definitions of Goclenian and Aristotelian sorites by demonstrating that complete induction of all valid sorites of two syllogisms of Type I (77) and of Type II (83) reveals some rules false because too restrictive. Numbering all types of sorites of two syllogisms (160) and assembling them in three tables enables demonstration of many new rules. Development of new comparative rules regarding Goclenian and Aristotelian types is made possible by tabulating comparative summaries of 16 possibilities for each Type. Rules for 24 kinds of infinite series in the second, third and fourth figures are also tabulated.

BAHM, Archie J. Nonreductionistic Existentialism. *Monist* 50,145–156 Ja 66.

Currently popular Existentialism tends to be extremely reductionistic, misinterpreting man, (1) involving mutually interdependent "existence" and "essence," as more "existence" than "essence," (2) involving mutually interdependent "causing" and "being caused," as more causing than caused, (3) involving mutually interdependent "self-as-subject" and "self-as-object," as being more self-as-subject than

self-as-object, and (4) involving interdependent "meaningfulness" and "meaninglessness," as being more meaningless than meaningful. "Organicism," a nonreductionistic type of existentialism, embodies four principles for avoiding extreme reductionism: it (1) accepts both sides of every genuine issue as partly true, (2) avoids misinterpreting opposites as contradictories, (3) recognizes the interdependence of opposites as involving polarity, and (4) observes in how far experienced variability (e.g., of self, sometimes more as subject and sometimes more as object) better supports a "both-and" (or "organic") logic than an "either-or-but-not-both" logic.

BAHM, Archie John. *Ethics As A Behavioral Science*. Springfield IL Thomas 1974.

All the sciences are here regarded as value-laden. An ethics based on scientific values can be developed from the point of view of hominology, the science of the whole man. This has not been grasped by advocates of Thomism, Materialism, Spiritualism, Positivism, Linguistic Analysis, Existentialism, Phenomenology, Hinduism, Buddhism, Taoism and Confucianism—all of which are obstacles to a scientific ethics. The four kinds of intrinsic values are: pleasant feeling, satisfaction of desire, enthusiasm and contentment. There are also instrumental values. These values provide a context of oughtness in which the ethical act of choosing occurs. Personal and social ethics are briefly developed in the concluding chapters, in terms of individual or group choices.

BAHM, Archie John. *Metaphysics: An Introduction*. NY Harper & Row 1974.

This book is an introduction and survey of opinions. Bahm writes clearly, giving the student a good bird's eye view of the range of metaphysical issues. In the Introduction, he raises the questions "Why Metaphysics?" and "What is Metaphysics?" and attempts to answer them. Part One, on Process, includes chapters entitled "Things," "Differences," "Change," and "Wholes," for example, all of which Bahm considers to be basic categories. Part Two is on Causation and Part Three on Dialectic.

BAHM, Archie J. Organic Unity And Emergence. *J Phil* 44,241–244 Ap 47.

Organic unity is used by Organicism as an ultimate principle of explanation. It involves both unity and plurality, identity and difference, permanence and change, stability and novelty, and substance and function, interdependently, i.e., both of two polar opposites mutually complement each other and all pairs supplement each other in constituting existence. The article claims that the Organistic interpretation of the emergence of novelty (and new levels of existence) is more adequate than that of the Emergentists.

BAHM, Archie J. Organistic Dialectic. *Phil Phenomenol Res* 18,541–543 Je 58.

BAHM, Archie J. Oriental Philosophy. *Rev Metaph* 4,311–314 D 50.

BAHM, Archie J. Polarity: A Descriptive Hypothesis. *Phil Phenomenol Res* 21,347–360 Mr 61.

It is asked, what is polarity? Bahm states that the concept involves at least three categories—oppositeness, complementarity, and tension. His hypothesis is that any two categories essential to the nature of polarity mutually involve each other. Oppositeness has two positives, each of which is opposed to the other. Complementarity presupposes oppositeness, and has: supplementarity, interdependence, dimension, reciprocity. Tension is a stretching of anything due to two or more divergent tendencies. Hence, polarity categorically involves oppositeness, complementarity, and tension.

BAHM, Archie J. Rightness Defined. *Phil Phenomenol Res* 8,266–268 D 47.

BAHM, Archie J. Some Principles For Choosing. *Phil Today* 9,52–60 Apr 65.

BAHM, Archie J. Teleological Arguments. *Scientific Monthly* 58,377–382 My 44.

This article is a summary review of arguments for world purposiveness emphasizing: design, analogy, complexity, evolution, value, progress, cause, authority, self-contradiction by mechanists, proof by mechanists, unprovability of mechanism, universal agreement, and pragmatism.

BAHM, Archie J. The Organistic Argument Regarding Inference Beyond Experience. *Rev Metaph* 11,337–341 D 57.

BAHM, Archie J. Theories Of Conscience. *Ethics* 75,128–131 Ja 65.

BAHM, Archie J. What Is Knowledge? *Scientific Monthly* 56,266–273 Mr 43.

This article explains naive realism and scientific realism as theories of knowledge and criticizes naive realism. It fails to account satisfactorily for error, fails to take into account extra-organic and intra-organic conditions of knowing, differences in public knowing, and the constructed character of knowing. The author criticizes scientific realism, scientists' dependence on senses for information and scientific concepts as human constructs. Scientific realists unwittingly claim impossible transcendence and fail to explain why "objects" appear as if they were "things."

BAHM, Archie J. What Is Philosophy? *Scientific Monthly* 52,553–560 Je 41.

Philosophy is described as having four components: attitude (troubled, reflective, doubting, undogmatic, open-minded, willing to be guided by experience and reason, speculative, willing to suspend judgment, persistent), method (reflection, analytic and synthetic), problems (constituting (1) the philosophical sciences: logic, epistemology, metaphysics, axiology, ethics, aesthetics, philosophy of religion, society, government, education, history), and (2) a comprehensive science: critical comparisons of presuppositions and conclusions of, synthesis of, and mother of the sciences.

BAHM, Archie J. What Is Philosophy? *Scientific Monthly* 52,553–560 Je 41.

Philosophy is described as having four components: attitude (troubled, reflective, doubting, undogmatic, open-minded, willing to be guided by experience and reason, speculative, willing to suspend judgment, persistent), method (reflection, analytic and synthetic), problems (constituting (1) the philosophical sciences: logic, epistemology, metaphysics, axiology, ethics, aesthetics, philosophy of religion, society, government, education, history, and (2) a comprehensive science: critical

comparisons of presuppositions and conclusions of, synthesis of, and mother of the sciences.

BAHM, Archie J. Who Are The "New Conservatives". *J Thought* 1,8-15 JI 66.

BAIER, K. Good Reasons. *Phil Stud* 4,1-14 1953.

BAIER, K. Good Reasons: A Reply To Mr Terrell And Mr Sachs. *Phil Stud* 5,53-56 1954.

BAIER, K. Proving A Moral Judgment. *Phil Stud* 4,33-43 1953.

BAIER, Kurt (ed) and Rescher, Nicholas (ed). *Values And The Future: The Impact Of Technological Change On American Values*. NY Free Pr 1969.

This collection integrates the work of philosophers in clarifying theoretical and methodical concepts with that of social scientists in generating and testing hypotheses, to predict the outcomes of probable changes in American technology and values in the next 30 years. Contents are divided into 3 main sections. Part One, "Analysis," provided behavioral definitions of the key terms "value" and "value change," clarification of criteria of related terminology, and several sketches of techniques of applying the resultant conceptual scheme and methodology to past and future value change/technological change interactions. Part Two, "Interaction"; involves numerous hypotheses about the character of the relationship between values and technology and poses many issues for future investigation. Part Three, "control," takes up the issue of how the interaction of value and technology can be influenced. An introductory essay provides a summary and partial critique of the 3 parts.

BAIER, Kurt. *The Moral Point Of View: A Rational Basis Of Ethics*. Ithaca NY Cornell Univ Pr 1958.

This book holds that although moral judgments provide guides for conduct, they also state "natural, if complicated facts" and are either true or false. Questions of practical reasoning in particular contexts involve value judgments which are capable of verification by an appeal to "good reasons." Questions for superiority enter when there is a conflict of rules; and there are any number of individual, social, and moral rules to which we may appeal. But a difficulty arises when there is a conflict between reasons of self-interest and morality. This leads Baier directly to the "moral point of view" as the major premise in all practical deliberation, and the fact that it should prevail. "The moral point of view" treats moral rules as social principles which are meant for the good of everybody. Morality is defended as the "rational course." Without it life would be difficult; it is to the interest of everyone alike, but it is not identical with self-interest.

BAIER, Kurt. Acting And Producing. *J Phil* 62,645-648 N 65.

BAIER, Kurt. Action And Agent. *Monist* 49,183-195 Ap 65.

The thesis defended is that all types of action admit of deterministic explanations. Five senses of "action" are distinguished, from one another, from "occurrences" and "undergoings," and from the philosopher's important notion of "performing an action." The latter is explained as the exercise of the capacity for action. The nature of that capacity is brought home by two imaginary cases, the Prisoner in his Body and the Conscious Puppet, illustrating the almost total loss of it. The Prisoner, still having goals but unable ever to reach them because perpetually overwhelmed by opposing and superior forces, has altogether lost control over the environment, though retaining vestigial control over his body. The Puppet, capable merely of envisaging desirable or undesirable states of affairs but incapable of initiating bodily change, retains control only over the mind. Finally, the agent's having control over something is explained in terms of the necessary and sufficient conditions of occurrences.

BAIER, Kurt. Moral Obligation. *Amer Phil Quart* 3,210-226 JI 66.

In Section I, it is argued that (a) all obligation claims spell out assignments with a characteristic moral binding force, that (b) they are that subclass of claims with such a binding force which assign a task, that is, something whose execution involves some effort, and that (c) the classification of obligations as legal, contractual, promissory, moral, and the like, is based, not on differences in binding force but, rather, on how they arise. In Sections II and III, an attempt is made to refute various theories of the origin of obligation which are incompatible with thesis (a). In Section IV, attributing moral binding force to an assignment is construed as claiming that whether or not the assignee carries out the assignment is not solely his own business. The practice of making claims with such moral binding force is then justified by a demonstration of the need for institutions which require such claims for its functioning. It is argued that this view alone can provide both a justification for the existence of such claims and a method for determining their legitimate content.

BAIER, Kurt. Reasons For Doing Something. *J Phil* 61,198-202 Mr 64.

BAILEY, Cyril. *Lucretius*. NY Oxford Univ Pr 1950.

BAILEY, Orville T. Levels Of Research In The Biological Sciences. *Phil Sci* 12,1-7 Ja 45.

BAILIFF, John D. Some Comments On The 'Ideal Observer'. *Phil Phenomenol Res* 24,423-428 Mr 64.

The purpose of this article is not to examine the concept of the ideal observer as to its qualifications as an ethical theory, but to expose the implications it has for an understanding of the role of rationality in ethical discourse. The "ideal observer theory" is really not value-free, according to the author. The meaning of such an observer is fully explored, in terms of being "impartial," "fully informed," "ideally rational," etc., and rationality is finally noted to be not a perfect uniformity of attitudes among ideal observers but the freedom and willingness to ask for reasons, to argue.

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This book is a "philosophical inquiry," because the author regards philosophy as "a method of inquiry into important problems in any field, an approach of intellectual severity and independence." The author discusses the relation between rhetoric and

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BAIRD, James. Creating Art. *Rev Metaph* 11,108-121 S 57.

BAISNÉE, Jules A. Two Catholic Critiques Of Personalism. *Mod Sch* 22,59-75 Ja 45.

BAKAN, David. Suicide And The Method Of Introspection. *J Existent* 2,313-322 Wint 62.

BAKAN, Mildred B. Current Issues Of Importance In American Sociology And Related Disciplines, Part II. *Rev Metaph* 6,301-314 D 52.

BAKAN, Mildred B. Current Issues Of Importance In American Sociology And Related Disciplines. *Rev Metaph* 6,141-154 S 52.

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The author argues that the subject's sense of his future as an indeterminate locus of alternatives constitutes awareness. Before presenting this account of awareness as essentially subjective freedom, she reviews William Earle's treatment of intentionality in *Objectivity* (1955). She then compares decision and the process of goal realization to intention and expression, discusses metaphysical and epistemological objectivity, and explains self-awareness in terms of indecision concerning one's own nature, or the felt exclusion of alternatives. The author concludes with remarks on the implications of her account of awareness for logic, understood as the laws of thought.

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BAKER, G P and Hacker, P M. Rules, Definitions, And The Naturalistic Fallacy. *Amer Phil Quart* 3,299-305 O 66.

BAKER, Herschel Clay. *The Dignity Of Man; Studies In The Persistence Of An Idea*. Cambridge Harvard Univ Pr 1947.

BAKER, Herschel Clay. *Wars Of Truth: Studies In The Decay Of Christian Humanism In The Earlier Seventeenth Century*. Cambridge Harvard Univ Pr 1952.

The early 17th-century witnessed a slow deterioration of Renaissance optimism and Christian humanism. The author examines the forces that tended to disrupt or modify that rich tradition. He discusses the intellectual and literary aspects of the pessimism of several late Elizabethan and Jacobean writers in interaction with the optimism of Bacon and his successors. The ancient concept of human dignity is examined in the light of the changes in political, theological, and scientific thought of the earlier 17th-century. The book discusses Ockham's rejection of Thomistic rationalism, the Christian asceticism that runs from the Middle Ages throughout the Renaissance, the scepticism of men like Montaigne, the revival of Augustinian theology by Luther and Calvin, the political tension between Anglicans and Puritans, and the beginnings of scientific materialism.

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BAKER, James Volant. *The Sacred River: Coleridge's Theory Of The Imagination*. Baton Rouge 1957.

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BAKER, M J. Perceiving, Imagining, And Being Mistaken. *Phil Phenomenol Res* 14,520-535 Je 54.

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BAKER, Robert (ed) and Elliston, Frederick (ed). *Philosophy And Sex*. Buffalo NY Prometheus Books 1975.

Philosophy and Sex is an anthology of twenty-two contemporary philosophical essays on sexual morality, sexual perversion, sexual language, marriage, feminism and abortion. The articles were selected (and, in some cases, commissioned) to aid, abet, as well as to document the recent rebirth of interest in sexual philosophy.

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BALDRY, H C. Hesiod's Five Ages. *J Hist Ideas* 17,553-554 O 56.

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- BALLOU, Richard Boyd.** *The Individual And The State: The Modern Challenge To Education.* Boston Beacon Pr 1953.
- BALLOU, Robert O.** *The Nature Of Religion.* NY Basic Books 1968.
- BALME, D M.** Development Of Biology In Aristotle And Theophrastus: Theory Of Spontaneous Generation. *Phronesis* 7,91–104 1962.
- BALTAZAR, Eulalio R.** *God Within Process.* Paramus NJ Newman Pr 1970.
- BALZ, A G A.** Nature, Knowledge, And Myth (I). *J Phil* 43,253–265 My 46.
- BALZ, A G A.** Nature, Knowledge, And Myth (II). *J Phil* 43,288–301 My 46.
- BALZ, Albert G A.** *The Value Doctrine Of Karl Marx.* NY King's Crown Pr 1943.
Professor Balz points out that the analysis of *Capital* is not merely economic and sociological but also philosophical. "The analysis offered in the opening pages..., and the ontology involved," he says, "is essentially Aristotelian in spirit and technique." A commodity, which is a "thing" or "individual," is unique and irreplaceable, yet identical with other commodities in exchange. Thus an old philosophical problem emerges in an economic setting. Balz contends that Marx could have gone deeper had he made further use of Aristotelian ideas, such as prime matter, and invents two angels who make distinctions and show how it could be done. The conclusion reached that "commodities are not incorporations of 'labor' but of mind," is on a philosophical plane. Balz does not claim to have refuted the labor theory of value, and shows little interest in Marx's main theme.
- BALZ, Albert G A** and Dewey, John. Letter To Mr Dewey Concerning John Dewey's Doctrine Of Possibility, Published Together With His Reply. *J Phil* 46,313–341 My 49.
- BALZ, Albert G A** and Larrabee, Harold A. Philosophy And The Philosophy Of Education. *J Phil* 39,205–212 Ap 42.
- BALZ, Albert G A.** Concerning The Ontological Argument. *Rev Metaph* 7,207–224 D 53.
- BALZ, Albert G A.** Concerning The Thomistic And Cartesian Dualisms: A Rejoinder To Professor Mouton. *J Phil* 54,383–389 Je 57.
- BALZ, Albert G A.** Matter And Scientific Efficiency (I). *J Phil* 41,645–664 N 44.
- BALZ, Albert G A.** Matter And Scientific Efficiency (II). *J Phil* 41,673–685 D 44.
- BALZ, Albert G A.** Prime Matter And Physical Science. *Proc Amer Phil Ass* 29,5–25 O 1956.
- BALZ, Albert George Adam.** *Cartesian Studies.* NY Columbia Univ Pr 1951.
The author is concerned primarily with the doctrines of Descartes on the nature of man and presents not so much an exposition of Descartes' expression of these doctrines, as a discussion of their interpretation and development by his successors. He traces the diffusion of Cartesianism in the history of thought, and discusses the relation of Descartes' dualistic doctrine of mind and body to subsequent history of philosophy, psychology, physical science, and other disciplines. In a final essay he indicates how deeply Descartes' doctrines of mind and body and of matter were rooted in pre-Cartesian tradition.
- BALZ, Albert George Adam.** *Descartes And The Modern Mind.* New Haven Yale Univ Pr 1952.
Professor Balz presents an interpretation of the philosophy of Descartes as central in the transition from the medieval tradition to the formation of the modern mind. The position is taken that the doctrines of St Thomas Aquinas and especially St Thomas' efforts to determine the relations of faith, theology, and philosophy, broadly defined the conditions that facilitated the transition. The so-called revolution effected by the works of Descartes occurred under these conditions, its objective being to establish the philosophical basis for the development of natural science in order to assure man's control over the physical world.
- BAMBROUGH, Renford (ed).** *New Essays On Plato And Aristotle.* NY Humanities Pr 1965.
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- BANDEL, Betty.** English Chroniclers' Attitude Toward Women. *J Hist Ideas* 16,113–118 Ja 55.
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- BANDMAN, Bertram.** Is The Question "What Shall We Teach" Answerable? *Proc Phil Educ* 16,7–10 Ap 60.
- BANERJEE, Hiranmoy And Others.** Problems And Perplexities. *Rev Metaph* 16,133–162 S 62.
- BANNAN, J F.** Contemporary French Readings Of Descartes. *Rev Metaph* 13,412–438 Mr 60.
- BANNAN, John F.** *The Philosophy Of Merleau-Ponty.* NY 1967.
This sympathetic account treats Merleau-Ponty's major books and articles in largely chronological order, stressing the unity of his general philosophical tendency to constitute an "enlarged reason" at the expense of the claim to absolute knowledge, and explaining varying emphases in terms of a deepening of the central themes. After chapters on *The Structure Of Behavior* and *The Phenomenology Of Perception*, the author traces Merleau-Ponty's volatile relations with the Church and the Communist Party, from early sympathy in each case to criticism of their respective dogmatism, complemented by an effort to maintain dialogue and to keep open genuine insights. A chapter is devoted to the relationship of Merleau-Ponty and Sartre. Sartre provides the author throughout with an effective contrast to Merleau-Ponty, focusing on knowledge and the separation of consciousness and being, while Merleau-Ponty, focusing on perception, is directed to uncovering the pre-reflective Being which presumptuous and forgetful reason has historically claimed to possess.
- BANNAN, John F.** Merleau-Ponty On God. *Int Phil Quart* 6,341–365 S 66.
"It is characteristic of man to think God," Merleau-Ponty said, "but this does not mean that God exists." Not only is the existence of God indemonstrable but it is irreconcilable with the existence of man as a source of meaning. Furthermore, the affirmation of God is often a threat to man's theorizing and to his relations with other men. Yet the problem of God is radical in the sense that it stands beyond every

- attempt at solution, and the Christian experience has been the source of important philosophical work. The problem has no solution which would be a philosophical truth, but serious dialogue between philosopher and Christian can take place and yield important benefits to both. It requires that the philosopher take religious experience seriously and that the Christian be willing to submit to philosophical scrutiny.
- BANNAN, John F.** Philosophical Reflection And The Phenomenology Of Merleau-Ponty. *Rev Metaph* 8,418-442 Mr 55.
- BANNAN, John F.** The Psychiatry, Psychology And Phenomenology Of Sartre. *J Existent* 1,176-186 Sum 60.
- BANNER, William A.** Dialectic, Law, And Civilization. *Rev Metaph* 13,668-677 Je 60.
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- BAR- HILLEL, Jehoshua.** The Revival Of "The Liar". *Phil Phenomenol Res* 8,245-253 D 47.
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- "At one time or another many authors must have faced the dilemma of whether to gather their articles published on a certain topic and republish them as a collection of essays or whether to rework them into an entirely new book. I decided in favor of the first course with regard to the articles I had written during the last fifteen years on language and information, leaving for some future occasion my papers on the philosophy of language" (from the preface). Contents: Part I: Theoretical Aspects of Language. Part II: Algebraic Linguistics. Part III: Machine Translation. Part IV: Semantic Information. Part V: Mechanization of Informal Retrieval.
- BAR- HILLEL, Yehoshua.** A Note On State-Descriptions. *Phil Stud* 2,72-75 O 51.
- BAR- HILLEL, Yehoshua.** An Examination Of Information Theory. *Phil Sci* 22,86-105 Ap 55.
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- BAR- HILLEL, Yehoshua.** Comments On Logical Form. *Phil Stud* 2,26-29 F 51.
- BAR- HILLEL, Yehoshua.** Husserl's Conception Of A Purely Logical Grammar. *Phil Phenomenol Res* 17,362-369 Mr 57.
- BAR- HILLEL, Yehoshua.** Mr Weiss On The Paradox Of Necessary Truth. *Phil Stud* 6,92 1955.
- BAR- HILLEL, Yehoshua.** On Lalic Implication And The Cogito. *Phil Stud* 11,23-24 1960.
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- BARBER, Richard L.** Being And Possibility: A Reply. *Rev Metaph* 6,605-616 Je 53.
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- BARBOUR, Ian G.** *Issues In Science And Religion.* Englewood Cliffs NJ Prentice-Hall 1966.
- BARBOUR, Ian G.** *Myths, Models, And Paradigms: A Comparative Study In Science And Religion.* NY Harper & Row 1974.
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- BARK, William.** *Encounters In History,* By Pieter Geyl. *Hist Theor* 4,107-122 1964.
- BARKER, Charles Albrow.** *Henry George.* NY Oxford Univ Pr 1955.
- BARKER, Ernest.** *Principles Of Social And Political Theory.* NY Oxford Univ Pr 1961.
- BARKER, Ernest.** *The Political Thought Of Plato And Aristotle.* NY Dover 1960.
- BARKER, Joseph E.** *Diderot's Treatment Of The Christian Religion In The Encyclopédie.* NY King's Crown Pr 1941.
- This book is inquiry into the justice of the belief that Diderot's articles in the *Encyclopédie* treating of matters pertinent to Christianity were hostile to that religion. The author finds that the Church was "right in regarding the *Encyclopédie* as an enemy." The demonstration is based on a painstaking analysis of Diderot's several articles dealing with religious and ethical questions, separating out those portions which are believed to have been included for reasons of prudence, and comparing the residue with traditional Christian doctrine.
- BARKER, S F.** *Induction And Hypothesis A Study Of The Logic Of Confirmation.* Ithaca NY Cornell Univ Pr 1957.
- The author reviews and criticizes the answers of Keynes, Reichenbach, Carnap, and others to the following two questions: (A) Given two alternative hypotheses, which shall be chosen for scientific purposes? (B) Can the principle employed in the assessment of hypotheses be justified? In reply to (A) the author recommends the simpler hypothesis. In reply to (B) he points out that the principle of simplicity maximizes the possibility of disconfirmation. In explaining "simplicity" he develops certain ideas of Professor Kemeny and proposes that a sentence, S, is simpler than T, if S has more models than T. A model for S is a possible universe determined by the predicates in S and a specified number of entities; this universe being one in which S obtains.
- BARKER, S F** and Achinstein, Peter. On The New Riddle Of Induction. *Phil Rev* 69,511-522 O 60.
- BARKER, S F** and Kyburg Jr, H E and Salmon, W C. Symposium On Inductive Evidence. *Amer Phil Quart* 2,265-280 O 65.
- This paper attempts to undermine the following dissolution argument: To be rational is to fashion one's beliefs according to the evidence—inductive evidence is one basic type of evidence—thus, there is no question as to whether it is rational to employ induction. The problem of justification thereby evaporates. The critique rests upon the fact that, to have a viable concept of evidence, we must choose from among a wide variety of possible rules. The problem of justification is the problem of justifying such choice. The paper criticizes Carnap's view that such choice must be based upon "inductive intuition."
- BARKER, Stephen (ed)** and Achinstein, Peter (ed). *Legacy Of Logical Positivism: Studies In The Philosophy Of Science.* Baltimore Johns Hopkins Pr 1969.
- This book contains ten essays discussing the contributions of logical positivism to the philosophy of science. The articles are uniformly high grade and for the most part non-technical. The overall result is to place the positivist movement in a historical perspective both with respect to its positive contributions to the philosophy of science as well as with respect to questions whose importance became evident only as a result of the shortcomings of the positivistic analysis.
- BARKER, Stephen Francis.** *Philosophy Of Mathematics.* Englewood Cliffs NJ Prentice-Hall 1964.
- BARKER, Stephen.** Are Some Analytic Propositions Contingent? *J Phil* 63,637-639 O 66.
- BARKER, Stephen.** On Simplicity In Empirical Hypotheses. *Phil Sci* 28,162-171 Ap 61.
- BARKIN, Solomon.** Applied Social Science In The American Trade-Union Movement. *Phil Sci* 16,193-197 Jl 49.
- BARLINGAY, S S.** Theories Of Language In Indian Philosophy. *Int Phil Quart* 4,94-107 F 64.
- BARNARD, F M.** Herder's Treatment Of Causation And Continuity In History. *J Hist Ideas* 24,197-212 Ap-Je 63.
- BARNES, Albert C.** The Educational Philosophy Of John Dewey. *Humanist* 5,160-162 Wint 45.
- BARNES, Harry Elmer.** *Historical Sociology: Its Origins And Development, Theories Of Social Evolution From Cave Life To Atomic Bombing.* NY Philosophical Lib 1948.

BARNES, Hazel E. *The Literature Of Possibility: A Study In Humanistic Existentialism.* Lincoln 1959.

BARNES, Hazel E. *The Meddling Gods: Four Essays On Classical Themes.* Lincoln 1974.

The title of the book is most appropriate for the third essay in which the author discusses the Homeric view of the interplay between gods and mortals. The remaining three essays contain classical myths and contemporary interpretations.

BARNES, Hazel E. Balance And Tension In The Philosophy Of Camus. *Personalist* 41,433-447 Autumn-O 60.

BARNES, Hazel E. Literature As Salvation In The Work Of Jean-Paul Sartre. *Proc Cath Phil Ass* 39,53-68 1965.

BARNES, Hazel E. Neo-Platonism And Analytical Psychology. *Phil Rev* 54,558-577 N 45.

BARNES, Hazel Estella. *An Existentialist Ethics.* NY Knopf 1967.

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BARNES, W H F. *The Philosophical Predicament.* Boston Beacon Pr 1951.

BARNES, W H F. Knowing. *Phil Rev* 72,3-16 Ja 63.

Barnes examines two analyses of "I know" which assign to it a practical function rather than an informative function. The first treats "I know" as a performative expression like "I promise." Barnes shows the dissimilarities here, especially the fact that "I know" is true or false while "I promise" is not. The second analysis treats "I know" as parenthetical, as a way to signal that my statement is trustworthy. This analysis, Barnes says, needs clarification. Even if "I know" sometimes has a practical function, he concludes, it also has an informative one.

BARNETT, George and Otis, Jack. *Corporate Society And Education, The Philosophy Of Elijah Jordan.* Ann Arbor 1961.

Jordan's work may best be described as a philosophy of culture. He has worked out an interesting organic theory of culture with strong affinities to Hegel, and yet which sharply diverges from the Hegelian point of view. Barnett and Otis attempt to present both the social theory and to apply it to educational theory. There is a discussion of Jordan's notion of objective virtues of culture (wisdom, temperance, courage, and justice). The second section of the work outlines the corporate theory of education. The cardinal notion is that the state must advance culture in all its forms. Education depends upon such an advance for the realization of its object.

BARNETT, Lincoln Kinnear. *The Universe And Dr Einstein.* NY Sloane 1948.

Albert Einstein is absolutely great; all else is relative. Such is the adulatory thesis of this brief, but perspicacious exposition of the reaches of modern physics. It is particularly impressive for the philosopher because at every turn the author succeeds in suggesting the philosophic implications of relativity.

BARNETT, Zolo George (ed). *Philosophy And Educational Development.* Boston Houghton Mifflin 1966.

This book contains six papers originally prepared for a conference at the College of Education of Michigan State University in November, 1965, considering the question "What can philosophy contribute to educational development?" Henry Aiken answers with a philosophical account of the concepts of educational development and the teacher, and of some of the logical conditions of learning. Walter Kaufmann, doing both analytic and normative philosophy as Aiken did, contributes a critique of non-normative education and argues that it is a failure. Michael Scriven shows the practical consequences for education in some of the philosophical implications he sees in the social sciences. Abraham Edel sets three tasks for himself: exhibiting the contributions of philosophical anthropology to our understanding of schooling; showing the functional relations of schooling to society, and thereby the unavoidably normative character of educational theory; and raising questions about the value base to be used for such a theory.

BARNHART, E N. Bibliography Of Aesthetic Theory, Criticism, And Psychology Of Art. *J Aes Art Crit* 1,140-148 Fall 41.

BARNHART, Jefferson C. *Principles Of The In-finite Philosophy.* NY Philosophical Lib 1955.

This work utilizes the familiar mathematical properties of finite and infinite quantities to establish a cosmology in which our finite physical universe appears as "a temporary and anomalous aberration from the universal pre-existing infinite order, with which it is not reconcilable." Chapter 3, dealing with the purpose of such a finite order, quotes extensively from Lecomte du Noüy and Dr J B Rhine. The concluding chapters describe the evolutionary ethics of this universe.

BARNHART, Joe E. An Ontology Of Inevitable Moral Evil. *Personalist* 47,102-111 Wint-Ja 66.

BARNHART, Joe Edward. The Anthropocentric Starting Point. *Phil Today* 8,190-196 Fall 64.

BARON, Hans. *The Crisis Of The Early Italian Renaissance: Civic Humanism And Republican Liberty In An Age Of Classicism And Tyranny.* Princeton NJ Princeton Univ Pr 1955.

BARON, Hans. Marvell's 'An Horatian Ode' And Machiavelli. *J Hist Ideas* 21,450-451 JI-S 60.

BARON, Hans. Moot Problems Of Renaissance Interpretation: An Answer To Wallace K Ferguson. *J Hist Ideas* 19,26-34 Ja 58.

BARON, Hans. Secularization Of Wisdom And Political Humanism In The Renaissance: Rice's Renaissance Idea Of Wisdom. *J Hist Ideas* 21,131-150 Ja-Mr 60.

BARON, Hans. The Querelle Of Ancients And Moderns As A Problem For Renaissance Scholarship. *J Hist Ideas* 20,3-22 Ja 59.

BARON, Hans. Towards A More Positive Evaluation Of The Fifteenth-Century Renaissance. *J Hist Ideas* 4,21-48 Ja 43.

BARON, S H. *Plekhanov: The Father Of Russian Marxism.* Stanford CA Stanford Univ Pr 1963.

BARON, Salo (ed). *Essays On Maimonides: An Octocentennial Volume.* NY Columbia Univ Pr 1941.

BARON, Salo W (ed) and Nagel, Ernest (ed) and Pinson, Koppel S (ed). *Freedom And Reason: Studies In Philosophy And Jewish Culture.* Glencoe IL Free Pr 1951.

BARON, Salo Wittmayer. *Modern Nationalism And Religion.* NY Harper 1947.

BARON, Samuel H. Plekhanov's Russia: Impact Of The West. *J Hist Ideas* 19,388-404 Je 58.

BARR, H J. The Epistemology Of Causality From The Point Of View Of Evolutionary Biology. *Phil Sci* 31,286-288 JI 64.

BARR, Robert R. A Relational Analysis Of Intentionality. *Mod Sch* 40,225-244 Mr 63.

BARR, Robert R. Aristotle On Natural Place: Some Questions. *New Scholas* 30,206-210 Ap 56.

BARR, Robert R. The Nature Of Alteration In Aristotle. *New Scholas* 30,472-484 O 56.

BARR, Stringfellow. *The Three Worlds Of Man.* Columbia 1963.

This is the Second Series of "The Paul Anthony Brick Lectures" rewritten for publication. Written in the light of "our growing conviction that... there has been some sort of moral deterioration" during this century, the author argues that we could profitably return to the Greeks for reorientation. Each lecture concerns an area essential to the moral life as dealt with by Socrates, Plato and Aristotle, namely "Action," "Wisdom," and "Grace," the last dealing with pre-Christian intimations among the Greeks with respect to the realm of the divine.

BARR, Stringfellow. Liberal Education: A Common Adventure. *Antioch Rev* 15,300-312 S 55.

BARRAL, Mary Rose. *Merleau-Ponty: The Role Of The Body-Subject In Interpersonal Relations.* Pittsburgh Duquesne Univ Pr 1965.

In this book Merleau-Ponty is situated within the contemporary history of thought. We are given a balanced exposition of his philosophy following its basic genetic development through the phenomenology of perception and the body-soul dialectic. Questions such as the problems of interpersonal relations, the distinction between subjectivity and personality and the interrelation of consciousnesses are clearly presented. The book also includes a critical summary of the major contributions made by other writers to the understanding of Merleau-Ponty, as well as a discussion of Merleau-Ponty's interpretation of other philosophers on specific points, such as Descartes' *Cogito*, Husserl's epoché and Hegel's view of phenomenology.

BARRELL, Joseph. *Shelley And The Thought Of His Time; A Study In The History Of Ideas.* New Haven Yale Univ Pr 1947.

The author asserts that a thorough knowledge of the history of philosophy is an essential to an understanding of literary achievements and indispensable to the literary critic. He uses the life and works of Shelley as illustration of the thesis. He traces the thoughts that dominated the early radical period of the subject and those that influenced his later idealistic trends, primarily to the views of Godwin and Plato, particularly through the eighteenth century classical revival.

BARRETT, Helen Marjorie. *Boethius; Some Aspects Of His Times And Work.* NY Russell & Russell 1966.

BARRETT, J Edward. A Theology Of The Meaning Of Life. *Zygon* 3,169-182 Je 68.

BARRETT, M Olivia. The Role Of Science In Liberal Education. *Thomist* 24,622-638 Ap-JI-O 61.

BARRETT, Robert. Quine, Synonymy And Logical Truth. *Phil Sci* 32,361-367 O 65.

BARRETT, William (ed) and Aiken, H D (ed). *Philosophy In The Twentieth Century, An Anthology.* NY Random House 1962.

BARRETT, William. *Irrational Man; A Study In Existentialist Philosophy.* Garden City NY Doubleday 1958.

The aim of the book is "... not to provide a survey or compendium of Existentialism but rather to deal with the more central question: What is the meaning of Existentialism?" Existentialism is approached through contemporary art and traced back to its sources in the Western tradition—in the Bible, Greek philosophy, Christian thought, and world literature. Instigated by the dissolution of bourgeois society, Existentialism is treated as an important, unparalleled endeavor to understand man. Separate chapters are devoted to the philosophies of Kierkegaard, Nietzsche, Heidegger, and Sartre, to gather and evaluate their insights into the nature of man as well as their contributions to the existentialist movement. The author agrees with the existentialist denial of the proposition that man is merely a rational being, and approves its "attempt to see the whole or integral man," though this "involves our taking a look at some unpleasant things... as death, anxiety, guilt, fear and trembling, and despair."

BARRETT, William. *Time Of Need.* NY Harper & Row 1972.

The author wishes to discover through art the new reality through which we are living. By examining in particular the writings, he characterizes our civilization as a time of need fostered by the increasing prevalence of nihilism and the destruction of the role of myth in human affairs. Artists envision twentieth century man's need as being that of reconciling the conflict existing between human nature and culture.

BARRETT, William. *What Is Existentialism?* NY Partisan Review 1947.

BARRETT, William. On Dewey's Logic. *Phil Rev* 50,305-314 My 41.

BARRETT, William. One Hundred Real Dollars (or Doorknobs). *J Phil* 59,763-764 N 62.

BARRON, David B. Intuition As A Response To Patient Potential. *J Existent* 2,237-242 Fall 61.

BARROW, Reginald Haynes. *Plutarch And His Times.* Bloomington Indiana Univ Pr 1967.

BARROW, Robin. *Moral Philosophy For Education.* Hamden CT Linnet Books 1975.

BARRY, B M. Preferences And The Common Good. *Ethics* 72,141-142 Ja 62.

BARRY, Gladys and Fitch, Frederic B. Towards A Formalization Of Hull's Behavior Theory. *Phil Sci* 17,260-265 JI 50.

BARRY, Robert M. *Collected Papers I: The Problem Of Social Reality,* By Alfred Schutz. *Int Phil Quart* 3,465-473 S 63.

BARRY, Robert M. Christian Philosophy In The Middle Ages. *J Hist Ideas* 20,105-110 Ja 59.

BARTELL, Ernest. Value, Price, And St Thomas. *Thomist* 25,325-381 JI 62.

BARTELS, Robert (ed). *Ethics In Business.* Columbus Ohio State Univ 1963.

BARTH, Timotheus A. Being, Univocity, And Analogy According To Duns Scotus. *Stud Phil Hist Phil* 3,210-262 1965.

BARTHÉLEMY- MADAULE, Madeleine. Teilhard De Chardin, Marxism, Existentialism: A Confrontation. *Int Phil Quart* 1,648-667 D 61.

BARTHÉLEMY- MADAULE, Madeleine. Teilhard De Chardin, Marxism, Existentialism: A Confrontation. *Int Phil Quart* 1,648-667 D 61.

BARTLEY III, W W. A Note On Barker's Discussion Of Popper's Theory Of Corroboration. *Phil Stud* 12,5-9 1961.

BARTLEY, S Howard and Nelson, Thomas M. Numerosity, Number, Arithmetization, Measurement And Psychology. *Phil Sci* 28,178-203 Ap 61.

BARTLEY, William Warren. *The Retreat To Commitment.* NY Knopf 1962.

BARTLEY, William Warren. *Wittgenstein.* Philadelphia Lippincott 1973.

This biographical study focuses on those years of Wittgenstein's life [1889-1951] which were spent as an elementary school teacher in three small Austrian communities. The author shows that Wittgenstein's experiences in these communities and his implementation of the Austrian School Reform Program dominated by Buhler's psychology were influential in the shift from the thought of the (Tractatus to that of the (Philosophical Investigations. As a consequence of this connection, the author demonstrates that these years were not a time when Wittgenstein had abandoned philosophy. A bibliography of Wittgenstein's writings is also published at the end of the text.

BARTOLOMEI, T H. Thought And Language. *Phil Today* 1,48-52 Mr 57.

BARTON JR, George E. De Principiis Non Disputandum Est. *School Review* 72,209-229 1964.

Underlying all educational theory are guiding philosophical presuppositions: methods, principles and purposes. Suggested are four generalized categories for analysis: (1) logical (2) dialectical (3) problematic and (4) operational. A basis is thereby provided for studying similarity, diversity and respective comprehensiveness relative to handling common factors. A ground work is thus established for a philosophy of education: not an amalgamated—or eclectic—super-theory of education, but instead a discursive meta-schema enabling philosophical discussion, comparison and evaluation of alternative theories. The criterion for implementing one theory over another as a guiding principle in educational practice remains the kind of educated man it produces.

BARTON JR, George E. Hank Hullfish And The Philosophy Of Education Society. *Educ Theor* 13,222 JI 63.

BARTON JR, George E. Ordered Pluralism: A Philosophic Plan Of Action For Teaching. *Proc Phil Educ* 19,121-147 Ap 63.

BARTON JR, George E. The Effect Of Varying Types Of Philosophic Analysis On Educational Theory. *Proc Phil Educ* 16,19-32 Ap 60.

BARTON JR, W B. Intentionality. *S J Phil* 1,14-19 Spr 63.

BARTON, Anthony. Neurosis As A Movement Toward Personal Growth. *Humanitas* 3,113-126 Fall 67.

BARUCH, Bernard Mannes. *A Philosophy For Our Time.* NY Simon & Schuster 1954.

BARUK, H. Personality: A Psychological And Metaphysical Problem. *Phil Today* 1,122-127 Je 57.

BARZIN, Marcel. The Nature Of Philosophy. *Personalist* 27,407-412 O—Autumn 46.

BARZUN, Jacques (ed). *A History Of The Faculty Of Philosophy, Columbia University.* NY Columbia Univ Pr 1957.

The Introduction to the Volume and Chapter III on the history of the Department of Philosophy were written by John Hermann Randall, Jr. In his account there is considerable information concerning the early history of graduate instruction in philosophy as was organized by Nicholas Murray Butler, and brief accounts of the work of J H Hyslop, C A Strong, F J E Woodbridge, John Dewey, Felix Adler, G S Fullerton, W P Montague and others. In the Chapter on the Department of Religion by Horace L Friess there is an account of the work in the philosophy of religion, begun by Wendell T Bush.

BARZUN, Jacques. History As A Liberal Art. *J Hist Ideas* 6,81-88 Ja 45.

BARZUN, Jacques. Romantic Historiography As A Political Force In France. *J Hist Ideas* 2,318-329 Je 41.

BASAGLIA, Franco. Silence In The Dialogue With The Psychotic. *J Existent* 6,99-102 Fall 65.

BASAVE FERNÁNDEZ DEL VALLE, Augustín. Towards An Integral Philosophy Of Man. *Int Phil Quart* 5,414-435 S 65.

BASDEKIS, Demetrios. *Unamuno And Spanish Literature.* Berkeley Univ Of Calif Pr 1967.

BASESCU, Sabert. Human Nature And Psychotherapy. *Humanitas* 3,127-138 Fall 67.

BASH, Harry H. Determinism And Avoidability In Sociohistorical Analysis. *Ethics* 74,186-200 Ap 64.

Relying on the notion of freedom as avoidability, not as indeterminism, this paper concentrates on the following question in the light of the theories of Karl Mannheim and Karl Marx: "To what extent, if any, may individuals from widely divergent cultural settings be expected to transcend their culture-imposed moral commitments, perceptions, and ideologies and thus broaden their range of choice to the end of achieving cross-cultural ethical agreement?" In the models of the relation of thought to history employed by Marx and Mannheim, avoidability is impossible. The sociohistorical matrix becomes the causal element.

BASILINE, M. The Place And Function Of Logic In Post-War Curricula. *Proc Cath Phil Ass* 19,109-114 1943.

BASS, Robert E. Causality, Probability And Organization. *Phil Phenomenol Res* 12,562-564 Je 52.

BASS, Robert E. Some Aspects Of Organized Systems. *Phil Phenomenol Res* 15,402-406 Mr 55.

BASSETT, Marion Preston. *A New Sex Ethics And Marriage Structure; Discussed By Adam And Eve.* NY Philosophical Lib 1961.

BASSOFF, Bruce. Free Will And Determinism. *J Existent* 4,259-262 Wint 64.

BASTIAN, Ralph J. The "Scholastic" Realism Of C S Peirce. *Phil Phenomenol Res* 14,246-249 D 53.

BASTIDE, Georges. The Metaphysical Dimensions Of Man. *Int Phil Quart* 2,351-366 S 62.

BASU, Arabinda. The Philosophy Of Spiritual Life. *Phil East West* 11,255-260 Ja 62.

BATE, Walter Jackson. *From Classic To Romantic; Premises Of Taste In Eighteenth-century England.* Cambridge Harvard Univ Pr 1946.

BATEMAN, J V. Professor Alexander's Proofs Of The Spatio-Temporal Nature Of Mind. *Phil Rev* 49,309-324 My 40.

BATES, James. A Model For The Science Of Decision. *Phil Sci* 21,326-339 O 54.

BATES, Marston. *The Nature Of Natural History.* NY Scribner's 1955.

BATESON, Gregory. Discussion—The Science Of Decency. *Phil Sci* 10,140-142 Ap 43.

BATESON, Gregory. Experiments In Thinking About Observed Ethnological Material. *Phil Sci* 8,53-68 Ja 41.

BATISHCHEV, G and Narskii, I and Oizerman, T. Truth. *Soviet Stud Phil* 4,24-34 Sum 65.

BATTENHOUSE, Roy W. *Marlowe's Tamburlaine, A Study In Renaissance Moral Philosophy.* Nashville Vanderbilt Univ Pr 1941.

This valuable study is the first to relate *Tamburlaine* adequately to its moral milieu in Reformation humanism. First Mr Battenhouse surveys Elizabethan religion and atheism; Raleigh's religion and Chapman's; and Elizabethan views of fortune, fate, providence, punishment, and the moral uses of poetry. Then he anatomizes *Tamburlaine* to show its historical fabric deeply colored by Renaissance moral philosophy, especially by Spenser, Seneca, and Machiavelli. *tamburlaine* preached dramatically on the doom of disordered humours and sinful passions raging "uncontrolled, misdirected, and diseased." Marlowe "differs from his Protestant contemporaries, ... not in his moral outlook, but only in his ability as an artist."

BATTENHOUSE, Roy W. The Doctrine Of Man In Calvin And In Renaissance Platonism. *J Hist Ideas* 9,447-471 O 48.

BAUER, Theodore and others. *Thomistic Principles In A Catholic School.* St Louis Herder 1943.

This symposium attempts an integration of the broad principles of the philosophy of St Thomas Aquinas as reflected in religion, modern philosophy, education, and the sciences.

BAUM, Archie J. The Generic Theory Of Truth. *Personalist* 28,370-375 O—Autumn 47.

The Generic Theory states a genus of which other theories are species: Truth is a property of a believe when what is believed to be, is, etc. Examples of species: Belief that true ideas correspond with real things is true when and because what is believed to be, is. Belief that true ideas cohere with a larger whole is true when and because what is believed to be, is. Belief that true ideas work is true when and because what is believed to be, is. Each belief is conceived in terms of such specifications as are required by its peculiar set of conditions. Unintended specifications are irrelevant. The truth of each belief depends on whether there are whatever specifications are judged to be.

BAUM, Gregory. Primacy And Episcopacy: A Theological Reflection. *Thomist* 27,211-221 Ap—Jl—O 63.

BAUMAN, Zygmunt. *Socialism: The Active Utopia.* Boulder CO Westview Pr 1975.

This book is a critique of the socialist utopia. All "utopian" visions are, the author contends, rather than fanciful aberrations, a measure of the vitality of a society or era. Utopian thinking has been encouraged in the modern age by such factors as the increased tempo of social change, the advance of natural science, and the craving for social order.

BAUMER, F Lanklin, Le Van. *Religion And The Rise Of Scepticism.* NY Harcourt Brace 1960.

Although some observers have reported a revival of religion in recent years, the author of the present work characterizes our century instead as a period of widespread scepticism—qualified, however, by anxiety, as against the jubilant, unworried scepticism of 50 years ago. Thus, the dilemma of modern man is that he wants to return to the womb of religious belief, but the great sceptics—Voltaire, Renan, Freud, and others—all bar his way. The author traces the rise of modern scepticism in four stages: the early modern scientists, the Enlightenment, the Nietzschean pronouncement of the death of God, and the present period of longing for a new faith.

- BAUMER, Franklin Le Van.** The Conception Of Christendom In Renaissance England. *J Hist Ideas* 6,131-156 Ap 45.
- BAUMER, W H.** Von Wright's Paradoxes. *Phil Sci* 30,165-172 Ap 63.
- BAUMER, William H.** Evidence And Ideal Evidence. *Phil Phenomenol Res* 24,567-572 Je 64.
The author notes that Vincent's refutation of Popper's criticism of a subjective interpretation of probability fails. There is a paradox of ideal evidence; however, the source of this paradox disappears when a certain relationship is made clear. The following is presented: ideal evidence must be taken as supporting an empirical statement (not some logical truth). "A, relative to some empirical statement is probable to the degree 1/2."
- BAUMER, William H.** Ontological Arguments Still Fail. *Monist* 50,130-144 Ja 66.
This is, firstly, substantiation of a protest against the analysis of Kant's criticism of ontological arguments which holds: Kant showed "existence" not to be a predicate; that is enough. The substantiation is obtained by developing interrelations of the three main elements of Kant's criticism: the distinction of real and logical predicates; the analysis of uses of "to be"; the status of concepts of possible and of actual things. This thus shows Kant's criticism to be far more extensive than is frequently supposed. Secondly, this develops the consequences of Kant's criticism for some contemporary attempted ontological argumentation. It is shown that: Kant's criticism succeeds despite the claim that "necessary existence," not "existence," is essential to ontological arguments; the sense of "necessary" here remains problematic; Kant knew perfectly well what he was doing in criticizing ontological arguments; the necessary existence supposedly proved by such arguments is not that allegedly religiously required.
- BAUMGAERTNER, William.** Metaphysics And The Second Analytics. *New Scholas* 29,403-426 O 55.
- BAUMGARDT, David.** *Bentham And The Ethics Of Today: With Bentham Manuscripts Hitherto Unpublished.* Princeton NJ Princeton Univ Pr 1952.
- BAUMGARDT, David.** *Great Western Mystics: Their Lasting Significance.* NY Columbia Univ Pr 1961.
Professor Baumgardt's Matchette Lectures examine the meanings of mysticism and of the high points in mystical thought from Philo to Sebastian Franck, dealing in turn with mysticism of the inner man, of nature, and of history. The mystic is compared to the poet and contrasted to the scientist, and mysticism is asserted to be a necessary supplement to scientific knowledge.
- BAUMGARDT, David** and Overstreet, H A and Kaniat, A H. Lamont's "Five Propositions Of Humanism" *Humanist* 2,150-151 Wint 42.
- BAUMGARDT, David.** Bentham's "Censorial" Method. *J Hist Ideas* 6,456-467 O 45.
- BAUMGARDT, David.** Legendary Quotations And Lack Of References. *J Hist Ideas* 7,99-102 Ja 46.
- BAUMGARDT, David.** The Ethics Of Salomon Maimon (1753-1800). *J Hist Phil* 1,199-210 D 63.
- BAUMGARDT, David.** The Forgotten Moralist: Richard Hildreth's *Theory Of Morals.* *Ethics* 57,191-198 Ap 47.
- BAUMGARTNER, William.** Nature Of Induction. *Proc Cath Phil Ass* 25,130-135 1951.
- BAUMRIN, Bernard (ed).** *Philosophy Of Science: Vol II 1962-1963, The Delaware Seminar.* NY Interscience 1963.
- BAUMRIN, Bernard H.** Prima Facie Duties. *J Phil* 62,736-738 D 65.
- BAUSCH, A F.** Modus Ponens Under Hypotheses. *J Sym Log* 30,26 Mr 65.
- BAWDEN, H Heath.** Method. *J Phil* 41,477-494 Ag 44.
- BAWDEN, H Heath.** The Psychical As A Biological Directive. *Phil Sci* 14,56-67 Ja 47.
- BAWDEN, H Heath.** We Call It Mind. *J Phil* 44,710-714 D 47.
- BAY, Christian.** *The Structure Of Freedom.* Stanford CA Stanford Univ Pr 1958.
This book presents a systematic study of the whole complex of problems connected with the notion of individual freedom in modern Western society. Part One is an analytical section in which the author distinguishes three senses of "freedom," relates them to corresponding senses of "power" and "security," and examines some fundamental questions of philosophical value theory. One chapter in this part carefully compares and contrasts the author's views about freedom, autonomy, and equality with those of the classical utilitarian and idealist philosophers. In Part Two, Bay considers empirical questions and behavioral theory in the social sciences. Three long chapters on the psychological and social determinants of freedom include discussions of such topics as anxiety, self-esteem, mental health, authoritarian personalities, social systems, institutions, laws, and political authority, and the bearing of each on individual freedom. The book concludes with a discussion of the political applications of the author's general theory of freedom.
- BAYER, Raymond.** *Merleau-Ponty's Existentialism.* Buffalo NY Univ Of Buffalo 1951.
- BAYER, Raymond.** Method In Aesthetics. *J Aes Art Crit* 7,308-324 Je 49.
- BAYLES, Ernest E.** *Pragmatism In Education.* NY Harper & Row 1966.
- BAYLES, Ernest E.** *Reflective Thinking: The Method Of Education,* By H Gordon Hullfish And Philip G Smith. *Stud Phil Educ* 2,15-20 Wint 61-62.
- BAYLES, Ernest E.** A Response To "Philosophy Of Knowledge And Theory Of Learning". *Educ Theor* 8,200-202 O 58.
- BAYLES, Ernest E.** Are Values Verifiable? *Educ Theor* 10,71-77 Ja 60.
- BAYLES, Ernest E.** Comments On The Responses To The Presidential Address. *Educ Theor* 12,146-150 Jl 62.
- BAYLES, Ernest E.** Educational Imperatives. *Proc Phil Educ* 18,127-142 Ap 62.
- BAYLES, Ernest E.** Existence, Causation, And Intelligence. *Educ Theor* 7,38-43 Ja 57.
- BAYLES, Ernest E.** Hullfish & Bode. *Educ Theor* 13,192-195 Jl 63.

- BAYLES, Ernest E.** Response To Henle's "Philosophy Of Knowledge And Theory Of Learning". *Proc Phil Educ* 14,89-92 Mr-Apr 58.
- BAYLES, Ernest E.** The Idea Of Learning As Development Of Insight. *Educ Theor* 2,65-71 Ap 52.
- BAYLES, Lewis A.** *Philosophy Of Education: Essays And Commentaries,* Edited By Hobert W Burns And Charles J Brauner. *Stud Phil Educ* 3,6-9 Sum 63.
- BAYLES, Lewis A.** Conceptions Of Society In Democratic Theory. *Proc Phil Educ* 18,207-213 Ap 62.
- BAYLES, Michael D (ed).** *Contemporary Utilitarianism.* Garden City NY Anchor Books 1968.
Starting with J O Urmson's interpretation of J S Mill as a rule utilitarian, this anthology contains ten papers developing that view and criticizing it from act utilitarian and non-utilitarian positions. Among the topics discussed are justice, promise-keeping, and punishment. The other contributors are Jonathan Harrison, John Rawls, J J C Smart, H J McCloskey, Richard B Brandt, Alan Donagan, B J Diggs, and T L S Sprigge.
- BAYLES, Michael D (ed).** *Ethics And Population.* Cambridge MA Schenckman 1976.
This anthology of ten articles concerns moral issues related to population problems. A substantial introduction surveys the problems and the bearing of moral philosophy on them. Part I contains articles by Garrett Hardin, Daniel Callahan, and the editor concerned with freedom and equality in population programs. The articles by Jan Narveson, Peter Singer, and Derek Parfit in Part II concern utilitarian principles and an optimum population size. The papers in Part III address moral issues of birth control—contraception and abortion. The articles and discussions are by Carl Cohen, GEM Anscombe, Peter Winch, Bernard Williams and Michael Tanner, and Richard B Brandt.
- BAYLES, Michael D.** Dismantling The Criminal Law System. *Wayne Law Review* 19,827-846 1973.
This paper is an introduction to a symposium on issues of punishment and responsibility. It provides a framework of four models for a system of punishment and sketches the basic arguments for an against each. It also sketches the implications of the four approaches to the specific problems of insanity, addiction, and preventive detention.
- BAYLES, Michael D.** Legislating Morality. *Wayne Law Review* 22,759-780 1976.
The first half of this paper clarifies the issue concerning the legislation of morality and develops the most plausible legal moralist principle. The second half considers and rejects three different arguments for the principle—the democratic, conformity, and disintegration arguments.
- BAYLES, Michael D.** Singer's Moral Principles And Rules. *Phil Stud* 16,61-64 1965.
This discussion criticizes Marcus Singer's distinction between moral principles and rules by showing that a conflict can be generated between two of his principles.
- BAYLEY, Charles C.** Political Philosophy Of William Of Ockham. *J Hist Ideas* 10,199-218 Ap 49.
- BAYLIS, Charles A.** A Criticism Of Lovejoy's Case For Epistemological Dualism. *Phil Phenomenol Res* 23,527-537 Je 63.
- BAYLIS, Charles A.** C I Lewis's Theory Of Value And Ethics. *J Phil* 61,559-566 O 64.
Lewis holds that "Values ascribable to objects are always extrinsic values; intrinsic value attaching exclusively to realizations of some possible value—quality in experience itself". Intrinsic values Lewis designates as "satisfactions" and "dissatisfactions" or "enjoyment" and "suffering." What one ought to do, what it is right to do, is to maximize enjoyment and minimize suffering, taking account of the fact that the intrinsic value of these experiences does not vary with the individual who has them. We need only supplement our knowledge of values by adhering to the principle of prudence: "so act as to maximize your total probable realizations of satisfaction over time," and to the Golden Rule—equivalent to Kant's Categorical Imperative. So to act is to act rationally and justifiably. For it is clear that more intrinsic value is better than less, no matter who experiences it. Lewis is an ethical cognitivist.
- BAYLIS, Charles A.** Comments On Symposium: Logical Subjects And Physical Objects. *Phil Phenomenol Res* 17,483-487 Je 57.
- BAYLIS, Charles A.** Comments On Utilitarianism And Moral Obligation (Symposium). *Phil Rev* 61,327-330 Jl 52.
- BAYLIS, Charles A.** Critical Comments On Professor Fitch's Article "On God And Immortality". *Phil Phenomenol Res* 8,694-697 Je 48.
- BAYLIS, Charles A.** Critical Comments On The "Symposium On Meaning And Truth". *Phil Phenomenol Res* 5,80-93 S 44.
- BAYLIS, Charles A.** How To Make Our Ideas Clearer. *J Phil* 37,225-232 Ap 40.
- BAYLIS, Charles A.** Intrinsic Goodness. *Phil Phenomenol Res* 13,15-27 S 52.
- BAYLIS, Charles A.** Perception. *S J Phil* 4,117-122 Fall 66.
- BAYLIS, Charles A.** Professor Chisholm On Perceiving. *J Phil* 56,773-790 S 59.
- BAYLIS, Charles A.** Rational Preference, Determinism, And Moral Obligation. *J Phil* 47,57-62 F 50.
In responding to G E Moore's question regarding the possibility of moral responsibility in a determinist system, the author states that all types of freedom required for moral obligation and responsibility do exist and are compatible with determinism. The analysis of types of freedom and distinguishing between retributive and non-retributive responsibility are among the issues discussed.
- BAYLIS, Charles A.** The Confirmation Of Value Judgments. *Phil Rev* 61,50-58 Ja 52.
- BAYLIS, Charles A.** Tranquility Is Not Enough. *Phil Forum (Pacific)* 3,84-95 My 65.

- BAYLIS, Charles A.** Universals, Communicable Knowledge, And Metaphysics. *J Phil* 48,636-643 O 51.
The position that there are unchanging characters or universals is presented in this article with the following characteristics: (1) the same character can be thought of again and again, (2) the character can be exemplified repeatedly, (3) certain relations obtain among the characters. This article begins by pointing out problems with nominalism and progresses to an explanation of the author's theory.
- BAYM, Nina.** Thoreau's View Of Science. *J Hist Ideas* 26,221-234 Ap-Je 65.
The thesis of this article is that Thoreau's view of science was not as simple as many critics believe, but contains a complex attitude toward nature and its relation to art. The author focuses on the difference between Thoreau's early view that science must lead to transcendental ends, and his later acceptance of the fact that his approach had failed, ending in his near rejection of science. The role Emerson played in introducing Thoreau to scientific writing is discussed, as well as Thoreau's changing view of the nature of man. The author concludes that near the end of his life Thoreau was unable to accept the approaching conclusion of his work, i.e., the irrelevancy of man in the universe; instead he attacked the enterprise which brought him near to such a distasteful result.
- BAYNE, David C.** Conscience, Obligation, And The Law: The Moral Binding Power Of The Civil Law. Chicago Loyola Univ Pr 1966.
- BEACH, John D.** Analogous Naming, Extrinsic Denomination, And The Real Order. *Mod Sch* 42,198-213 Ja 65.
- BEACH, John D.** Aristotle's Notion Of Being. *Thomist* 21,29-43 Ja 58.
- BEACH, John D.** Separate Entity As The Subject Of Aristotle's Metaphysics. *Thomist* 20,75-95 Ja 57.
- BEACH, Joseph Warren.** *The Making Of The Auden Canon.* Minneapolis 1957.
The book is devoted to an analysis of the revisions made by Auden in preparing the text of his collected poetry in 1945. Two major reasons for the changes are given: aesthetic considerations, and shifts in Auden's political and theological views. Despite these changes, according to Beach, Auden was unable to present a collection of poems unified in feeling or belief.
- BEACH, Joseph W.** Reason And Nature In Wordsworth. *J Hist Ideas* 1,335-351 Je 40.
- BEACH, Waldo (ed)** and Niebuhr, H Richard (ed). *Christian Ethics: Sources Of The Living Tradition.* NY Ronald Pr 1955.
- BEALS, Lawrence W.** On Appearing Just And Being Unjust. *J Phil* 49,607-613 S 52.
- BEARD, Charles A.** *The Economic Basis Of Politics.* NY Knopf 1945.
- BEARD, Robert W.** *Tractatus* 4,24. *S J Phil* 2,14-17 Spr 64.
- BEARD, Robert W.** Deduction, Prediction And Completeness Conditions. *Phil Sci* 33,165-167 Je 66.
- BEARD, Robert W.** On Professor White's Puzzle. *Phil Phenomenol Res* 27,107-109 S 66.
- BEARD, Robert W.** Semantic Theory And The Paradox Of The Non-Communicator. *Phil Stud* 17,44-45 1966.
- BEARDSLEY, Elizabeth Lane.** "Non-Accidental" And Counterfactual Sentences. *J Phil* 46,573-590 S 49.
- BEARDSLEY, Elizabeth Lane.** Imperative Sentences In Relation To Indicatives. *Phil Rev* 53,175-184 Mr 44.
- BEARDSLEY, Elizabeth Lane.** Moral Experience And Ethical Analysis. *Phil Rev* 68,519-530 O 59.
- BEARDSLEY, Elizabeth Lane.** Moral Worth And Moral Credit. *Phil Rev* 66,304-328 Jl 57.
- BEARDSLEY, Elizabeth Lane.** The Semantical Aspect Of Sentences. *J Phil* 40,393-402 Jl 43.
- BEARDSLEY, Elizabeth L.** Determinism And Moral Perspectives. *Phil Phenomenol Res* 21,1-20 S 60.
The question is posed: can determinists find a satisfactory rationale for moral praise and blame? The author argues that judgments of moral praise and blame, affirmative as well as negative, can be made within the framework of determinism, provided that one accepts a more complex account of these judgments and their foundations than is ordinarily supplied or assumed. Such judgments are made from several different standpoints, called "moral perspectives," and if these are understood, determinists need not feel uneasy when confronted by the concepts of moral praise and blame.
- BEARDSLEY, Monroe C.** *Aesthetics From Classical Greece To The Present: A Short History.* NY Macmillan 1966.
This volume has twelve chapters dealing with the general aesthetics of the classical, medieval, and renaissance periods, the age of the enlightenment, the age of German idealism and romanticism, and the contemporary period. Each chapter is followed by a select bibliography which lists modern works dealing with significant issues. Beardsley's discussion of Aristotle's famous concept of catharsis illustrates the special value of this work as it offers both traditional and modern interpretations of significant aesthetic concepts. The section on the aesthetic attitude of the medieval age reminds us that Kenneth Burke did not originate the concept of symbolic form. In the section on German idealism the author extracts the important but murky ideas of an age and makes them meaningful to the modern reader by defining terms and integrating ideas in relation to key concepts. The 10st and longest chapter on contemporary developments contains a survey that none of the other histories offer.
- BEARDSLEY, Monroe C.** *Aesthetics: Problems In The Philosophy Of Criticism.* NY Harcourt Brace 1958.
A full analysis of the major problems in aesthetics is here presented. The topics discussed include the following: aesthetic objects, the categories of critical analysis, the nature of a literary work, artistic form, representation in the visual arts, the meaning of music, artistic truth, literature and knowledge, critical evaluation, aesthetic value, and the arts in the life of man. Each chapter is concluded with a set of questions and problems for the student to consider, and each topic discussed is provided with an exhaustive bibliography.
- BEARDSLEY, Monroe C.** *Practical Logic.* NY Prentice-Hall 1950.
- BEARDSLEY, Monroe C.** A Dilemma For Hume. *Phil Rev* 52,28-46 Ja 43.
- BEARDSLEY, Monroe C.** Beauty And Aesthetic Value. *J Phil* 59,617-628 O 62.
This paper affirms the proposition, denied by Albert Hofstadter (*Journal of Philosophy*, Volume 59, 1962), that the study of the meaning and ground of value judgments is a proper branch of aesthetics. Hofstadter objects that the use of 'aesthetic value' involves a "category mistake"; however, this objection is based on an apparent failure to understand a derivative or instrumental definition. Hofstadter's own position is also criticized. It is argued (a) that his theory of aesthetic validity, while commendable in some respects, is too abstract and too general; and (b) that beauty is not a necessary condition of aesthetic value, a proposition strongly objected to by Hofstadter.
- BEARDSLEY, Monroe C.** Dostoyevsky's Metaphor Of The "Underground". *J Hist Ideas* 3,265-290 Je 42.
- BEARDSLEY, Monroe C.** Intrinsic Value. *Phil Phenomenol Res* 26,1-17 S 65.
Beardsley, attacks the proposition that there is such a thing as intrinsic value. Such value would have to be independent of its relation to anything else! The reasons for believing in intrinsic value are given: arguments from definition, from a dialectical demonstration, and an attempt at empirical confirmation. Beardsley concludes that the concept of intrinsic value is inapplicable. Even if something has intrinsic value we could not know it, and therefore it can play no role in ethical or aesthetic reasoning.
- BEARDSLEY, Monroe C.** Mr Burnham On The "Elite". *J Phil* 40,435-440 Ag 43.
- BEARDSLEY, Monroe C.** On Arts And The Definition Of Arts: The Definition Of The Arts (A Symposium). *J Aes Art Crit* 20,175-187 Wint 61.
- BEARDSLEY, Monroe C.** On The Creation Of Art. *J Aes Art Crit* 23,291-304 Spr 65.
- BEARDSLEY, Monroe C.** On The Generality Of Critical Reasons. *J Phil* 59,477-485 Ag 62.
This paper holds the following propositions to be true: (1) The critic does make value judgments of art and does sometimes adequately support these by good reasons; (2) A reason always cites some property of the work, and this property is then employed as a criterion of value by the critic; (3) There are general criteria of evaluation. This is the position that the critical skeptic rejects. He holds that there are no criteria of aesthetic value, and (4)—the General Criterion Theory—is a main target of his attack. The paper examines and answers four arguments against the General Criterion Theory.
- BEARDSLEY, Monroe C.** Representation And Presentation: A Reply To Professor Dickie. *J Phil* 58,238-240 Ap 61.
- BEARDSLEY, Monroe C.** The Aesthetic Problem Of Justification. *J Aes Educ* 1,29-39 Fall 66.
- BEARDSLEY, Monroe C.** The Concept Of Economy In Art. *J Aes Art Crit* 14,370-375 Mr 56.
- BEARDSLEY, Monroe C.** The Metaphorical Twist. *Phil Phenomenol Res* 22,293-307 Mr 62.
The purpose of this article is to distinguish a thing-approach and a word-approach to the problem of analyzing metaphor. Beardsley rejects the object-comparison theory of metaphor in favor of the verbal-opposition theory, which he explains and defends. He concludes that the latter explains the acknowledged features of metaphor and makes no assumptions that a sound philosophy of language would be unwilling to grant.
- BEARDSLEY, Monroe Curtis.** *The Possibility Of Criticism.* Detroit 1970.
- BEARDSLEY, Monroe Curtis.** "Rationality" In Conduct: Wallas And Pareto. *Ethics* 54,79-95 Ja 44.
- BEARDSLEY, Monroe Curtis.** Phenomenalism And Determinism. *J Phil* 39,711-717 D 42.
- BEARDSLEY, Monroe.** Categories. *Rev Metaph* 8,3-29 S 54.
- BEARDSMORE, R W.** *Moral Reasoning.* NY Schocken 1969.
- BEATTY, Lillian.** The Natural Man Versus The Puritan. *Personalist* 40,22-30 Wint-Ja 59.
- BEATTY, Lillian.** Typee And Blithedale. *Personalist* 37,367-378 Autumn-O 56.
- BEAUCHAMP, Tom L (ed).** *Philosophical Problems Of Causation.* Encino Dickenson 1974.
- BEBERMAN, Arleen.** Death And My Life. *Rev Metaph* 17,18-32 S 63.
The author's intent is to decide how much philosophical significance should be granted to death. She first discusses Hegel's view of death as encounter with the other, noting that in the dialectic of mastery and slavery death is negated through work. She then considers Sartre's criticism of Hegel's position before turning to an examination of Camus' novel, *The Stranger*. After discussing philosophical parallels between Camus and Merleau-Ponty, the author argues against Heidegger that unconcern and disbelief are not "inauthentic" but render human existence possible. She concludes with remarks on dying as an ethical act.
- BECHA, Richard.** Jung, St Thomas, And The Concrete Conditions Of Human Knowing. *Proc Cath Phil Ass* 35,141-150 1961.
- BECK, Carlton E.** *Philosophical Foundations Of Guidance.* Englewood Cliffs Prentice-Hall 1963.
- BECK, Guido.** Mathematical Formalism And The Physical Picture. *Phil Sci* 12,174-178 Jl 45.
- BECK, Lewis W.** *Kant Studies Today.* La Salle IL Open Court 1969.

BECK, Lewis W. Agent, Actor, Spectator, And Critic. *Monist* 49,167–182 Ap 65.

This article is a continuation of "Psychology and the Norms of Knowledge," *Philosophy and Phenomenological Research*, Volume 14 (1954), pages 494–506. It is argued that the spectator must exempt himself from some of the generalizations he makes about the persons he observes in the laboratory in order to protect his epistemic claims from self-refutation. Some implications for the problem of freedom and for the constitution of a community of objective judges of human affairs are drawn.

BECK, Lewis White. *A Commentary On Kant's Critique Of Practical Reason*. Chicago Univ Of Chicago Pr 1960.

This book is a close textual commentary and critical examination of the second Critique. It also contains a bibliography.

BECK, Lewis White. *Early German Philosophy: Kant And His Predecessors*. Cambridge MA Belknap Pr 1969.

This book presents a compendious history of German philosophy from the beginnings to Kant with discussion of the idea of national histories of philosophy. Emphasis is upon the cultural context of the various philosophers including extensive treatments of Nicholas of Cusa, Leibniz, Wolff, Lessing, Kant, and others.

BECK, Lewis White. *Philosophic Inquiry; An Introduction To Philosophy*. NY Prentice-Hall 1952.

This is a textbook with a broadly pragmatistic and naturalistic orientation. Extensive analysis of hypothetico-deductive method in science and its extension into philosophy and exposition and defence of objective relativism in epistemology are also discussed.

BECK, Lewis White. *Six Secular Philosophers*. NY Harper 1960.

This book deals with religious themes in the philosophies of Spinoza, Hume, Kant, Nietzsche, William James, and Santayana.

BECK, Lewis White. *Studies In The Philosophy Of Kant*. Indianapolis Bobbs-Merrill 1965.

These are reprints of fourteen articles on Kant, two for the first time translated from the German, and one from the French.

BECK, Lewis White. *The Actor And The Spectator*. New Haven Yale Univ Pr 1975.

This book is a review of the Cassirer Lectures at Yale, 1974, with an examination of the common-sense or humanistic view of human nature in contrast to a scientific (e.g., Skinnerian) view. The method followed is that of dramaturgic confrontation of two spectators who give divergent accounts of what they observe in an "actor." There are discussions of mind-body problem, the problem of freedom, rules and causes, motives and causes, and the epistemology of the social sciences.

BECK, Lewis White. Art Criticism And Semantic Discipline. *Delaware Notes* 16,31–53 1943.

A longer and less clear presentation of theory of meaning in art which was published under the title "Judgments of Meaning in Art," *Journal of Philosophy* 41 (1944), pages 169–178.

BECK, Lewis White. Bibliography On Kant's Ethics. *Delaware Notes* 18,23–43 1945.

This article is a bibliography of works on Kant's ethics, largely restricted to works published since the 1924 compilation in Ueberwegs Grundriss der Geschichte der Philosophie.

BECK, Lewis White. Character And Deed. *Phil Phenomenol Res* 4,547–553 Je 44.

Characters and deeds can each be judged along two dimensions, their choiceworthiness and their praiseworthiness. Certain interesting relations are discerned between the positions of characters and actions along each of these independent dimensions, and four formulae are given. Though Nicolai Hartmann's *Ethics* is not mentioned, the paper is written in the spirit of that treatise.

BECK, Lewis White. Concerning Landmann's "Nicolai Hartmann And Phenomenology". *Phil Phenomenol Res* 4,592–594 Je 44.

BECK, Lewis White. Constructions And Inferred Entities. *Phil Sci* 17,74–86 Ja 50.

An inferred entity is always assigned some "surplus meaning" which is lacking in a logical construction. It is argued that only a name for inferred entities, not names for logical constructions, can have a place in synthetic judgments. The importance of this difference in scientific explanations and in the guidance of research into hidden powers and parameters is emphasised.

BECK, Lewis White. Judgments Of Meaning In Art. *J Phil* 41,169–177 Mr 44.

"Meaningful" or "full of meaning" as an aesthetic predicate presents puzzles even in verbal and representational arts. Such a predicate when applied to a non-verbal and non-representational art like music appears definitely paradoxical. Ordinarily meaning is attributed to a medium with both a vocabulary and a syntax. It is proposed that, in the case of music, meaning exists only in the syntactic, not the semantic, mode. Some consequences for the other arts are drawn from this extreme case.

BECK, Lewis White. Kant's Letter To Marcus Herz, February 21, 1772, I: Introduction. *Phil Forum (Boston)* 13,96–102 1955.

BECK, Lewis White. Kant's Theory Of Definition. *Phil Rev* 65,179–191 Ap 56.

There is a widespread misinterpretation of Kant according to which an analytic judgment is one that follows from a definition. Through a study of Kant's theory of definition, and the role in knowledge that he ascribes to definition, it is shown that this is indeed a misinterpretation. Much criticism of Kant's theory of analytic judgments is vitiated by substituting a modern definition of "analytic" for the one Kant gave.

BECK, Lewis White. Nicolai Hartmann's Criticism Of Kant's Theory Of Knowledge. *Phil Phenomenol Res* 2,472–500 Je 42.

This article is a historical narrative and philosophical evaluation of Nicolai

Hartmann's articles and book *Grundzuege einer Metaphysik der Erkenntnis* (1925) in which he gradually distanced himself from Kant and from Marburg neo-Kantianism.

BECK, Lewis White. On Professor Margenau's Kantianism. *Phil Phenomenol Res* 11,568–573 Je 51.

This article is an examination of the relationship between Marburg neo-Kantianism and "The Nature of Physical Reality" by Henry Margenau. It is argued that Margenau does not properly differentiate between actual experience and possible experience in the verification of present conjectures.

BECK, Lewis White. Philosophy In War Time. *J Phil* 39,71–75 Ja 42.

This article is an appeal to American philosophers that they try to maintain a higher degree of impartiality and objectivity in treating German philosophers and works of German philosophy than they did in World War I.

BECK, Lewis White. Potentiality, Property, And Accident. *Phil Rev* 56,613–630 N 47.

An ontological theory is proposed to support the epistemological theory of objective relativism defended in "Secondary Quality," *Journal of Philosophy*, Volume 43 (1946), pages 599–610. This is a general theory of relational qualities as actualizations of potentialities. Systematic and real existence are distinguished. The ontological principle is defended that every real existent possesses an accident.

BECK, Lewis White. Remarks On Mrs Hess's "One Word More". *J Phil* 41,520–521 S 44.

BECK, Lewis White. Remarks On The Distinction Between Analytic And Synthetic. *Phil Phenomenol Res* 9,720–727 Je 49.

This article is a criticism of John Wild and J L Cobitz's, "On the Distinction between the Analytic and the Synthetic," in same journal, Volume 8, (1948), pages 661–667. The authors are charged with serious misunderstanding of Kant's text. A comprehensive table is presented showing the interrelations of Kant's usages of the terms "analytic," "synthetic," "a priori" and "a posteriori." The paper concludes with a discussion of the role of intentionality in Kant's epistemology and in phenomenology.

BECK, Lewis White. Reply To Mrs Hess's "Mr Beck's 'Judgments Of Meaning In Art'". *J Phil* 41,516–518 S 44.

BECK, Lewis White. Secondary Quality. *J Phil* 43,599–609 O 46.

This article is a defence of a theory of objective relativism with respect to the secondary qualities of perceptual objects. A criticism of naive realism and of Locke's theory and a defence of a pragmatistic account of the distinction between appearance and reality is also included.

BECK, Lewis White. Self-Justification In Epistemology. *J Phil* 45,253–259 My 48.

This article is a continuation of "The Psychophysical as a Pseudo-problem," *Journal of Philosophy*, Volume 37 (1940), pages 561–571. Categorical differences between mind in the mind-body and mind in the mind-object contexts are explored. Constraints are imposed upon the psychophysical relation with a view to making the mind-object relation intelligible. Only within these constraints could a true psychophysical theory be known to be true.

BECK, Lewis White. Strategy In Social Science Research. *Georgia Review* 6,332–341 1952.

This article is a continuation of "The Natural Science Ideal in the Social Sciences," *The Scientific Monthly* 48 (1949), 386–395. The problem of bias and its elimination is discussed. The peculiar relation between pure and applied science, so well established in the natural sciences, is problematic in the social sciences. Some successful strategies in the natural sciences, therefore, cannot be adopted in the social sciences.

BECK, Lewis White. The 'Natural Science Ideal' In The Social Sciences. *Scientific Monthly* 48,386–395 Je 49.

The social scientist, in attempting to emulate the natural scientist, has often used a worn-out model of the natural sciences as his ideal. Newer interpretations of the methodology of the natural sciences may serve as better models for the social scientist.

BECK, Lewis White. The Distinctive Traits Of An Empirical Method. *J Phil* 44,337–343 Je 47.

BECK, Lewis White. The Formal Properties Of Ethical Wholes. *J Phil* 38,5–14 Ja 41.

This article is an examination of Moore's theory of "organic unities." Other examples of wholes whose value exceeds that of the sum of the values of their parts are examined, and some ontological and structural features of such wholes are examined.

BECK, Lewis White. The Limits Of Skepticism In History. *South Atlantic Quarterly* 49,461–468 O 50.

A paradox in historical relativism (as a form of skepticism) arises from the generalization of the fact that the report of an historical event reflects the time, personality, purpose, bias, etc of the historian. This empirical fact, when completely generalized, must extend also to our present historical knowledge of the past historical event of an historian's writing of history. Why the historical relativist should confess to subjectivity in accounts of all historical events except "historiographical events" is a puzzle and constitutes a limit to historical skepticism.

BECK, Lewis White. The Principle Of Parsimony In Empirical Science. *J Phil* 40,617–632 N 43.

BECK, Lewis White. The Psychophysical As A Pseudo-Problem. *J Phil* 37,561–571 O 40.

Certain aspects of the psychophysical problem are paradoxical because of failure to separate the problems of two relations, the relation of mind to body and the relation of mind to object of knowledge. It is essential not to formulate a theory about one of these relations which would make it impossible to give an explanation of the other. It is argued that most psychophysical theories fail to meet this requirement.

BECK, Lewis White. William Stern's Philosophy Of Value. *Personalist* 22,353-363 O-Autumn 41.

This article is an exposition of the theory of value of William Stern (1871-1938), based primarily on his *Wertphilosophie* (1924), the third volume of his *Person und Sache*.

BECK, Lewis W. Psychology And The Norms Of Knowledge. *Phil Phenomenol Res* 14,494-506 Je 54.

This article is a continuation of "Self Justification in Epistemology," *Journal of Philosophy*, Volume 45 (1948), pages 253-60. It is argued that the psychophysical relation is always known in, and indeed is a limiting case, of the cognitive relation of mind to object. By analysis of an experiment on perceptual illusion it is shown how the experimental psychologist has to limit and discount the cognitive claims of a perceiver in order to determine the psychophysical causal relations effective in perception.

BECK, Lewis W. Sir David Ross On Duty And Purpose In Kant. *Phil Phenomenol Res* 16,98-107 S 55.

Kant's *Ethical Theory* by Sir David Ross (1954) contains such gross misinterpretations of Kant's examples in the "Foundations of the Metaphysics of Morals" that the book is seriously misleading as an exposition and criticism of Kant's ethics. The article criticizes Ross for committing grave textual errors and for neglecting the purposes Kant had when he formulated the notorious examples. It is argued that the examples are mere Gedankenexperiments and are not models for emulation.

BECK, Maximilian. Are Value Judgments Unscientific? *Phil Rev* 54,65-71 Ja 45.

BECK, Maximilian. Existential Aesthetics. *Mod Sch* 25,259-266 My 48.

BECK, Maximilian. In Reply To Cairns' Critical Remarks. *Phil Phenomenol Res* 1,498-499 Je 41.

BECK, Maximilian. Plato's Problem In The *Parmenides*. *J Hist Ideas* 8,232-236 Ap 47.

BECK, Maximilian. Reason And Existence. *J Phil* 44,375-379 Jl 47.

BECK, Maximilian. Science And Education. *Mod Sch* 22,98-104 Ja 45.

BECK, Maximilian. The Cognitive Character Of Aesthetic Enjoyment. *J Aes Art Crit* 3,55-61 Spr-sum 44.

BECK, Maximilian. The Last Phase Of Husserl's Phenomenology: An Exposition And A Criticism. *Phil Phenomenol Res* 1,479-491 Je 41.

BECK, Maximilian. The Proper Object Of Psychology. *Phil Phenomenol Res* 13,285-304 Mr 53.

BECK, Maximilian. Walt Whitman's Intuition Of Reality. *Ethics* 53,14-24 O 42.

BECK, Robert H. A Response To Joseph Katz's "The Contributions Of Psychological Research To The Philosophy Of Education". *Proc Phil Educ* 19,202-204 Ap 63.

BECK, Robert H. Kilpatrick's Critique Of Montessori's Method And Theory. *Stud Phil Educ* 1,153-162 N 61.

BECK, Robert Holmes. A Reply To Robert Clopton's Review Of *A Social History Of Education*. *Stud Phil Educ* 4,93-94 Spr 65.

BECK, Robert H. Preception Of Individualism In American Culture And Education. *Proc Phil Educ* 17,112-127 Mr 61.

BECK, Robert H. The Pilgrim's Further Progress. *Educ Theor* 2,267-279 O 52.

BECK, Robert N. *The Meaning Of Americanism: An Essay On The Religious And Philosophic Basis Of The American Mind*. NY Philosophical Lib 1956.

Winner of a national essay contest on the religious and philosophic basis of Americanism, this study provides an historical-philosophical examination of the basic assumptions of the American experience. The historical materials are largely descriptive; the philosophical are evaluative. After examining the meaning and problem of Americanism, the book examines successively the issues of the common good, law, public opinion, and justice. Throughout these chapters, the influence of an interpretation of Lockeianism on the American experience is noted in some detail. At the same time, however, the Lockeian inheritance is subjected to a critique on the basis of social personalism.

BECK, Robert N. "The Philosophical Concept Of Enlightenment" in *The Ibero-American Enlightenment*, A Owen Aldridge (ed), 58-70. Urbana 1971.

Starting with Immanuel Kant's characterization of Enlightenment, this essay examines critically the Enlightenment view of reason. The chief characteristics of that view include reason as calculation, subjectivism, formalism, and functionalism. It is noted that the implication of these characteristics, particularly the alienation of reason and reality and world alienation, is taken to be that, along with the successes of Enlightenment thought, the Enlightenment in fact failed miserably.

BECK, Robert N and Lee, Dwight E. *The Meaning Of Historicism*. *Amer Hist Rev* 59,568-577 1954.

Since the word historicism has become increasingly important in twentieth century thought, this article seeks to examine the fundamental meanings and positions falling under the label. The chief uses uncovered include: (1) explanation or evaluation by means of history; (2) historicization of life; (3) historicization of philosophy; (4) historical relationism and relativism; and (5) historical prediction. It is noted that not all of these meanings are consistent with each other, and we therefore suggest two brief definitions of the term: first, the belief that the truth, meaning, and value of anything is to be found in its history; and second, the antipositivistic view that historical knowledge is a basic requirement for understanding the human condition.

BECK, Robert N. Descartes's *Cogito* Reexamined. *Phil Phenomenol Res* 14,212-220 D 53.

The purpose of this paper is to reexamine the essential features of the *Cogito* argument, to note some well-known criticisms made of it, and to suggest a fairer evaluation of the Cartesian contribution. The interpretation offered is that the *Cogito* is an implication, to be sure, but one that is experienced rather than concluded from an inference. Thus the *Cogito* is seen to have an experiential basis and a number of traditional criticisms are shown to be invalidated in the light of this interpretation.

BECK, Robert N. Hall's Genetic Psychology And Religious Conversion. *Pastoral Psychology* 16,45-51 1965.

G Stanley Hall attempted to produce a genetic and, in some senses of the word, subjective understanding of religion. Influenced by an interpretation of the theory of evolution, he argued that every child repeats the history of the race in its religious development. Conversion experiences, which Hall linked primarily to adolescence, are interpreted as involving a change from egoism to altruism in the discovery of a new and complex moral world. Powerful as his evolutionary explanation was, this study concludes that Hall's theories are not really available to the philosopher or theologian for the evaluation of religious experience.

BECK, Robert N. Is Philosophy Practical? *School And Society* 67-69 2 Ag 52.

This brief study examines one of the classical criticisms of philosophy, namely, its "impracticability." Three of the reasons for this charge are examined: unfortunate teaching of the field, failure to appreciate the philosophic task, and the ambiguity of the word "practical." The reply to these criticisms centers around the relationship and contribution of philosophy to liberal education and the values of the liberal mind.

BECK, Robert N. Let Us Liberalize Liberal Education. *School And Society* 3-4 3 Ja 53.

Assuming that liberal education has an important intrinsic value, this article is organized dialectically to cover three approaches for achieving the liberal goal. The thesis is classical liberal education, judged as limited because of its concentration on finding proper subject matters; the antithesis is scientism, also judged inadequate because of its emphasis on scientific utility, and the synthesis proposed is an ideal of liberal education to be accomplished by a "liberal method" applied to a variety of subject matters. Concentration on liberal method, it is concluded, provides a basis for understanding both the means and ends of liberal education.

BECK, Robert N. Our Acquaintance With Reality. *Rev Metaph* 10,73-81 S 56.

This is a review-article based upon William Earle's *Objectivity* (New York: The Noonday Press, 1955). Four topics are selected for critical examination: Subject, Thought, Object, and Reality. Fundamental to Earle's position on these topics is the assertion that "truth is identical with cognitive awareness." This proposition, together with the four topics, is critically examined in terms of the counterassertion that "objects" do have their role in the given, but any intuitive extension of the given beyond immediate consciousness is invalid. Objectivity is not had by finite.

BECK, Robert N. Philosophy, Commitment, And Their Institutional Setting. *University Of Dayton Review* 11,69-76 1974.

The argument of this paper seeks to support the somewhat traditional notion that a university must be neutral relative to the outcome of inquiry. But it turns out that the expression, "neutral university," can be a misleading shorthand for a complicated position. In fact, the notion of neutrality turns out to involve a number of specific commitments, including the value of neutrality itself, the values presupposed by inquiry and professional standards governing the methods of inquiry. Thus, in accepting the notion of university neutrality, one is not being value neutral, but is in fact accepting critically important value commitments.

BECK, Robert N. Rationalism And Personalism. *Phil Forum (Boston)* 15,56-60 1957.

BECK, Robert N. The Strife Of Cognitive Values. *Personalist* 36,141-146 Spr-Apr 55.

Naturalism and idealism are compared in this study with particular reference to their respective theories of cognitive values. Idealistic theories, it is argued, are rooted in a fundamental notion of intelligibility. This in turn suggests that truth is an ideal and that knowledge is always oriented toward value. Naturalism, on the other hand, asserts that genuine knowledge is that warranted by scientific method. The critical implication drawn from this position is that the choice of values therefore cannot be a matter of reflective thought.

BECK, Robert N. What Is There? *J Phil* 54,217-222 Ap 57.

Taking a thesis from Frederic B Fitch's "The Reality Of Propositions" *The Review of Metaphysics*, Volume 9 (1955), pages 3-13, namely, that propositions exist, this article discusses three questions: his argument for the existence of propositions, its significance, and the ontology resulting from his view. Central to the questions is 'exist', and the study concludes that Fitch is correct in asserting that propositions exist. But this is because 'exist' is a vacuous term apart from some criterion or context of use. Thus, there is no problem in saying that abstract entities like propositions exist; rather the problem is how these entities are related to what is expected as existents in justifiable ontological uses.

BECK, Robert. Perception Of Individualism In American Culture And Education. *Educ Theor* 11,129-145 Jl 61.

BECK, Samuel J. Implications For Ego In Tillich's Ontology Of Anxiety. *Phil Phenomenol Res* 18,451-470 Je 58.

BECK, Stanley D. *The Simplicity Of Science*. Garden City NY Doubleday 1959.

These are papers on Kant reprinted chiefly from *The Monist*, volume 51, numbers one and three. "Recent Work on the Philosophy of Kant" by M J Scott-Taggart is an expansion of an article with the same title from *American Philosophical Quarterly*, volume 3 (1966). Previously unpublished papers by H J Paton, Gerd Buchdahl, and R E Butts are included. "The Kantian Theory Of Space in the Light Of Groups Of Transformations" by Jules Vuillemin is translated into English for the first time.

BECKA, Richard. The Evolution Of Friendship And The Moral Life. *Fran Stud* 25,17-29 1965.

BECKA, Richard. The Subjectivity Of The Individual Metaphysician. *Proc Cath Phil Ass* 40,158-162 1966.

BECKER, A P. Some Philosophical Aspects Of Economics. *Phil Sci* 15,242-246 Jl 48.

BECKER, Carl L. *Freedom And Responsibility In The American Way Of Life*. NY Knopf 1945.

BECKER, Carl. Four Forms Of Collectivism. *Humanist* 4,127-128 Autumn 44.

BECKER, Ernest. *Beyond Alienation: A Philosophy Of Education For The Crisis Of Democracy.* NY Braziller 1967.

A "companion piece" to the author's *The New Unified Science of Man: A History and Theory*, this offers a solution to the problem of the fragmentation of human knowledge—a problem that reaches back through the history of America and the Middle Ages to the sources of civilization. It critically discusses the efforts of conservatives and progressives in modern education to solve the problem.

BECKER, Ernest. *The Denial Of Death.* NY Free Pr 1973.

BECKER, Ernest. *The Structure Of Evil: An Essay On The Unification Of The Science Of Man.* NY Braziller 1968.

Becker proposes a convergence of ideas from psychology, social psychology, sociology, psychiatry, history and philosophy into a synthetic theory of alienation as the foundation of a science of man, critical, naturalistic anthropodicy conceived as a superordinate value science. This unified science of human significance, Becker contends, can reestablish a critical ideal—typology of progress and serve the increase of well being in the human community, to be accomplished by the abandonment of the separation of fact and value, itself made necessary by the recognition of man's nature as *Homo poeta*, Man the Creator of Meaning. The role of the social bond in self-esteem maintenance is seen as the root principle of the anthropodicy since "the founding of a science is never a cognitive problem alone: it is always inseparably a moral problem.

BECKER, Ernest. The Significance Of Freudian Psychology. *Main Currents* 19,61–66 Ja–F 63.

BECKER, Howard and Dahlke, Helmut Otto. Max Scheler's Sociology Of Knowledge. *Phil Phenomenol Res* 2,310–322 Mr 42.

BECKER, Howard. Science, Culture, And Society. *Phil Sci* 19,273–287 O 52.

BECKER, Lawrence Carlyle. *On Justifying Moral Judgements.* NY Humanities Pr 1973.

BECKER, Lawrence C. Is Science Moral? *Zygon* 3,335–342 S 68.

BECKNER, Morton. *The Biological Way Of Thought.* NY Columbia Univ Pr 1959.

Professor Beckner believes that not enough attention has been given to biological concepts by philosophers of science. In particular, he wishes to defend "the biological way of thinking" and to elaborate the position and methodology of organismic biology. Organismic biologists claim that we must give attention to levels of organization and relations above the physical—chemical, to the directiveness of organisms, and to the historicity of organic systems. Biology is an autonomous science in the sense that it develops its own concepts and laws. But the types of concepts and explanations it employs—functional or teleological, polytypic, historical or genetic—are continuous in general with the logic of explanation employed in the other sciences. In the course of his analysis Beckner also treats the logic of model explanations, taxonomic systems, explanatory or selection theory, and holism versus reductionism.

BECKWITH, Burnham Putnam. *Religion, Philosophy, And Science: An Introduction To Logical Positivism.* NY Philosophical Lib 1957.

BEDAU, Hugo A. Must We Accept The Coherence Theory? *Phil Forum* (Boston) 11,34–36 1953.

BEDAU, Hugo A. On Civil Disobedience. *J Phil* 58,653–664 O 61.

The first part of this paper develops a definition of civil disobedience. Anyone, the author suggests, commits an act of civil disobedience if and only if he acts illegally, publicly, nonviolently, and conscientiously with the intent to frustrate (one of) the laws, policies, or decisions of his government. The second part of the paper takes up the problem of justifying civil disobedience. In general, the author asserts, there is no principle by which to identify the necessary and sufficient conditions under which resistance to government is justified. Moreover, among the various forms of resistance, one cannot grant a privileged status to acts of civil disobedience until there are actual experiments in civil disobedience, resolving a battery of disputed empirical questions.

BEDELL, George C. *Kierkegaard And Faulkner: Modalities Of Existence.* Baton Rouge 1972.

In this book, the author uses Kierkegaard's modalities of existence, e.g., the aesthetic, the ethical and the religious, to interpret characters in the novels of Faulkner. In discussing the views of time of both Kierkegaard and Faulkner, we are led to the religious modality exhibited by Dilsey, Faulkner's only heroine of faith.

BEDFORD, Errol. Intention And Law. *J Phil* 63,654–655 O 66.

BEDFORD, Mitchell. *Existentialism And Creativity.* NY Philosophical Lib 1972.

BEDNARSKI, Jules. The Eidetic Reduction. *Phil Today* 6,14–24 Spr 62.

BEDNARSKY, Jules. Two Aspects Of Husserl's Reduction. *Phil Today* 4,208–223 Fall 60.

BEEBE, Maurice. The Universe Of Roderick Usher. *Personalist* 37,147–160 Spr–Ap 56.

BEER, Samuel H. Causal Explanation And Imaginative Re-enactment. *Hist Theor* 3,6–29 1963.

BEER, Samuel Hutchison. *The City Of Reason.* Cambridge Harvard Univ Pr 1949.

BEERLING, R. F. Power And Human Nature. *Phil Phenomenol Res* 16,214–222 D 55.

BEETS, Nicholas. Historical Actuality And Bodily Experience. *Humanitas* 2,15–28 Spr 66.

BÉGIN, Raymond F. *Natural Law And Positive Law.* Washington DC 1959.

BEHA, Helen Marie. Matthew Of Aquasparta's Cognition Theory (Part II). *Fran Stud* 21,1–79 1961.

BEHA, Helen Marie. Matthew Of Aquasparta's Cognition Theory (Part III). *Fran Stud* 21,383–465 1961.

BEHA, Helen Marie. Matthew Of Aquasparta's Theory Of Cognition (Part I). *Fran Stud* 20,161–204 1960.

BEHMANN, Heinrich. Der Prädikatenkalkül Mit Limitierten Variablen: Grundlegung Einer Natürlichen Exakten Logik. *J Sym Log* 24,112–140 Je 59.

BEIGEL, Hugo G. Sex And Human Beauty. *J Aes Art Crit* 12,83–92 S 53.

BEIRNAERT, Louis. Problems In Training Psychologists. *Phil Today* 2,283–286 Wint 58.

BEIS, Richard H. Atheistic Existential Ethics: A Critique. *Mod Sch* 42,153–178 Ja 65.

BEIS, Richard H. Contraception And The Logical Structure Of The Thomist Natural Law Theory. *Ethics* 75,277–284 Jl 65.

Contrary to the official stance of the Catholic church, Thomist natural law does not imply that contraception is intrinsically evil. Natural law theory, in fact, is inconsistent with the idea that contraception is intrinsically evil and "may even demand the practice of contraception." One key to this reinterpretation of Thomist ethics lies in understanding that this naturalistic theory is concerned with the relationalization of human nature as a whole. Thus such factors as world population and marital strains are not extrinsic to the determination of the morality of contraception.

BEISWANGER, George. Chance And Design In Choreography. *J Aes Art Crit* 21,13–17 Fall 62.

BEISWANGER, George. Right Against Good. *Ethics* 60,112–119 Ja 50.

BEISWANGER, George. The Logic Of Conscience. *J Phil* 47,225–237 Ap 50.

BEISWANGER, George. Theatre Today, Symptoms And Surmises. *J Aes Art Crit* 3,19–29 Wint 44.

BEITTEL, K and Brittain, W L. Analysis Of Levels Of Creative Performance In The Arts. *J Aes Art Crit* 17,83–90 Fall 60.

BELAIEF, Gail. The Relation Between Civil Law And A Higher Law: A Study Of Spinoza's Legal Philosophy. *Monist* 49,504–518 Jl 65.

Spinoza's claim that civil law has a moral end is provisionally substantiated by an analysis of his notion of the function of law. The conditions necessary for a law to be valid indicate that, although civil law must conform to the conditions embodied in the natural law of human beings, both just and unjust laws may be valid. Spinoza then attempts to justify evil laws by an appeal to their moral function as part of a valid legal system, but his principles allow the possibility of an unjust legal system that has no value either in itself or in helping the state achieve the moral emendation of the individual. There is then in Spinoza's theory no intrinsic connection between civil law and the achievement of morality; although there is a necessary relation between civil law and natural law this relation does not guarantee material justice.

BELAIEF, Lynne. Toward A Concept Of Human Identity. *Phil Today* 10,109–118 Sum 66.

BELAIEF, Lynne. Whitehead And Private-Interest Theories. *Ethics* 76,277–286 Jl 66.

A "philosophically tenable" ethics can be drawn from certain metaphysical and religious doctrines of Whitehead. This ethics would not be reducible to aesthetics; nor would it be a private interest theory. A common basis in freedom and creativity need not imply that moral values have an aesthetic content as opposed to an aesthetic element. The fact that all acts, according to Whitehead, spring from some subjective interest or desire need not imply that they are selfish or self-interested. Whitehead's ethics would be one of self-realization within a society, where self-realization is not equated with self-regard.

BELEW, Pascal P. *The Philosophy Of Providence.* Butler IN Higley 1955.

BELKIN, Samuel. *In His Image: The Jewish Philosophy Of Man As Expressed In Rabbinic Tradition.* NY Abelard shuman 1960.

Describing Judaism as a democratic theocracy, the author shows how that concept and its twin elements, the sovereignty of God and the sacredness of the individual, have constituted the basis of Jewish ethical and religious teachings. His summary of those teachings is organized in such categories as "Man: His Intention, Word and Action," "Man and His Family," "Man and Public Consciousness," "The Sacredness of Human Life," and "Man and the Higher Law." Copious short quotations illustrate the general themes and subthemes.

BELL, A. E. *Christian Huygens And The Development Of Science In The Seventeenth Century.* NY Longmans Green 1948.

BELL, A. P. Public Spirit As The Material Of History. *J Phil* 55,467–472 My 58.

BELL, Bernard Iddings. *Crisis In Education: A Challenge To American Complacency.* NY Whitteley House 1949.

BELL, Charles G. Mechanistic Replacement Of Purpose In Biology. *Phil Sci* 15,47–51 Ja 48.

BELL, Daniel. *The Cultural Contradictions Of Capitalism.* NY Basic Books 1976.

Part I sketches the split between culture and the social structure, how and why "modernism" undermines the moral foundations of the West in the Protestant Ethic. Part II considers the structure of polity, the transient complement of religion and culture, the mundane, difficulties of everyday living.

BELL, Daniel. The "Rediscovery" Of Alienation: Some Notes Along The Quest For The Historical Marx. *J Phil* 56,933–951 N 59.

BELL, David R. *Bertrand Russell.* Valley Forge PA Judson Pr 1972.

The book is devoted mainly to an elementary outline of Russell's discoveries in logic and their bearing on his philosophy. The discussion is prevented from being detailed by the limits as to space which the format of the series imposes. There are also chapters on his life and his ethical outlook and a selected bibliography, all very short.

BELL, E. T. *The Development Of Mathematics.* NY McGraw-Hill 1940.

This book has been written primarily for practicing mathematicians who are interested in learning something of the major trends and episodes in the development of their discipline and of the way in which current mathematical concepts and techniques have come into being. They will find in it not only an engrossing story of important stages in the construction of mathematical methods; they will also find a clear survey of the development of mathematical logic from its origins down to the present day and, what is perhaps even more valuable, an intelligible account of the

influences which technical problems of mathematics have exercised upon the direction of logical inquiry.

BELL, Hermon F. *Talks On Religion*. NY Philosophical Lib 1958.

BELL, Terrel Howard. *A Philosophy Of Education For The Space Age: A Guide To Practical Thinking About The Aims And Purpose Of Education Today*. NY Exposition Pr 1962.

BELLUCE, L P and Chang, C C. A Weak Completeness Theorem For Infinite Valued First-order Logic. *J Sym Log* 28,43-50 Mr 63.

BELLUCE, L P. Further Results On Infinite Valued Predicate Logic. *J Sym Log* 29,69-78 Je 64.

BELMONT, Ira Jean. *The Modern Dilemma In Art; The Reflections Of A Color-music Painter*. NY Harbinger House 1947.

BELNAP JR, N D. *An Analysis Of Questions: Preliminary Report*. Santa Monica CA System Development 1963.

BELNAP JR, N E and Leblanc, H and Thomason, R H. On Not Strengthening Intuitionistic Logic. *Notre Dame J Form Log* 4,313-320 1963.

BELNAP JR, Nuel D and Anderson, Alan Ross. A Simple Treatment Of Truth Functions. *J Sym Log* 24,301-302 D 59.

BELNAP JR, Nuel D and Anderson, Alan Ross. Enthymemes. *J Phil* 58,713-722 N 61. Against the theses that material 'implication' is a kind of implication and that intuitionistic 'implication' is a relation of entailment, the authors argue that both views make hash of the distinction between logically valid arguments and strict enthymemes. The formal system E of entailment, on the other hand, as developed by the authors, does account for the differences among valid arguments, strict enthymemes, and intuitionistic enthymemes.

BELNAP JR, Nuel D and Anderson, Alan Ross. Modalities In Ackermann's "rigorous Implication". *J Sym Log* 24,107-111 Je 59.

BELNAP JR, Nuel D and Anderson, Alan Ross. Tautological Entailments. *Phil Stud* 13,9-23 1962.

BELNAP JR, Nuel D and Anderson, Alan Ross. The Pure Calculus Of Entailment. *J Sym Log* 27,19-52 Mr 62.

BELNAP JR, Nuel D and Leblanc, Hugues. Intuitionism Reconsidered. *Notre Dame J Form Log* 3,79-82 1962.

BELNAP JR, Nuel D and Thomason, Richmond H. A Rule-completeness Theorem. *Notre Dame J Form Log* 4,39-43 1963.

BELNAP JR, Nuel D. Entailment And Relevance. *J Sym Log* 25,144-146 Je 60.

BELNAP JR, Nuel D. Questions, Answers, And Presuppositions. *J Phil* 63,609-610 O 66.

BELNAP, N D (ed) and Anderson, Alan Ross (ed). *Entailment: The Logic Of Relevance And Necessity*. Princeton NJ Princeton Univ Pr 1975.

BELOFF, John. Facts, Values, And Moral Solipsism. *J Phil* 53,541-548 Ag 56.

BELTH, Marc. *The New World Of Education: A Philosophical Analysis Of Concepts Of Teaching*. Boston Allyn & Bacon 1970.

BELTH, Marc. A Reply To George F Kneller's Review Of *The Discipline Of Education*. *Stud Phil Educ* 4,147-155 Spr 65.

BELTH, Marc. Education: Development Of Model-Building Ability. *Proc Phil Educ* 18,117-126 Ap 62.

BELTH, Marc. Intelligence And The Teaching Of History. *Educ Theor* 3,126-133 Ap 53.

BELTH, Marc. Prospects For A Discipline Of Education. *Educ Theor* 12,193-204 O 62.

BELTH, Marc. Response To Barton's "The Effect Of Varying Types Of Philosophic Analysis On Educational Theory". *Proc Phil Educ* 16,38-41 Ap 60.

BEN-ISRAEL, Hedva. William Smyth, Historian Of The French Revolution. *J Hist Ideas* 21,571-585 O-D 60.

BENACERRAF, Paul. Tasks, Super-tasks, And The Modern Eleatics. *J Phil* 59,765-784 N 62.

This paper discusses J F Thomson's arguments (*Analysis*, Volume 15, 1954) that it is logically impossible to perform an infinite number of tasks (a "super-task"). It is argued that Thomson's arguments fail to establish their conclusion, because in each case these arguments depend on an analogy which does not hold. The paper finds two obstacles to proving the logical impossibility of super-tasks which, if correct, would go a long way toward explaining why Thomson is so successful in showing that arguments for the performatibility of super-tasks are invalid and why nevertheless his own arguments against their possibility suffer the same fate.

BENACERRAF, Paul. What Numbers Could Not Be. *Phil Rev* 74,47-73 Ja 65.

In reviewing the essentials of a logicist analysis of number it is noted that no analysis identifying numbers with particular sets is "correct" to the exclusion of other analyses, which identify the numbers with different sets. But if the sense of, e.g., "three" determines its reference, and at least two analyses of "three" are equally "correct" but assign it two different sets as its referent, then the condition in the analyses that states that three is a set is a superfluous one, and numbers couldn't be sets at all. In a final section it is suggested that by substituting the word "object" for the word "set" a similar argument arises which can then be used to refute the identification of numbers with any given system of objects: to characterize the numbers is to characterize not a system of objects but an abstract structure which many systems of objects might exhibit.

BENARDETE, José A. Aristotle's Argument From Time. *Rev Metaph* 12,361-369 Mr 59.

BENARDETE, José A. On Being And Nothing. *Rev Metaph* 7,363-367 Mr 54.

BENARDETE, José A. Outness. *J Phil* 55,317-321 Ap 58.

BENARDETE, José A. The Analytic A Posteriori And The Foundations Of Metaphysics. *J Phil* 55,503-513 Je 58.

BENARDETE, Seth. Some Misquotations Of Homer In Plato. *Phronesis* 8,173-178 1963.

BENARDETE, S. Plato *Sophist* 223b1-7. *Phronesis* 5,129-139 1960.

BENDA, Clemens E. Existentialism In Philosophy And Science. *J Existent* 1,284-314 Fall 60.

BENDA, Clemens E. Language, Intelligence, And Creativity. *J Existent* 3,27-44 Sum-Fall 62.

BENDA, Clemens E. Motivation And Conscience. *Humanitas* 3,241-258 Wint 68.

BENDA, Clemens E. The Existential Approach In Psychiatry. *J Existent* 1,24-40 Spr 60.

BENDA, Julien. The Materialist Dialectic. *Mod Sch* 25,31-34 N 47.

BENDALL, Kent and Ferre, Frederick. *Exploring The Logic Of Faith, A Dialogue On The Relation Of Modern Philosophy To Christian Faith*. NY Association Pr 1962.

Writing successive sections in response to each others' contentions two philosophers concern themselves with exploring the conditions under which theological claims (and, in particular, Christian claims), to knowledge would have cognitive value. The knowledge-value of the language of faith, the nature of religious language, and the claims of genuine philosophical inquiry are analyzed with a view to discovering an interplay that would be fair to each in the quest for truth.

BENDER, Harvey and Manier, Edward. Genetics And The Philosophy Of Biology. *Proc Cath Phil Ass* 39,124-133 1965.

BENDER, Richard N. *A Philosophy Of Life*. NY Philosophical Lib 1949.

BENDER, Richard N. Whitehead's Implied Social Ethics. *Phil Forum (Boston)* 10,22-31 Spr 52.

BENDITT, Theodore M. "Authority And Authorization" in *Authority: A Philosophical Analysis*, R Baine Harris (ed). University Univ Of Alabama Pr 1976.

State authority and individual autonomy are shown to be compatible when authority is thought of not in terms of some people having authority over others, but rather of someone having the authority to do certain things by virtue of being authorized to do them. It is argued that in this sense of authority, authority sufficiently broad for the functioning of a state is compatible with individual autonomy.

BENDIX, Reinhard. *Max Weber: An Intellectual Portrait*. Garden City NY Doubleday 1960.

BENDIX, Reinhard. *Social Science And The Distrust Of Reason*. Berkeley Univ Of Calif Pr 1951.

BENDIX, Reinhard. Social Science And Social Action In Historical Perspective. *Ethics* 56,208-218 Ap 46.

BENEDETTO, Arnold J. On The Correct Reading Of Two Important Thomist Texts. *Mod Sch* 40,281-283 Mr 63.

BENES, Václav Edvard. A Partial Model For Quine's "New Foundations". *J Sym Log* 19,197-200 S 54.

BENES, Václav Edvard. Mr Mayo On "Rules" Of Language. *Phil Stud* 2,33-36 Ap 51.

BENES, Václav Edvard. On Some Alleged Philosophical Implications Of Mathematical Logic. *Phil Stud* 4,56-57 1953.

BENES, Václav Edvard. On The Consistency Of An Axiom Of Enumerability. *J Sym Log* 20,29-30 Mr 55.

BENIGNUS. Professor Cunningham And Thomism. *Phil Rev* 58,585-598 N 49.

BENJAMIN, A Cornelius. *Nature, Mind And Death* By C J Ducasse. *Phil Rev* 61,551-556 O 52.

BENJAMIN, A Cornelius. *Operationism*. Springfield IL Thomas 1955.

Operationism in its present form has developed from P W Bridgman's *Logic of Modern Physics*. It has its roots in historical empiricism and pragmatism, and it has been extended beyond physics to psychology and sociology. Since Bridgman has offered several versions of the doctrine, and since there is no definitive agreement among those who use "operationist" procedures, there is need of self-conscious generalization of the theory as well as of clarification and criticism of it. Professor Benjamin sets forth the general problem of operationism, distinguishes the empirical and pragmatic elements in Bridgman, describes the extension of the theory to other fields of investigation, criticizes the ambiguity arising in regard to the several kinds of operations recommended, and presents a generalized theory whose open symbols gain in predictability as they lose in semantic clarity (analogously to the "indeterminacy" principle of Heisenberg).

BENJAMIN, A Cornelius. *Science, Technology, And Human Values*. Columbia 1965.

This book is explicitly directed toward alleviating the lack of understanding between the "two cultures." From the author's point of view, what is most important for communication between scientist and nonscientist, yet least understood by laymen, and even scientists themselves, are the methods, logical structure, and basic motivations of science. Consequently, more than half the book is devoted to philosophy of science. Among the topics discussed are observation, classification and ordering of facts, experiment, measurement, and symbolization. Especially stressed by the author are the conventional elements in science, the ways in which science is nondescriptive, the tentative nature of scientific theories, the tension between theory and fact, and the view that scientific explanations are not shown true or false but only confirmed or disconfirmed to various degrees. The remainder of the book examines science in its social context, and in particular its relation to and effect upon the humanities. The author discusses the values involved in the scientific enterprise.

BENJAMIN, A Cornelius. A Definition Of "Empiricism". *Phil Phenomenol Res* 15,171-179 D 54.

BENJAMIN, A Cornelius. A Reply To Professor Ducasse's "How Does One Discover What A Term Means"? *Phil Rev* 63,91-92 Ja 54.

BENJAMIN, A Cornelius. Is Empiricism Self-Refuting? *J Phil* 38,568-572 O 41.

BENJAMIN, A Cornelius. Is The Philosophy Of Science Scientific? *Phil Sci* 27,351-358 O 60.

- BENJAMIN, A Cornelius.** Modes Of Scientific Explanation. *Phil Sci* 8,486-492 O 41.
- BENJAMIN, A Cornelius.** Operationism—A Critical Evaluation. *J Phil* 47,439-443 JI 50.
- BENJAMIN, A Cornelius.** Philosophy, The Cult Of Unintelligibility. *Phil Rev* 57,347-362 JI 48.
- BENJAMIN, A Cornelius.** Reply To Dr Gerber's "Benjamin On Empiricism". *Phil Phenomenol Res* 16,126-127 S 55.
- BENJAMIN, A Cornelius.** Science And Tolerance (Note: A Special Edition). *Phil Forum (Pacific)* 2,64-77 S 63.
- BENJAMIN, A Cornelius.** Some Theories Of The Development Of Science. *Phil Sci* 20,167-176 JI 53.
- BENJAMIN, A Cornelius.** The Essential Problem Of Empiricism. *Phil Sci* 10,13-17 Ja 43.
- BENJAMIN, A Cornelius.** The Scientific Status Of Value Judgments. *Ethics* 53,212-218 Ap 43.
- BENJAMIN, A Cornelius.** The Unholy Alliance Of Positivism And Operationalism. *J Phil* 39,617-624 N 42.
- BENJAMIN, A Cornelius.** Types Of Empiricism. *Phil Rev* 51,497-501 S 42.
- BENJAMIN, Edwin B.** The King Of Brobdingnag And Secrets Of State. *J Hist Ideas* 18,572-579 O 57.
- BENJAMIN, Robert L.** *Semantics And Language Analysis*. Indianapolis Bobbs-Merrill 1969.
- BENNE, Kenneth D.** *A Conception Of Authority: An Introductory Study*. NY Columbia Univ 1943.
- Dr Benne limits himself to an analysis of authority in its fundamental generic meaning and its major contexts. He discusses expert authority, rule-authority, pedagogical authority, "external and internal authority," and the differing concepts of authority, power, and coercion. Authority in general he defines as "a triadic relationship between subject, bearer, and field." There must be a wielder of authority, exercising it within a domain of relevance and with a collaboration that implies not merely receptivity on the part of a "subject" but "willing consent."
- BENNE, Kenneth D.** A Failure In Interpretation? *Stud Phil Educ* 3,244-258 Fall 64.
- BENNE, Kenneth D.** Education For Tragedy: I. *Educ Theor* 1,199-210 N 51.
- BENNE, Kenneth D.** Education For Tragedy: II. *Educ Theor* 1,274-283 D 51.
- BENNE, Kenneth D.** The Philosopher And The Scientific Researcher In The Study Of Education. *Proc Phil Educ* 19,59-78 Ap 63.
- BENNE, Kenneth D.** The Travels Of An Educational Theorist Among Behavioral Scientists. *Proc Phil Educ* 15,111-123 Mr 59.
- BENNETT, Daniel C** and Collins, Arthur W. Jonathan Bennett On Rationality: Two Reviews. *J Phil* 63,253-266 My 66.
- Rationality can be investigated, first, via the contrast: rational-irrational and, second, via the contrast: rational-nonrational. Bennett's account suffers because he adopts the second approach exclusively. To bridge the rational-nonrational gap conceptually, he starts from the "language of the bees" and tries to construct rational bees through a series of improved imaginary species. Mistakenly supposing that we understand what real bees do and using causal explanations and stimulus response patterns, he tries to confer on them some power that will not be explicable in these terms. This leads to unpalatable doctrines on "evidence" and on the relationships between sensory states and the causes and meanings of utterances.
- BENNETT, Daniel.** Action, Reason, And Purpose. *J Phil* 62,85-95 F 65.
- By way of an attempt to analyze the structure of purposive causing the article asks—how do intention and reason modify agency to yield our basic idea of action? Differentiating what he calls the "causal thesis," the "entailment thesis" and the "teleological thesis," the author argues that causing an object to have some property purposively is, like causing rationally and causing intentionally, "apparently translucent." He then tries to account for the apparently "translucency" of causing purposively and, by using Aristotle's notion of the practical syllogism as a model, suggests as an hypothesis that all intentional and rational causing is purposive causing. He concludes, however, that the practical syllogism, i.e., the relation of purposiveness, does not hold unless it is true that the agent acts.
- BENNETT, George W.** *The Reality Of God And The Interpretation Of Being*. NY Vantage Pr 1971.
- BENNETT, H Stanley.** The Scope And Limitations Of Science. *Zygon* 3,343-353 S 68.
- BENNETT, J.** *Rationality: An Essay Towards An Analysis*. NY Humanities Pr 1964.
- In the spirit of recent analytic investigations, Bennett seeks to analyze the concept of rationality. He approaches this topic by first considering the behavior of honey-bees, which he claims is non-rational. Using this as a model he examines variations that more closely approximate the linguistic manifestation of rationality. Bennett's most interesting thesis is that while language is necessary for rationality, the possession of language is not sufficient for rationality. A good deal of familiar ground is covered here and while Bennett has many novel insights, there seems to be little genuine advance over the work of the later Wittgenstein and his followers.
- BENNETT, John Coleman.** *Christian Ethics And Social Policy*. NY Scribner 1946.
- BENNETT, Jonathan.** A Note On Descartes And Spinoza. *Phil Rev* 74,379-380 JI 65.
- BENNETT, Jonathan.** Substance, Reality, And Primary Qualities. *Amer Phil Quart* 2,1-17 Ja 65.
- It is almost universally assumed that Locke's view of "reality" as lying beyond the veil of perception is logically connected with, and perhaps even equivalent to, the view which he may have held about the instantiation of properties, namely that they are upheld by a substratum substance. These two theories are totally distinct answers to totally distinct questions. The conflation of them goes with an absurd

tendency—encouraged by Locke's use of "idea"—to conflate the properties of things with the sensory states we have when we perceive them. Locke's theory of primary and secondary qualities is usually taken as relevant to phenomenalism or idealism, i.e., as showing that Locke was a phenomenalist about secondary qualities and a realist about primary qualities. This is wrong too, as can be seen when we see what truth there is in Locke's doctrine about primary and secondary qualities.

- BENNETT, Joseph D.** *Baudelaire, A Criticism*. Princeton NJ Princeton Univ Pr 1944.
- Mr Bennett's book emphasizes Baudelaire's opposition to naturalism, scientism, democratic optimism. The author, in agreement on many points with Miss Margaret Mespoulet's beautiful introductory essay to her recently published selection of Baudelaire's prose works, equally stresses the influence of De Maistre on the poet. A basic credo of Baudelaire would be: "Out of the denial of the Demonic, a demon is hatched." In other terms, if you do not believe in the devil, you become a part of him. Hence the paradox in man: Good struggles with Evil, and there are flowers of Evil. In his insistence on paradox, Baudelaire agrees essentially with Kierkegaard and Dostoevski, according to Mr Bennett.
- BENNETT, Owen.** *Metaphysics Of Faith And Freedom*. Rensselaer NY Convent Franciscan 1972.
- BENNETT, Owen.** Saint Thomas' Theory Of Demonstrative Proof. *Proc Cath Phil Ass* 17,76-88 1941.
- BENOIT- SMULLYAN, Émile.** An American Foreign Policy For Survival. *Ethics* 56,280-290 JI 46.
- BENOIT- SMULLYAN, Emilie.** Value Judgments And The Social Sciences. *J Phil* 42,197-210 Ap 45.
- BENSON, F. T.** Professor Baier On The Truth Of Premises. *Phil Stud* 11,85 1960.
- BENSON, Lee** and Strout, Cushing. Causation And The American Civil War: Two Appraisals. *Hist Theor* 1,163-185 1961.
- BENTLEY, A. F.** Logicians' Underlying Postulations. *Phil Sci* 13,3-19 Ja 46.
- BENTLEY, Arthur F** and Dewey, John. "Definition". *J Phil* 44,281-305 My 47.
- BENTLEY, Arthur F** and Dewey, John. A Terminology For Knowings And Knowns. *J Phil* 42,225-247 Ap 45.
- BENTLEY, Arthur F** and Dewey, John. Concerning A Vocabulary For Inquiry Into Knowledge. *J Phil* 44,421-433 JI 47.
- BENTLEY, Arthur F** and Dewey, John. Interaction And Transaction. *J Phil* 43,505-516 S 46.
- BENTLEY, Arthur F** and Dewey, John. Specification. *J Phil* 43,645-663 N 46.
- BENTLEY, Arthur F** and Dewey, John. Transactions As Known And Named. *J Phil* 43,533-550 S 46.
- BENTLEY, Arthur F.** As Through A Glass Darkly. *J Phil* 39,432-439 JI 42.
- BENTLEY, Arthur F.** Declassifying Dewey. *Phil Sci* 8,147-156 Ap 41.
- BENTLEY, Arthur Fisher** and Dewey, John. *Knowing And The Known*. Boston Beacon Pr 1949.
- BENTLEY, Arthur F.** On A Certain Vagueness In Logic. *J Phil* 42,39-51 Ja 45.
- BENTLEY, Arthur F.** Signs Of Error. *Phil Phenomenol Res* 10,99-106 S 49.
- BENTLEY, Arthur F.** Some Logical Considerations Concerning Professor Lewis's "Mind". *J Phil* 38,634-635 N 41.
- BENTLEY, Arthur F.** The Factual Space And Time Of Behavior. *J Phil* 38,477-484 Ag 41.
- BENTLEY, Arthur F.** The Human Skin: Philosophy's Last Line Of Defense. *Phil Sci* 8,1-19 Ja 41.
- BENTLEY, Arthur F.** The New "Semiotic". *Phil Phenomenol Res* 8,107-132 S 47.
- BENTLEY, Arthur F.** Truth, Reality, And Behavioral Fact. *J Phil* 40,169-187 Ap 43.
- BENTLEY, Arthur** and Dewey, John. Postulations. *J Phil* 42,645-662 N 45.
- BENTLEY, Eric Russell.** Romanticism—A Re-Evaluation. *Antioch Rev* 4,6-20 Mr 44.
- BENTON, Richard P.** Keats And Zen. *Phil East West* 16,33-48 Ja-Apr 66.
- BENTON, Richard P.** Tennyson And Lao Tzu. *Phil East West* 12,233-240 O 62.
- BERALL, Nathan.** A Note On Professor Pepper's Aesthetic Object. *J Phil* 48,750-753 N 51.
- BERALL, Nathan.** To Be Is To Be Formulated. *J Phil* 46,291-292 My 49.
- BERCZELLER, Eva.** The Leibnizean Paradox. *Phil Forum (Boston)* 23,3-11 1965-66.
- BEREDAY, George Z.** A Reply To Ann M Keppel's Review Of *Comparative Method In Education*. *Stud Phil Educ* 4,49-50 Spr 65.
- BEREFELT, Gunnar.** The Regeneration Problem In German Neo-Classicism And Romanticism. *J Aes Art Crit* 18,475-481 Je 60.
- BERENDA, C W.** On Emergence And Prediction. *J Phil* 50,269-273 Ap 53.
- BERENDA, C W.** On Verifiability, Simplicity, And Equivalence. *Phil Sci* 19,70-76 Ja 52.
- BERENDA, C W.** The Liberal Arts Function Of Philosophy. *J Phil* 54,19-20 Ja 57.
- BERENDA, Carleton.** A Five-Fold Skepticism In Logical Empiricism. *Phil Sci* 17,123-132 Ap 50.
- BERENDA, Carleton W.** A Note On Quantum Theory And Metaphysics. *J Phil* 39,608-611 O 42.
- BERENDA, Carleton W** and Shewmaker, Kenneth L. Science And The Problem Of Psi. *Phil Sci* 29,195-203 Ap 62.
- BERENDA, Carleton Warren.** *World Visions And The Image Of Man: Cosmologies As Reflections Of Man*. NY Vantage Pr 1965.
- BERENDA, Carleton W.** Comments On "Metaphysics As Hypothesis". *J Phil* 45,103-105 F 48.
- BERENDA, Carleton W.** Comments Upon Roy Sellars' Views On Relativity. *J Phil* 44,15-18 Ja 47.

- BERENDA, Carlton W.** Notes On Cosmology. *J Phil* 42,545-548 S 45.
- BERENDA, Carlton W.** Notes On Lemaître's Cosmogony. *J Phil* 48,338-340 My 51.
- BERENDA, Carlton W.** On Birkhoff's And Einstein's Relativity Theory. *Phil Sci* 12,116-119 Ap 45.
- BERENDA, Carlton W.** On The Cosmological Indeterminacy Principle Of McCrae. *Phil Sci* 31,265-270 JI 64.
- BERENDA, Carlton W.** The Determination Of Past By Future Events: A Discussion Of The Wheeler-Feynman Absorption-Radiation Theory. *Phil Sci* 14,13-19 Ja 47.
- BERENDA, Carlton W.** The Wisdom Of Love. *J Phil* 51,453-463 Ag 54.
- BERENSON, Bernhard.** *Aesthetics And History In The Visual Arts*. NY Pantheon 1948.
- BERENSON, Bernhard.** *Aesthetics And History*. NY Doubleday 1948.
- BERG, A. I.** On Certain Problems Concerning Cybernetics. *Soviet Stud Phil* 1,57-65 Sum 62.
- BERG, Jan.** A Note On Dispositional Concepts. *Phil Phenomenol Res* 16,121-123 S 55.
- BERGEL, Kurt.** Albert Schweitzer's Reverence For Life. *Humanist* 6,31-34 Spr 46.
- BERGER JR, Harry.** The Ecology Of The Mind. *Rev Metaph* 17,109-134 S 63.
- The author defines "cultural" or "mental ecology" as the study of mind in relation to its environment. Asserting that culture arises in response to the mind's desire for order, he first introduces the dangers of intellectual presumption and despair. He then investigates the relationship between mind and reality, comparing his position on ecological method with Hegel's and Ortega's views on self and other. He further discusses cultural projection and the principle of self-limitation in light of Plato's use of myth. Finally, the author compares his approach to cultural history with the "new criticism" which stresses the work's autonomy.
- BERGER, Arthur V.** A Note On The Nature Of Tone. *J Aes Art Crit* 1,86-92 Spr 41.
- BERGER, Fred R.** Rest And Motion In The Sophist. *Phronesis* 10,70-77 1965.
- BERGER, Gaston.** The Different Trends Of Contemporary French Philosophy. *Phil Phenomenol Res* 7,1-11 S 46.
- BERGER, H.** *The Allegorical Temper, Visions And Reality In Book II Of Spenser's Faerie Queene*. New Haven Yale Univ Pr 1957.
- This book is a study in which the author argues that Spencer's work contrasts the Aristotelian and Christian views of temperance.
- BERGER, M. I.** Existential Criticism In Educational Theory: A Subjective View Of A Serious Business. *Proc Phil Educ* 19,93-98 Ap 63.
- BERGER, Peter and Pullberg, Stanley.** Reification And The Sociological Critique Of Consciousness. *Hist Theor* 4,196-211 1965.
- BERGER, Peter.** National Sovereignty And World Unity. *Thought* 20,607-627 D 45.
- BERGGREN, Douglas.** The Use And Abuse Of Metaphor, I. *Rev Metaph* 16,237-258 D 62.
- The author presents a theory of metaphorical tension and argues that while creative thought in the arts, the sciences, and metaphysics is inescapably metaphorical, the tendency to transform metaphor into myth is no less prevalent. Drawing on analyses proposed by Black, Turbayne, Wheelwright, Beardsley, and Frye, he first formulates a definition of metaphor and discusses its cognitive import and its relation to myth. He then investigates the meaning and truth of poetic schemata and textures and of scientific models and theories. Finally, the author argues that literal monism and dualism are equally indefensible and that metaphysics must be vitally metaphorical.
- BERGGREN, Douglas.** The Use And Abuse Of Metaphor, II. *Rev Metaph* 16,450-472 Mr 63.
- The author presents a theory of metaphorical tension and argues that while creative thought in the arts, the sciences, and metaphysics is inescapably metaphorical, the tendency to transform metaphor into myth is no less prevalent. Drawing on analyses proposed by Black, Turbayne, Wheelwright, Beardsley, and Frye, he first formulates a definition of metaphor and discusses its cognitive import and its relation to myth. He then investigates the meaning and truth of poetic schemata and textures and of scientific models and theories. Finally, the author argues that literal monism and dualism are equally indefensible and that metaphysics must be vitally metaphorical.
- BERGMAN, Hugo.** Brentano On The History Of Greek Philosophy. *Phil Phenomenol Res* 26,94-99 S 65.
- This article examines Brentano's general attitude toward philosophy, especially as a science. It elucidates four phases in Greek Philosophy, as well as in any epoch; these are: ascending, popularizing, skeptical, and mystical. The article ends by attempting to show that Brentano attempted to search for laws even in history and the history of philosophy, and actually thought of philosophy as a lawful development.
- BERGMANN, G.** Some Comments On Carnap's Logic Of Induction. *Phil Sci* 13,71-77 Ja 46.
- BERGMANN, Gustav.** *Meaning And Existence*. Madison 1959.
- BERGMANN, Gustav.** *Philosophy Of Science*. Madison 1957.
- The first chapter dealing with "foundations" presents some of the basic concepts of logic and the philosophy of language. Among those discussed are the analytic-synthetic distinction (all philosophical propositions are analytic or "purely verbal,") quantification, deduction, and the distinction between proper names and definite descriptions. The concept of an axiomatized formal system is introduced, and the function of numbers in the language of science is discussed briefly. In the second chapter scientific explanation is examined with celestial mechanics serving as a paradigm. His analysis of psychology is largely "behavioristic." The final chapter attempts a structural account of the development of the philosophy of psychology. It contains an analysis of "reductionism" and the alleged arguments against it.
- BERGMANN, Gustav.** *Realism: A Critique Of Brentano And Meinong*. Madison U1967.
- BERGMANN, Gustav.** *The Metaphysics Of Logical Positivism*. NY Longmans Green 1954.
- BERGMANN, Gustav.** A Note On Ontology. *Phil Stud* 1,89-92 D 50.
- BERGMANN, Gustav.** A Syntactical Characterization Of S5. *J Sym Log* 14,173-174 S 49.
- BERGMANN, Gustav.** An Empiricist Schema Of The Psychophysical Problem. *Phil Sci* 9,72-91 Ja 42.
- BERGMANN, Gustav and Hochberg, Herbert.** Concepts. *Phil Stud* 8,19-26 1957.
- BERGMANN, Gustav and Zerby, Lewis.** The Formalism In Kelsen's Pure Theory Of Law. *Ethics* 55,110-130 Ja 45.
- BERGMANN, Gustav.** Contextual Definitions In Nonextensional Languages. *J Sym Log* 13,140 S 48.
- BERGMANN, Gustav.** Descriptions In Nonextensional Contexts. *Phil Sci* 15,353-355 O 48.
- BERGMANN, Gustav.** Dispositional Properties And Dispositions. *Phil Stud* 6,77-80 1955.
- BERGMANN, Gustav.** Duration And The Specious Present. *Phil Sci* 27,39-47 Ja 60.
- BERGMANN, Gustav.** Elementarism. *Phil Phenomenol Res* 18,107-114 S 57.
- BERGMANN, Gustav.** Frege's Hidden Nominalism. *Phil Rev* 67,437-459 O 58.
- BERGMANN, Gustav.** Frequencies, Probabilities, And Positivism. *Phil Phenomenol Res* 6,26-44 S 45.
- BERGMANN, Gustav.** Holism, Historicism, And Emergence. *Phil Sci* 11,209-221 O 44.
- BERGMANN, Gustav.** Ideology. *Ethics* 61,205-218 Ap 51.
- BERGMANN, Gustav.** Individuals. *Phil Stud* 9,78-84 1958.
- BERGMANN, Gustav.** Ineffability, Ontology, And Method. *Phil Rev* 69,18-40 Ja 60.
- BERGMANN, Gustav.** Logical Atomism, Elementarism, And The Analysis Of Value. *Phil Stud* 2,85-91 D 51.
- BERGMANN, Gustav.** Notes On Identity. *Phil Sci* 10,163-166 JI 43.
- BERGMANN, Gustav.** On Non-Perceptual Intuition. *Phil Phenomenol Res* 10,263-264 D 49.
- BERGMANN, Gustav.** On Physicalistic Models Of Non-Physical Terms. *Phil Sci* 7,151-158 Ap 40.
- BERGMANN, Gustav.** On Some Methodological Problems Of Psychology. *Phil Sci* 7,205-219 Ap 40.
- BERGMANN, Gustav.** Physics And Ontology. *Phil Sci* 28,1-14 Ja 61.
- BERGMANN, Gustav.** Remarks Concerning The Epistemology Of Scientific Empiricism. *Phil Sci* 9,283-293 JI 42.
- BERGMANN, Gustav.** Remarks On Realism. *Phil Sci* 13,261-273 O 46.
- BERGMANN, Gustav.** Russell On Particulars. *Phil Rev* 56,59-72 Ja 47.
- BERGMANN, Gustav.** Russell's Examination Of Leibniz Examined. *Phil Sci* 23,175-203 JI 56.
- BERGMANN, Gustav.** Sense Data, Linguistic Conventions, And Existence. *Phil Sci* 14,152-163 Ap 47.
- BERGMANN, Gustav.** Some Remarks On The Ontology Of Ockham. *Phil Rev* 63,560-571 O 54.
- BERGMANN, Gustav.** Some Remarks On The Philosophy Of Malebranche. *Rev Metaph* 10,207-226 D 56.
- BERGMANN, Gustav.** Strawson's Ontology. *J Phil* 57,601-622 S 60.
- The author reviews Strawson's *Individuals*, exploring the consequences of Strawson's claim that I know only what, if it has been presented to me, I can recognize when it is presented to me again, and analyzing Strawson's commitment to ordinary language. The author argues at length against Strawson's hidden simples—entities which are facts and yet so simple that they have only one constituent.
- BERGMANN, Gustav.** Syntactical Analysis Of The Class Calculus. *Phil Sci* 9,227-232 Ap 42.
- BERGMANN, Gustav.** The Logic Of Psychological Concepts. *Phil Sci* 18,93-110 Ap 51.
- BERGMANN, Gustav.** The Representations Of S5. *J Sym Log* 21,257-260 S 56.
- BERGMANN, Gustav.** The Subject Matter Of Psychology. *Phil Sci* 7,415-433 O 40.
- BERGMANN, Gustav.** Two Criteria For An Ideal Language. *Phil Sci* 16,71-73 Ja 49.
- BERGMANN, Gustav.** Two Types Of Linguistic Philosophy. *Rev Metaph* 5,417-438 Mr 52.
- BERGMANN, Gustav.** Undefined Descriptive Predicates. *Phil Phenomenol Res* 8,55-82 S 47.
- BERGMANN, Hugo.** Brentano's Theory Of Induction. *Phil Phenomenol Res* 5,281-292 D 44.
- BERGSON, Henri.** Moral Values And Other Subjects. *Personalist* 42,178-180 Spr-Apr 61.
- BERGSTRAESSER, Arnold (ed).** *Goethe And The Modern Age*. Chicago Regnery 1950.
- The many facets of the mind of Goethe are reflected in the depth and variety of the contributions made to the 1949 International Convocation held at Aspen, Colorado. As Walter Paepcke says in the Foreword, "In his life and in his work, Goethe represented the universality rather than the specialization of knowledge; humanity rather than the nation; the dignity of the individual rather than the power of the state. It seemed, therefore, particularly appropriate to celebrate the bicentennial of Goethe's birth and to reconsider his philosophy and message from the standpoint of today." A symposium on ethics and politics strikes a significant keynote in its emphasis on the paramouncy of ethics.

- BERGSTRAESSER, Arnold.** Wilhelm Dilthey And Max Weber: An Empirical Approach To Historical Synthesis. *Ethics* 57,92-110 Ja 47.
- BERINGAUSE, A F.** The Double Martyrdom Of Randolph Bourne. *J Hist Ideas* 18,594-603 O 57.
- BERINGAUSE, Arthur F.** The Presentness Of The Past In Ireland. *J Hist Ideas* 16,240-246 Ap 55.
- BERKA, K.** Der 'Beweis Durch Heraushebung' Bei Galenos. *Phronesis* 3,150-153 1958.
- BERKELEY, Edmund C.** Conditions Affecting The Application Of Symbolic Logic. *J Sym Log* 7,160-168 D 42.
- BERKELEY, George.** *Lectures Delivered Before The Philosophical Union Of The University Of California.* Berkeley CA Univ Of Calif Pr 1957.
This book is a collection of lectures given in commemoration of the bicentennial of Berkeley's death, this work bears testimony to a renewed interest in his philosophy. The basic tenets of Berkeleyan idealism are defended as possessing contemporary validity and tenability, and Berkeley is shown to have anticipated much of present day philosophy.
- BERKOVITS, Eliezer.** *A Jewish Critique Of The Philosophy Of Martin Buber.* NY Yeshiva Univ 1962.
- BERKOVITS, Eliezer.** *Major Themes In Modern Philosophies Of Judaism.* NY Ktav 1974.
This book subjects to a critical appraisal the contributions made to the philosophy of religion by five Jewish theologians of the twentieth century: Hermann Cohen, Franz Rosenzweig, Martin Buber, Mordecai Kaplan, and A J Heschel.
- BERKOVITS, Eliezer.** *Man And God: Studies In Biblical Theology.* Detroit W1969.
- BERKOWITZ, David S.** *Truth And Opinion: Historical Essays,* By C V Wedgwood. *Hist Theor* 1,280-290 1961.
- BERKOWITZ, Samuel H.** Reflections On Judaism's Philosophy Of Education. *Educ Theor* 3,307-313 O 53.
- BERKSON, I B.** *Preface To An Educational Philosophy.* NY Columbia Univ Pr 1940.
A discussion of the function of education in contemporary American society and the main social and political problems which education must face if it is to become an effective contributor to desirable social change. The author is in fundamental agreement with the Progressive or Reconstructionist educational philosophy, that is, he is controlled by the comprehensive ideal of changing the method and content of education to the end of strengthening and deepening all democratic forces in American life.
- BERKSON, I B.** *The Ideal And The Community.* NY Harper 1958.
The author conceives the philosophy of education as "the correlation of an ethics and a politics." Taking the views of John Dewey and William H Kilpatrick as his "point of departure," he seeks to revise the experimentalist philosophy of education by substituting for its "biological" approach a historical-cultural orientation which "places institutional achievements and the enduring ideals of civilization at the center of consideration."
- BERKSON, I B.** Kilpatrick As Moral Philosopher. *Stud Phil Educ* 1,163-180 N 61.
- BERKSON, Isaac Baer.** *Ethics, Politics, And Education.* Eugene Univ Of Oregon 1968.
- BERKSON, Isaac B.** Community Belief Versus Individual Experience As Basis For Education. *Educ Theor* 10,66-70 Ja 60.
- BERKSON, Isaac B.** Experimentalism, Ethical Theory, And Education. *Proc Phil Educ* 15,124-131 Mr 59.
- BERKSON, William.** *Fields Of Force: The Development Of A World View From Faraday To Einstein.* NY Wiley 1974.
- BERLAND, Alwyn.** Henry James And The Aesthetic Tradition. *J Hist Ideas* 23,407-419 J1-S 62.
- BERLE, Adolf Augustus.** *Natural Selection Of Political Forces.* Lawrence Univ Of Kansas Pr 1950.
- BERLEANT, Arnold.** *The Aesthetic Field: A Phenomenology Of Aesthetic Experience.* Springfield IL Thomas 1970.
This book develops the outlines of a theory that treats the problems of aesthetics without allegiance to outside doctrines or systems. Its theme is that the roots of aesthetic theory must draw sustenance from aesthetic experience. Successive chapters examine how theoretical accounts typically have distorted aesthetics by acting as surrogates for genuine explanations, how the notion of an aesthetic field offers an alternative to such approaches, and how a descriptive analysis of aesthetic experience may dispel some of the traditional problems of aesthetics, including those raised by critical judgment.
- BERLEANT, Arnold.** A Note On The Problem Of Defining 'Art'. *Phil Phenomenol Res* 25,239-241 D 64.
This paper proposes that rather than beginning with a definition of art which is then tested against examples, we start with the phenomena of art and the experiences by which they are known. This corrects the tendency to judge art by a concept rather than developing conceptual and theoretical constructs that respond to the open and changing character of art. The problem of definition is really one of the description and clarification of the experiences of art.
- BERLEANT, Arnold.** Artists And Morality: Toward An Ethics Of Art. *Leonardo* 10 Sum 77.
Three distinguishable types of moral demand may be placed on the artist. First there are those that are held to apply to everyone as a moral being and therefore apply equally to the artist. Second there are those that apply particularly but not exclusively to the artist as a social participant with significant control and influence. Third are those demands that apply uniquely to the artist, since they derive from the peculiar nature of his task and powers. Only rarely is there justification for a society to impose constraints on the art. Control over the artist, however, has no moral justification.
- BERLEANT, Arnold.** Music As Sound And Idea. *Current Musicology* 95-100 1968.
Music sharpens for us the differences between the ways in which art is experienced and the ways those experiences are understood and conceptualized. Applied to the notion of a 'piece of music', we must make clear the differences between the musical object as a perceptual whole and the musical object as a conceptual whole. This distinction is applied in a symposium to papers by Professor Crocker and Carpenter, in which the understanding of the musical object is impeded by substituting a conceptual object for a perceptual one.
- BERLEANT, Arnold.** On The Circularity Of The Cogito. *Phil Phenomenol Res* 26,431-433 Mr 66.
On the basis of the dubito, Descartes infers that he is thinking and, consequently, that he exists as a thinking being. This paper attempts to raise a logical issue, namely that the method of doubting itself contains the necessity for a doubter. Hence, Descartes' conclusion follows, not from the use of the method, but from its adoption, since doubting logically presupposes a doubter and thus an existent being.
- BERLEANT, Arnold.** Repressive Tolerance And Pure Toleration. *Confrontation* 70-74 Wint-Spr 70.
This paper responds to Marcuse's argument in "Repressive Tolerance" that instead of encouraging open debate, tolerance is transformed into an argument for acquiescing in the status quo. This leads him to accept de facto intolerance, insisting only that it be directed toward the established repressive order rather than the radical subversive one. Selective tolerance, however, is more than hypocritical; it is self-contradictory. The only consistent restriction is one that preserves tolerance from self-destruction. Moreover, toleration is no longer an individual right but a social process for attaining social ends. It is a prerequisite for a cooperative social ethic and a humanistic social order.
- BERLEANT, Arnold.** The Sensuous And The Sensual In Aesthetics. *J Aes Art Crit* 23,185-192 Wint 64.
Aesthetic theory commonly discriminates between the sensuous and the sensual in experiencing art, admitting the former and disallowing the latter. This paper examines the role of the senses in aesthetic experience in historical and empirical respects, and shows that both metaphysical and moral convictions have underlain the distinction, but that on aesthetic grounds it is not a tenable one. Moreover, proscribing the sensual domain from art has distorted aesthetic theory by eliminating a large area of experience from aesthetic perception which is intrinsically admissible and pertinent. Rejecting the distinction, on the other hand, moves numerous problems in aesthetics closer to clarification and resolution.
- BERLIN, Isaiah.** *Historical Inevitability.* NY Oxford Univ Pr 1955.
Mr Berlin offers a compelling indictment of the modern tendency to deny the relevance of moral considerations to history: to minimize the influence of human individuals upon—and their responsibility for—historical events, as well as to eliminate evaluation and moral judgment from the writing of history. History, it is maintained, neither can be nor should try to be "objective," i.e., free from evaluations, in the way that physics is "objective."
- BERLIN, Isaiah.** *Vico And Herder: Two Studies In The Philosophy Of History.* NY Viking Pr 1976.
In a sequence of chapters on "The Philosophical Ideas of Giambattista Vico" (Part I of which deals with Vico's general theory and Part II of which focuses on his theory of knowledge) and "Herder and the Enlightenment" Isaiah Berlin shows the parallels between the startlingly original Italian thinker and Herder's conception of the uniqueness of civilizations and the need for empathetic understanding of other cultural systems. In an essay on Herder's relationship to the Enlightenment, it is shown that Herder emphasized the uniqueness of each civilization, the importance of seeking to understand the *Volksgeist* of each historical peoples, the relativity of systems of values, the communal nature of artistic and cultural achievements, the striving of various cultures towards the ideal of "humanity," the dramaturgical form of incommensurate expressions of life, thought and feeling.
- BERLIN, Isaiah.** History And Theory: The Concept Of Scientific History. *Hist Theor* 1,1-31 1960.
- BERLINGER, Rudolph.** What Is Freedom. *Phil Today* 3,281-286 Wint 59.
- BERLOWITZ, Marvin J.** Pedagogy Of Oppression In The University; Trends Toward The 'Fascistization' Of The Academy. *Insurgent Sociologist* 6,15-27 Sum 76.
The article applies the Marxist philosophical paradigm of base versus superstructure in an analysis of the effects of the advanced stage of imperialism on higher education in the United States. In addition, functionalist constructs such as manifest versus latent functions and goal displacement are also utilized. Participant observation is the primary mode of data collection. The article concludes that, in view of the proletarianization of faculty roles, and the general crisis of capitalism, new strategies and tactics must be developed which rely most heavily on reform based upon trade unionism and ultimately a revolutionary struggle for socialism.
- BERMAN, Eleanor Davidson.** *Thomas Jefferson Among The Arts; An Essay In Early American Esthetics.* NY Philosophical Lib 1947.
- BERMAN, Milton.** *John Fiske: The Evolution Of A Popularizer.* Cambridge Harvard Univ Pr 1961.
This book is a biography of John Fiske, the leading spokesman of Darwinian and Spencerian ideas in 19th century America. Berman examines not only Fiske's philosophical ideas as presented in his *Outlines Of Cosmic Philosophy* and his contributions to the relation of religious ideas and evolution, but also his better known works in history, such as *The Critical Period*, *The Discovery Of America*, and *The Beginnings Of New England*. He pays special attention to Fiske's unending financial difficulties as the causes for his development from an academic scholar to a lecturer and popularizer.

BERNARD, Jessie. Prescriptions For Peace: Social-Science Chimera? *Ethics* 59,244-256 JI 49.

BERNARD, Jessie. The Validation Of Normative Social Theory. *J Phil* 47,481-492 Ag 50.

This critique of *The Logic of Sciences and Humanities* by F S C Northrop, focuses on problems which Northrop tries to answer with a scientific approach to ethics. The critique's author discusses several problems; one of which arises when Northrop tries to build his system of ethics on the accepted set of postulates underlying the natural sciences. The author maintains Northrop's belief, that there is an accepted set of postulates, is itself problematic.

BERNARD, Kenneth. Charles Brockden Brown And The Sublime. *Personalist* 45,235-249 Spr-Apr 64.

BERNARD, Theos. *Hindu Philosophy*. NY Philosophical Lib 1947.

BERNARDO, Aldo S. *Petrarch, Scipio And The "Africa", The Birth Of Humanism's Dream*. Baltimore Johns Hopkins Pr 1962.

BERNATH, Andrew K. The World Of A Satyr: A Case History. *J Existent* 3,405-412 Spr 63.

BERNAYS, Paul (ed) and Dockx, Stanislas I (ed). *Information And Prediction In Science*. NY Academic Pr 1965.

BERNAYS, Paul. A System Of Axiomatic Set Theory, Part III: Infinity And Enumerability: Analysis. *J Sym Log* 7,65-89 Je 42.

BERNAYS, Paul. A System Of Axiomatic Set Theory, Part IV: General Set Theory. *J Sym Log* 7,133-145 D 42.

BERNAYS, Paul. A System Of Axiomatic Set Theory, Part V: General Set Theory (continued). *J Sym Log* 8,89-106 D 43.

BERNAYS, Paul. A System Of Axiomatic Set Theory: Part II. *J Sym Log* 6,1-17 Mr 41.

BERNAYS, Paul. A System Of Axiomatic Set Theory: Part VI. *J Sym Log* 13,65-79 Je 48.

BERNAYS, Paul. A System Of Axiomatic Set Theory: Part VII. *J Sym Log* 19,81-96 Je 54.

BERNAYS, P. Objectivist And Positivist Trends In Modern Theoretical Physics. *Phil Today* 7,70-73 Spr 63.

BERNDTSON, Arthur. Beauty, Embodiment, And Art. *Phil Phenomenol Res* 21,50-61 S 60.

Embodiment is seen as the perception of adequate emotion as fused with form, and it occurs insofar as the preliminary activities of creation have been completed. This developmental phase is called transitive expression; it is the passage of emotion from a primitive to an adequate state through the mediation of form. Transitive expression implies embodiment as its final state or outcome. The purpose of the paper is to show that beauty is the emergent quality of embodiment. It is concluded that the ugly (a feeling of loathing) is wholly incompatible with embodiment.

BERNDTSON, Arthur. Cognition And The Mystical Experience. *Personalist* 31,272-288 Sum-JI 50.

BERNDTSON, Arthur. Hegel, Reason, And Reality. *Phil Phenomenol Res* 20,38-46 S 59.

BERNDTSON, Arthur. Mexican Philosophy: The Aesthetics Of Antonio Caso. *J Aes Art Crit* 9,323-329 Je 51.

BERNDTSON, Arthur. Semblance, Symbol, And Expression In The Aesthetics Of Susanne Langer. *J Aes Art Crit* 14,489-502 Je 56.

BERNEIMER, Richard. *The Nature Of Representation, A Phenomenological Inquiry*, H W Janson (ed). NY New York Univ Pr 1961.

The author sets forth a theory of representation by first distinguishing a representation from and relating it to a sign, a substitute, and a replica. A representation is said to have a distinct existence and value of its own as well as to reveal something beyond itself. Categorical, legal, and mimetic representation are discussed, as is the connection between subject and representation; and finally, the developed concept of representation is brought to bear on the functions of signs, substitutes, and replicas. There is a brief introduction by H W Janson included.

BERNSTEIN, Richard J (ed). *Perspectives On Peirce*. New Haven Yale Univ Pr 1965.

BERNSTEIN, Richard J. *John Dewey*. NY 1966.

In this book the leading philosophical ideas of Dewey are discussed by a sympathetic critic. In addition, interesting biographical information is included, and some account of Dewey's non-philosophical views. Although the author believes that Dewey made serious mistakes, he regrets the recent neglect of Dewey. In an attempt to evaluate Dewey's contribution, the final chapter compares his views to four trends in recent philosophy: logical empiricism and the philosophy of science; linguistic analysis; existentialism and phenomenology; and the metaphysical tradition. The conclusion is that "all of us, philosophers and others, can learn a great deal from Dewey in the perennial task of seeking a comprehensive vision and understanding of man and his place in the universe."

BERNSTEIN, Richard J. *Praxis And Action: Contemporary Philosophies Of Human Activity*. Philadelphia Univ Of Penn Pr 1971.

Four major movements in philosophy—Marxism, existentialism, pragmatism, and analytic philosophy—appear separated by profound differences in method, goals, and the language of their inquiries. But R Bernstein believes that all four share a common concern for "man as agent" and that each has distinctive contributions to offer the other. The final section treats the "concept of action" through various phases in the evolution of analytic philosophy.

BERNSTEIN, Richard J. Dewey's Naturalism. *Rev Metaph* 13,340-353 D 59.

BERNSTEIN, Richard J. John Dewey's Metaphysics Of Experience. *J Phil* 58,5-13 Ja 61.

The author's purpose is to clarify what Dewey means by "quality" and to suggest

how it is a key for understanding his theory of experience, inquiry, and value. He also argues that the analysis of quality reveals a fundamental ambiguity in Dewey's philosophy between phenomenological and metaphysical strains, an ambiguity which he never successfully resolved.

BERNSTEIN, Richard J. Sellars' Vision Of Man-in-the-Universe, I. *Rev Metaph* 20,113-143 S 66.

The author's purpose in this critical study of *Science, Perception and Reality* (New York, 1963) is to identify and examine major themes in Wilfrid Sellars' philosophical system. He first considers Sellars' views on two rival images of man, namely, the "manifest" or common sense image and the ontologically prior scientific image which alone can tell us what there is. He then examines Sellars' notion of meaning and his concept of rules and pattern-governed behavior, before turning to his theory of perception, his problematic notion of persons, and the concept of reality central to his scientific realism.

BERNSTEIN, Richard J. Wittgenstein's Three Languages. *Rev Metaph* 15,278-298 D 61.

BERNSTEIN, Samuel. *Essays In Political And Intellectual History*. NY Paine-Whitman 1955.

BEROFISKY, Bernard (ed). *Free Will And Determinism*. NY Harper & Row 1966.

BEROFISKY, Bernard. *Determinism*. Princeton NJ Princeton Univ Pr 1971.

BEROFISKY, Bernard. Causality And General Laws. *J Phil* 63,148-157 Mr 66.

Initially, a statement of a Humean theory of causation, i.e., a theory according to which the analysis of particular causal propositions must make a reference to general laws or the claim that there exist general laws of a certain kind, is presented and it is shown to be immune to a number of specified objections. Ducasse's analysis of causal propositions is then stated and shown to be inadequate primarily because Ducasse's use of the notion of the "state of affairs in which changes occur" creates problems which can be overcome only by adopting the Humean theory, a theory to which Ducasse's is supposed to be an alternative. In Ducasse's paper in this issue of the *Journal*, he presents a number of criticisms of Hume's theory of causation. I try to show that these criticisms do not apply to the version of a Humean theory stated in my paper.

BEROFISKY, Bernard. Determinism And The Concept Of A Person. *J Phil* 61,461-475 S 64.

The general claim that deterministic accounts of activities unique to persons is impossible is examined through a critique of those philosophers who have defended this claim with respect to the following: (1) I can do A; (2) As a result of my deliberation, I do A; (3) I decide to do A; (4) I exert an effort of will in order to do A; and (5) I do A. There are, however, criticisms of some central arguments of Melden and Peters and a few remarks in defense of an affirmative answer is offered.

BERRY, George D W. On Quine's Axioms Of Quantification. *J Sym Log* 6,23-27 Mr 41.

BERRY, George D W. Paradox And Logical Uncertainty. *Phil Forum (Boston)* 15,25-40 1957.

BERRY, Kenneth K. The Relation Of The Aristotelian Categories To The Logic And The Metaphysics. *New Scholas* 14,406-411 O 40.

BERRY, Thomas. *The Historical Theory Of Giambattista Vico*. Washington DC C1949.

BERRY, Thomas. Oriental Philosophy And World Humanism. *Int Phil Quart* 1,5-34 F 61.

BERTIAU, F C. The Science Of Cosmogony: Its Principles And Problems. *Int Phil Quart* 3,80-93 F 63.

BERTOCCI, Angelo P. How Much Philosophy Can The Literary Critic Really Use? *Phil Forum (Boston)* 14,34-41 1956.

BERTOCCI, P and Millard, R. A Reply To Elmer Lear's Review Of *Personality And The Good*. *Stud Phil Educ* 4,62-65 Spr 65.

BERTOCCI, Peter A. *Education And The Vision Of Excellence*. Boston Boston Univ Pr 1960.

BERTOCCI, Peter A. *Introduction To The Philosophy Of Religion*. NY Prentice-Hall 1951.

BERTOCCI, Peter A. *Religion As Creative Insecurity*. NY Association Pr 1958.

In deliberate opposition to recent portrayals of religion as a means to "peace of mind," the author urges that religion involves creative insecurity. God makes man free. In and through the risks of freedom man develops mature personality. He learns to love by freely loving. As human love rises to forgiveness, it shares in the love which sustains existence. Even suffering may be transcended, not through the attainment of happiness but in the blessedness of those who travel in the way of the Cross.

BERTOCCI, Peter A. A Reinterpretation Of Moral Obligation. *Phil Phenomenol Res* 6,270-283 D 45.

BERTOCCI, Peter A and Corea, M Alicia. Edgar Sheffield Brightman, Through His Students' Eyes. *Phil Forum (Boston)* 12,53-67 1954.

BERTOCCI, Peter A and Millard, Richard M. *Personality And The Good: Psychological And Ethical Perspectives*. NY McKay 1963.

This elaborate book is divided into five parts. First, it surveys contemporary depth psychology; second, it surveys three problems of theoretical ethics; third, it reviews classical and contemporary solutions to ethical problems; fourth, after having provided a normative "symphony of values," it proposes "principles of ethical choice"; fifth, it aims to guide the reader in problems of political decision, sexual conduct, and religious faith. The distinctive feature is an argument for the mutual dependence of psychology and philosophy. "psychoethics," the authors' position, challenges both psychologists who would usurp the role of moralists, and ethicists who would ignore psychology. The main thesis is that the *ought* is not reducible to

the *is*, but that the *ought* has roots in the *is*. The human predicament is stated as "The Struggle against Chaos." This struggle is carried on biologically, psychologically, and morally. The solution is an ethics of self-realization. The authors defend reason's ability to maximize satisfactions and to guide harmonious personal growth that does not rule out freedom and creativity.

BERTOCCI, Peter A and Millard, Richard M. Values And Ethical Principles: Comment On Professor Reck's Review Of *Personality And The Good*. *Phil Forum (Boston)* 22,82-86 1964-65.

BERTOCCI, Peter A. Brightman's View Of The Self, The Person, And The Body. *Phil Forum (Boston)* 8,21-28 Spr 50.

BERTOCCI, Peter A. Change And Creation: Reply To Dr Frazier. *Phil Forum (Boston)* 22,79-81 1964-65.

BERTOCCI, Peter A. Croce's Aesthetics In Context. *Personalist* 38,248-259 Sum-Jl 57.

BERTOCCI, Peter A. Edgar S Brightman—Ten Years Later. *Phil Forum (Boston)* 20,3-10 1962-63.

BERTOCCI, Peter A. Edgar Sheffield Brightman. *Personalist* 34,358-359 Autumn-O 53.

BERTOCCI, Peter A. Existential Phenomenology And Psychoanalysis. *Rev Metaph* 18,690-710 Je 65.

BERTOCCI, Peter A. In Defence Of Metaphysical Creation. *Phil Forum (Boston)* 19,3-15 1961-62.

BERTOCCI, Peter A. Is There A System Of Human Rights? *Proc Phil Educ* 21,53-68 Ap 65.

BERTOCCI, Peter Anthony. *Introduction To The Philosophy Of Religion*. Englewood Cliffs NJ Prentice-Hall 1951.

BERTOCCI, Peter A. The "Self" In Recent Psychology Of Personality: A Philosophic Critique. *Phil Forum (Boston)* 21,19-31 1963-64.

BERTOCCI, Peter A. The Juncture Between Creative Arts And Creative Science. *Main Currents* 11,51-54 Ja 55.

BERTOCCI, Peter A. The Logic Of Naturalistic Arguments Against Theistic Hypotheses. *Phil Rev* 56,82-87 Ja 47.

BERTOCCI, Peter A. The Moral Structure Of The Person. *Rev Metaph* 14,369-388 Mr 61.

The author's aim is to clarify the nature of personal will and moral obligation. After defining the person as self-conscious matrix of choice, he examines effort or will-agency and argues that free will means freedom to think things through to a truthful conclusion. He then describes the experience of agency, distinguishes will-agency from will-power, and discusses the problem of assessing responsibility. The author then inquires whether and in what sense the experience of obligation is cognitive, and whether obligatoriness is acquired. He concludes with remarks on thinking, willing, obligation, and the development of personality.

BERTOCCI, Peter A. The Nature Of Cognition. *Rev Metaph* 8,49-60 S 54.

BERTOCCI, Peter A. The Person, Obligation, And Value. *Personalist* 40,141-151 Spr-Apr 59.

BERTOCCI, Peter A. The Personal And Social Roots Of Democracy. *Personalist* 23,253-266 Jl-Sum 42.

BERTOCCI, Peter A. Toward A Metaphysics Of Creation. *Rev Metaph* 17,493-510 Je 64.

Creative change characterizes the nature of God, and a temporalistic form of personalistic theism can illuminate human experience. To establish this thesis, the author first discusses the logical, metaphysical, and religious bases for the traditional view that ultimate Being must be perfect and unchanging. He then proposes an alternate model of reason, presents a concept of persons as active unities capable of maintaining their self-identity through change, and argues for the possibility of creation ex nihilo. Finally, after discussing valid classical emphases, the author formulates his personalistic notion of God as creator and considers God's relation to human beings.

BERTOCCI, Peter A. William James' Psychology Of Will: An Evaluation. *Phil Forum (Boston)* 4,2-13 Spr 46.

BERTOCCI, Peter. An Impasse In Philosophical Theology. *Int Phil Quart* 5,379-396 S 65.

An impasse in philosophical theology exists when certain knowledge is demanded of a necessary and perfect God. For, as Kant argues, there is no certain access to the "ideal without a flaw" either by cosmological or teleological arguments. Tillich backs out of this impasse by holding that reason presupposes the unity of knower and Reality. For him, either rational and mystical certainty or skepticism; either identity or estrangement. Yet the certainty that is presumably guaranteed by this "ontological" approach is undermined because all the symbols man uses to describe such a God are imperfect. Is the "ideal" of indubitable knowledge of a "flawless" God a worthwhile ideal if its very nature sets up an impassable chasm between the conditioned and the unconditioned? A way out of the impasse is suggested.

BERTOCCI, Peter. The Person As The Key Metaphysical Principle. *Phil Phenomenal Res* 17,207-225 D 56.

BÉRUBÉ, Camille. La Connaissance Intellectuelle Du Singulier Matériel Au XIII^e Siècle. *Fran Stud* 11,157-201 S-D 51.

BÉRUBÉ, Camille. La Connaissance Intellectuelle Du Singulier Matériel Chez Duns Scot. *Fran Stud* 13,29-49 Mr 53.

BÉRUBÉ, Camille. La Connaissance Intellectuelle Du Singulier Matériel Chez Duns Scot, Chap II. *Fran Stud* 13,27-58 D 53.

BEST, Edward. A Failure In Communication. *Stud Phil Educ* 3,163-184 Spr 64.

BEST, Edward. Rejoinder To K D Benne's "A Failure In Interpretation"? *Stud Phil Educ* 3,335-345 Wint 64-65.

BESTOR JR, Arthur T. The Evolution Of The Socialist Vocabulary. *J Hist Ideas* 9,259-302 Je 48.

BETH, E W. The Present Analysis Of Science. *Phil Today* 1,159-162 Fall 57.

BETHEL, Dayle M. *Makiguchi The Value Creator, Revolutionary Japanese Educator And Founder Of Soka Gakkai*. NY Weatherhill 1973.

Makiguchi began as a rationalistic-empiricist, but ended as a religious believer in spiritual enlightenment. He is important because his educational movement now has ten million adherents. The grand plan of this social movement is to require each individual to establish a philosophy of life (rather vaguely specified) and to elevate the standard of living. It is believed that this can occur through education and religion.

BETTONI, Efrem. The Originality Of The Scotistic Synthesis. *Stud Phil Hist Phil* 3,28-44 1965.

BETTS, John Rickards. P T Barnum And The Popularization Of Natural History. *J Hist Ideas* 20,353-368 Je-S 59.

BEVAN, Edwyn Robert. *Symbolism And Belief*. Boston Beacon Pr 1957.

BEVAN, Ruth A. *Marx And Burke: A Revisionist View*. La Salle IL Open Court 1973.

BEYENKA, M M. *Consolation In Saint Augustine*. Washington DC 1950.

BEYER, Barbara Ives. Baroque Representation. *J Aes Art Crit* 12,360-365 Mr 54.

BHARATI, Aghananda. Modern Hindu Exegesis Of Mahāyāna Doctrine. *Phil East West* 12,19-28 Ap 62.

BHATTACHARYA, Kalidas. The Concept Of Self In Buddhism. *Phil Today* 7,216-223 Fall 63.

BHATTACHARYA, Sachchidananda. *A Dictionary Of Indian History*. NY Braziller 1967.

866 pages of this volume is dictionary; the rest is a chronology from 3102 B C to 1964. Most profusely explained are the following: Afghanistan, Anglo Afghan wars, Asoka, Assam, Aurangzeb in the A's; Gandhi, Guptas Dynasty, in the G's; Marasha wars, Mir Jafar, Mughul Dynasty, Mughul Administration, Muhammad bin—Tugluq, Mysore wars in the M's; and Vedānta, Vijayanagar, Swami Vivekananda in the V's. One can see from this sample that the author stresses political history rather than cultural or technological.

BHATTACHARYA, S. Daniel H H Ingalls On Indian Logic. *Phil East West* 5,155-162 Jl 55.

BHATTACHARYA, Kalidas. Classical Philosophies Of India And The West. *Phil East West* 8,17-36 Ap-Jl 58.

BHATTACHARYA, Kalidas. The Status Of The Individual In Indian Philosophy. *Phil East West* 14,131-144 Jl 64.

BHATTACHARYA, N C. John Dewey's Instrumentalism, Democratic Ideal And Education. *Educ Theor* 18,60-72 Wint 68.

BHATTACHARYA, S. The Concept Of Logic. *Phil Phenomenal Res* 18,326-340 Mr 58.

BHATTACHARYA, S. The Nyāya-Vaisesika Doctrine Of Qualities. *Phil East West* 11,143-152 O 61.

BICHOWSKY, F R. Factors Common To The Mind And To The External World. *J Phil* 37,477-484 Ag 40.

BICKEL, Alexander M. *The Morality Of Consent*. New Haven Yale Univ Pr 1975.

The thesis of this book is that men must consent to the rule of law if they are to avoid "the tyranny of some of us over the others." In the first chapter Professor Bickel notes the tendency of democratic governments to repress minority opinion and he contends that in the American system the liberal "finds his escape in the Constitution, which, speaking through the Supreme Court, limits majority rule." Chapter 2 describes the concept of citizenship in Constitutional perspective. In Chapter 3, Bickel discusses problems of civil disobedience associated with the First Amendment. Chapter 4 focuses upon civil disobedience, revolution, the limits of the law, and moral duty and the limits of civil disobedience. In the final chapter Bickel considers the moral authority of the intellectual.

BIDDLE, George. *The Yes And No Of Contemporary Art: An Artist's Evaluation*. Cambridge Harvard Univ Pr 1957.

BIDNEY, D. *The Psychology And Ethics Of Spinoza: A Study In The History And Logic Of Ideas*. New Haven Yale Univ Pr 1940.

Contrary to the uncritical assumption of contemporary writers that Spinoza's philosophy constitutes a systematic unity, we maintain that an unprejudiced analysis of his work reveals no such inner harmony and consistency. The traditions and their conflicts persist. Obviously, according to Dr Bidney, Spinoza did little or nothing in the way of reconciling them. Spinoza, accordingly, can be understood in terms of the conflict of traditions by looking both backward and forward.

BIDNEY, David. *Theoretical Anthropology*. NY Columbia Univ Pr 1953.

BIDNEY, David. The Idea Of The Savage In North American Ethnohistory. *J Hist Ideas* 15,322-327 Ap 54.

BIDNEY, David. The Two Sources Of Culture And Ethics. *Monist* 47,625-641 Sum 63.

The concept of "culture" has two senses: (1) an ideal or norm of behavior and thought to be realized through education, and (2) as roughly equivalent to "custom"—an accumulation of social habits, institutions and traditional modes of belief. (1) is associated with the idea of progress, (2) with a kind of conservatism. Ethics too has a dual sense, a dual origin. After discussing the dual origins of culture and ethics the article concludes that while anthropology has lost faith in the ideal of progress, only such an ideal can give meaning to human life and cultural history. The anthropologist is obligated to help direct man's cultural advance.

- BIDNEY, D.** Joachim On Spinoza's *Tractatus De Intellectus Emendatione*. *Phil Rev* 51,47-64 Ja 42.
- BIDNEY, D.** On The Philosophy Of Culture In The Social Sciences. *J Phil* 39,449-457 Ag 42.
- BIEBUYCK, Daniel P.** *Lega Culture: Art, Initiation, And Moral Philosophy Among A Central African People*. Berkeley Univ Of Calif Pr 1973.
- BIEDERMAN, Charles Joseph.** *Art As The Evolution Of Visual Knowledge*. Red Wing MN Unknown 1948.
- BIEDERMAN, Charles.** Dialogue On Art As Imitation Or Creation. *Main Currents* 18,84-87 Mr-Apr 62.
- BIERMAN, Arthur Kalmer.** *The Philosophy Of Urban Existence: A Prolegomenon*. Athens Ohio Univ Pr 1973.
- BIERMAN, Arthur K.** That There Are No Iconic Signs. *Phil Phenomenol Res* 23,243-249 D 62.
- BIERMANN, Kurt-R** and Mau, Jurgen. Überprüfung Einer Frühen Anwendung Der Kombinatorik In Der Logik. *J Sym Log* 23,129-132 Je 58.
- BIGELOW, Julian** and Rosenblueth, Arturo and Wiener, Norbert. Behavior, Purpose And Teleology. *Phil Sci* 10,18-24 Ja 43.
- BIGGE, Morris L.** *Positive Relativism: An Emergent Educational Philosophy*. NY Harper & Row 1971.
- BIGGE, Morris L.** A Cognitive-Field Psychology Of Learning. *Proc Phil Educ* 18,151-164 Ap 62.
- BIGGE, Morris L.** A Philosophical Orientation For Educational Psychology. *Educ Theor* 3,347-351 O 53.
- BIGGE, Morris L.** A Relativistic Approach To The Learning Aspect Of Educational Psychology. *Educ Theor* 4,213-219 Jl 54.
- BIGGER, Charles P.** *Participation: A Platonic Inquiry*. Baton Rouge 1968.
- BIGGER, Charles P.** Models And Maps. *S J Phil* 1,8-13 Spr 63.
- BIGGER, Charles P.** Participation: A Definition. *S J Phil* 2,18-23 Spr 64.
- BIGGER, Charles.** Speculative Demonstration. *J Phil* 58,785-796 D 61.
- This paper proposes a Platonic solution to the relation between perceived nature and discourse, phenomenology and semantics. It seeks to demonstrate through certain forms of language the mingling of extension and distinction. The demonstration is speculative—that is to say, in the root meaning of these words, it attempts to bring one to see something beyond language, something of that reality for which philosophers are in search. The methodology employed is based on Professor William Weedon's formalization of the earlier Socratic dialectic through Whitehead's method of extensional abstraction. The paper tries to show that this methodology—Socratic demonstration—can provide a basic vocabulary for epistemology.
- BIGO, Pierre.** The Enigma Of Marxism. *Int Phil Quart* 5,637-646 D 65.
- The curious fact is brought out that in France there are few if any really scholarly expositions of Marxism based on its sources which have been produced by Marxists themselves. Most Marxist writers either stick to elementary "catechism" or propaganda expositions of Marxist doctrine, or else to applications of it to various problems. Why is this? The author believes this is due to inner tensions within the original doctrine of Marx itself, which makes it impossible to expound it objectively without laying bare its inner conflicts. One such tension is the ambiguity over the kind of doctrine Marx was presenting: an empirical scientific analysis of society and economics or a philosophical theory of man? Secondly, what gives the genuine appeal and strength to the doctrine today is its guiding vision of the dignity of man. Yet its explicit philosophy of materialism clashes with the above.
- BIHLER, Hugh J.** Psychology And Order In Thought. *Proc Cath Phil Ass* 17,91-101 1941.
- BILSKY, Manuel.** I A Richards On Belief. *Phil Phenomenol Res* 12,105-115 S 51.
- BILSKY, Manuel.** I A Richards' Theory Of Value. *Phil Phenomenol Res* 14,536-545 Je 54.
- BILSKY, Manuel.** The Significance Of Locating The Art Object. *Phil Phenomenol Res* 13,531-536 Je 53.
- BILSKY, Manuel.** Truth, Belief, And The Value Of Art. *Phil Phenomenol Res* 16,488-495 Je 56.
- BINDER, Hanz.** The Notion Of Normal In Psychiatry. *Phil Today* 1,132-136 Je 57.
- BING, Kurt.** On Simplifying Truth-functional Formulas. *J Sym Log* 21,253-254 S 56.
- BING, Kurt.** On The Axioms Of Order And Succession. *J Sym Log* 22,141-144 Je 57.
- BINGHAM, Joseph Walter And Others.** *My Philosophy Of Law: Credo Of Sixteen American Scholars*. Boston Boston Law Book 1941.
- The preface rightly calls this "a buffet feast of ideas" to which the philosopher, who thinks too little of law, and the lawyer, who ponders too little in philosophy, might well be summoned with promise of delight and profit. This essay is illustrative of the view of the editors that legal philosophers are more in agreement than is evident from their points of disagreement.
- BINGHAM, June.** *Courage To Change: An Introduction To The Life And Thought Of Reinhold Niebuhr*. NY Scribner 1961.

BINKLEY, Luther J. *Contemporary Ethical Theories*. NY Philosophical Lib 1961.

The leading ethical theories of this century, with the exception of American naturalisms and Continental speculations, are summarized and criticized in this book. The views of Moore, Ross, Ewing, Ayer, Stevenson, Toulmin, Urmsen, and Hare are explained in clear and simple language. There is ample use of short quotations and concrete illustrations. The more important criticisms of each view are reported from the recent literature and supplemented with the author's own comments. In many

cases an attempt is made to see how the ethicist might reply to his critics. In a concluding chapter Binkley seeks to explain the nature and importance of contemporary ethical theory. In spite of its obvious differences, it has basic similarities with traditional philosophy. The various ethicists are playing complementary philosophical games. Although ethical theory can be useful in clarifying our everyday moral thinking, its main justification lies in its contribution to human knowledge.

BINKLEY, Luther John. *Conflict Of Ideals: Changing Values In Western Society*. NY 1969.

BINKLEY, Robert. A Theory Of Practical Reason. *Phil Rev* 74,423-448 O 65.

This paper proposes a concept of *valid reasoning* that will apply univocally to reasoned judgment (inference), reasoned decision (choice), and reasoned withholding of judgment and decision. *reasoning* is taken to include all these; *validity* of reasoning is defined in terms of the *ideally rational mind*, which is in turn defined by a modal logic of judging and deciding. The definition is defended by relating it to another ideal, that of the Socratically omniscient and Stoically omniscient Sage, who is defined by a modal logic of knowing and doing. In the course of this I distinguish between the vehicle and the description of a mental act, deny that reasoning is a transition, analyze doing as causing to be, and maintain that, since doing stands to deciding as knowing stands to judging, reasoned decision is genuinely practical reasoning.

BINSSE, Harry Lorin. Jacques Maritain: A Biographical Impression. *Thomist* 5,5-6 Ja 43.

BINSWANGER, Ludwig. Existential Analysis, Psychiatry, Schizophrenia. *J Existent* 1,157-165 Sum 60.

BINSWANGER, Ludwig. On The Relationship Between Husserl's Phenomenology And Psychological Insight. *Phil Phenomenol Res* 2,199-210 D 41.

BIRD, Graham Harrington. *Kant's Theory Of Knowledge: An Outline Of One Central Argument In The Critique Of Pure Reason*. NY Humanities Pr 1962.

Bird's book is a detailed exposition of Kant's theory of perceptual objects and persons, from the point of view of contemporary analysis. The attempt is made to clarify Kant's theory for readers who approach Kant from that point of view. Of special value are the criticisms of phenomenalist interpretations of Kant's doctrine of physical objects, and the comparison with Strawson's account of persons.

BIRD, Otto A. *The Idea Of Justice*. NY Praeger 1967.

This volume is one of a series of studies of basic ideas—freedom, love, progress, justice, and others. The volume presents an analysis of the positive law theory, the social good theory, and the natural right theory of justice, with a list of historic proponents of each. Of the three views, the social good theory is depicted as occupying a middle position between the others, sharing some features with each of them. Considerations opposed to the social good theory, as presented by the author, are less devastating than those opposed to the other two theories. However, the author does not explicitly espouse the social good theory.

BIRD, Otto. *Syllogistic And Its Extensions*. Englewood Cliffs NJ Prentice-Hall 1964.

This book is a formal study of the structure of syllogistic logic, taken from the Lukasiewicz point of view in which syllogisms are treated as conditional sentences rather than inferences, so that a certain amount of propositional logic becomes involved. The system is axiomatized in the usual way, with a discussion of consistency, independence, and completeness. Negative terms are next introduced, which leads to eight non-equivalent propositions, each in four forms; followed by a chapter on empty terms, the problem of existential import, and a smooth transition to Boolean algebra.

BIRD, Otto and Brennan, Rose Emanuela. Dialectic In Philosophical Inquiry (with Comment By John A Mourant). *Proc Cath Phil Ass* 29,234-262 1955.

BIRD, Otto. How To Read An Article In The *Summa*. *New Scholas* 27,129-159 Ap 53.

BIRD, Otto. Peirce's Theory Of Methodology. *Phil Sci* 26,187-200 Jl 59.

BIRD, Otto. The Christian Basis For Marxist Hope. *Proc Cath Phil Ass* 17,120-129 1941.

BIRD, Otto. The Complexity Of Love. *Thought* 39,210-220 Je 64.

BIRD, Otto. The Formalizing Of The Topics In Mediaeval Logic. *Notre Dame J Form Log* 1,138-149 1960.

BIRD, Otto. The History Of Logic. *Rev Metaph* 16,491-502 Mr 63.

BIRD, Otto. The Logical Interest Of The Topics As Seen In Abelard. *Mod Sch* 37,53-57 N 59.

BIRD, Otto. The Re-Discovery Of The "Topics"; Professor Toulmin's Inference-Warrants. *Proc Cath Phil Ass* 34,200-205 1960.

BIRD, Otto. The Tradition Of The Logical Topics: Aristotle To Ockham. *J Hist Ideas* 23,307-323 Jl-S 62.

BIRD, Otto. Topic And Consequence In Ockham's Logic. *Notre Dame J Form Log* 2,65-78 1961.

BIRD, Otto. What Peirce Means By Leading Principles. *Notre Dame J Form Log* 3,175-178 1962.

BIRKHOFF, Garrett. *Lattice Theory*. NY Amer Math Soc 1940.

The first six chapters of the monograph present, in a systematic order, the theory of partially ordered systems, of lattices as a subclass of the latter, and then of various special kinds of lattices, including abstract Boolean algebras. In every chapter, the theory of the lattice structure under consideration is applied to specific mathematical disciplines, selected from such fields as set theory, topology, and abstract algebra. The last three chapters are devoted to a more comprehensive discussion of the applications of lattice theory to function theory, logic, and probability.

BIRNBACH, Martin. *Neo-freudian Social Philosophy*. Stanford CA Stanford Univ Pr 1961.

This book attempts, "from the standpoint of political science, more particularly,

political philosophy," a "synthesis and elucidation" of the thought of the non-Freudians—here represented by Karen Horne, Erich, Fromm, Harry Stack Sullivan, and Abram Kardiner, Franz Alexander and Harold Lasswell.

BIRNBAUM, H. The Origin Of The Moral Call. *Ethics* 56,30–38 O 45.

BIRNBAUM, Milton. Aldous Huxley's Conception Of The Nature Of Reality. *Personalist* 47,297–314 Sum–Jl 66.

BIRRO, Cela. *The Ways Of Enjoyment: A Dialogue Concerning Social Science.* NY Exposition Pr 1957.

This is a series of three dialogues: on the universal, the particular, and the romantic in social relations. The characters are: Bergson, Frazer, Freud, James, and Whitehead. The dominant themes are Freudian. "Cela Birro" is a pseudonym.

BIRX, H James. *Pierre Teilhard de Chardin's Philosophy Of Evolution.* Springfield IL Thomas 1972.

The author critically discusses four fundamental principles of T de Chardin's philosophy. These are monistic idealism, the assumption that consciousness is evolving into greater complexity, the existence of critical thresholds of consciousness, and the existence of an ultimate Omega point which is the goal of all reality. The author also compares the philosophy of T de Chardin with that of a large number of evolutionary thinkers of the 18th, 19th, and 20th centuries. The author provides an interpretation and evaluation of the validity of Teilhard's philosophy, in terms of his own monistic materialism.

BISER, Erwin. A Generic Theory Of Time. *J Phil* 43,664–668 N 46.

BISER, Erwin and Altschul, Eugen. The Validity Of Unique Mathematical Models In Science. *Phil Sci* 15,11–24 Ja 48.

BISER, Erwin and Witmer, Enos E. Methodology Of Research And Progress In Science. *Phil Sci* 14,275–288 O 47.

BISER, Erwin. Discrete Real Space. *J Phil* 38,518–524 S 41.

BISER, Erwin. Entity And Aspects (As Pertaining To Physical Theory). *Phil Sci* 14,105–115 Ap 47.

BISER, Erwin. Postulates For Physical Time. *Phil Sci* 19,50–69 Ja 52.

BISER, Erwin. Time And Events. *Phil Sci* 20,238–240 Jl 53.

BISER, Eugen. Martin Buber. *Phil Today* 7,100–114 Sum 63.

BISER, Eugen. Of Time And Truth. *Phil Today* 2,82–92 Sum 58.

BISER, Eugen. Proclamation Of God's Death. *Phil Today* 8,133–144 Sum 64.

BISER, Eugen. Symbol And Man. *Phil Today* 4,238–249 Wint 60.

BISER, Eugen. The Countenance Of Truth. *Phil Today* 1,89–94 Je 57.

BISHOP, Donald H (ed). *Indian Thought: An Introduction.* NY Wiley 1975.

The purpose of the text is to introduce both Western and Indian students to traditional Indian thought. There are five parts, reflecting to some degree a chronological order. Part One, "Early Indian Literature and Thought," deals with the Vedas, the Upanisads, and the Bhagavad Gītā. Part Two covers "The Heterodox Schools," such as Jainism, Lokyata Materialism, and Buddhism. Part Three concentrates on "Areas of Thought": epistemology and logic, metaphysics, social philosophy, Indian ethics, and concepts of man. Part Four presents "The Medieval Period." Part Five, in "The Modern Period," introduces the great thinkers of the recent past.

BISHOP, Jonathan. *Emerson On The Soul.* Cambridge Harvard Univ Pr 1964.

This is a literary study of Emerson's conception of the soul and its unification of instinct, senses, imagination, sentiment, conscience and intellect, especially as reflected in his use of words, rhythm, metaphor and tone. The book supports a view of the literary enactment of philosophic doctrine as related to the crises of Emerson's creative identity. The book's analysis of Emerson's theory of experiencing is of value to those working in philosophical psychology and psychological aesthetics.

BISHOP, Jonathan. Knowledge, Action, And Interpretation Of Defoe's Novels. *J Hist Ideas* 13,3–16 Ja 52.

BISHOP, Morris. *Petrarch And His World.* Bloomington Indiana Univ Pr 1963.

BISNO, Herbert. *Philosophy Of Social Work.* Washington DC Public Affairs Pr 1952.

BITTLE, Celestine N. *From Aether To Cosmos; Cosmology.* Milwaukee Bruce 1941.

The author defines cosmology as the science of the corporeal universe in its ultimate reasons, causes, and principles. His book is divided into four parts, of which the first treats of the physical constitution of bodies, the second of the general properties of bodies, the third of the essential constitution of bodies, and the fourth of the universe of bodies.

BITTLE, Celestine Nicholas Charles. *Man And Morals: Ethics.* Milwaukee Bruce 1950.

BITTLE, William E. Language And Culture Areas. *Phil Sci* 20,247–256 O 53.

BIXLER, Julius Seelye. *A Faith That Fulfills.* NY Harper 1951.

The Ayer Lectures were delivered in 1948 at Colgate-Rochester Divinity School. Attention is called to the way in which the movement called "Existentialism" through its morbid approach to questions of belief has undermined religious faith. An appeal is made for a faith based on loyalty to values and the use of the methods of rational inquiry. The contributions that can be made to theology by personal suffering on the one hand and the insights of art on the other are hinted at. A final chapter develops a view of the way a principle of alternation (suggested by Tynbee's phrase "withdrawal and return") can be seen to be at work in the religious life.

BIXLER, Julius Seelye. *Conversations With An Unrepentant Liberal.* New Haven Yale Univ Pr 1946.

These three dialogues are the Dwight Harrington Terry lectures delivered at Yale in 1945. They maintain that—in spite of its many critics—the liberal or "rational" point of view is more desirable than any other and can be made to develop its own effectiveness in politics, education, and religion. Attention is paid to the claim of "neo-orthodox" theologians that it lacks emotional depth, and to the argument of some pragmatists that it cannot stand up against the powerful social forces of the

day. An appeal is made for the need of a common approach to universal ideas, especially in a world at war.

BIXLER, Julius Seelye. *Education For Adversity.* Cambridge Harvard Univ Pr 1952.

We educate for achievement, forgetting that adversity is inevitable, whereas successes are fleeting and few. Can education prepare for disappointment? To keep one's head in a fight—win or lose—much seems to depend on whether we know what we are fighting for. The rationally held conviction can be counted on, ultimately, as a source of strength. Faith in reason has an invulnerability of its own, since to question it is, in that very act, to affirm it. Church, home, and school should unite to show that certain ideas are rationally established and natural objects of religious loyalty.

BIXLER, Julius Seelye. *The Resources Of Religion And The Aims Of Higher Education.* Haddam CT Hazen Foundation 1943.

Thomas Mann calls attention to Genesis 49 where Jacob blesses Joseph with the blessings of heaven above (form, proportion, reason) and those of the deep that coucheth beneath (life, instinct, the unconscious). Education is the process of bringing the chaos of the deep under the control of form. In the transition from blind to reasonable desire education and religion merge. When one is truly reasonable he is truly religious and when he is religious his approach to the persuasions of reasonable form assume a new dimension. In the one case the attitude of critical inquiry takes over, in the other loyalty to the Good is the dominant concern. The difference is simply that where reason applies standards of intellectual honesty, religion seizes with wonder and devotion on the amazing fact that honesty can appear at all in our crudely competitive world.

BIXLER, Julius Seelye. "Science And Faith" in *Mid-Century—The Social Implications Of Scientific Progress*, John E Burchard (ed), 204–213. Cambridge MA Technology Pr 1950.

Science has important things to say about the spiritual life. 1) There is the need for integrity. "Be sure your sin will find you out" might well be inscribed over the laboratory door. 2) co-operation is necessary for success. In the realm of science no man lives to himself alone. 3) The Kingdom of Ends has an intrinsic value which we neglect at our peril. "Sit down before fact as a little child," wrote T H Huxley, "...follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing."

BIXLER, Julius Seelye. "Two Questions Raised By Wm James' Essay On The Moral Equivalent Of War" in *In Commemoration Of Wm James*, 58–71. NY Columbia Univ Pr 1942.

James asks in this essay how the social environment may be changed to cultivate heroism with cooperation instead of conflict. Two questions: 1) What does this do to James' view of thinking as the outcome of a biological, competitive process? 2) How does such an appeal for a socialistic program affect James' conspicuously individualistic point of view? 1) Actually, James' pragmatism does not rest content with survival as a test of truth or goodness. The immediacy and non-utilitarian quality of many types of experience that are "right in themselves" is often stressed. 2) James' individualism constantly reaches out beyond itself to become an appeal for justice and fairness. It is not "my wishes" that are important, but the law that each person's wish should be respected. Much evidence can be adduced to show that James' ideas of the nature of the organism, the environment, and the appropriate tests for truth and goodness changed as his own thought developed.

BIXLER, Julius Seelye. "Whitehead's Philosophy Of Religion" in *The Philosophy Of Alfred North Whitehead*, Paul Arthur Schilpp (ed), 489–511. Evanston IL 1941.

Whitehead has given us not a new stereotype of Truth, or God, or Immortality, but a new eagerness to receive intimations of what these words may mean. He has made us more responsive to the fact of passage and more ready to perceive its creative aspect. He teaches us to look below the superficialities of sense experience to the deeper relationships which bind the individual to his fellow men and to his God. Transition brings suffering but it points to a harmony which "with its union of Youth and Tragedy is the sense of Peace. In this way the World receives its persuasion toward such perfections as are possible for its diverse individual occasions."

BIXLER, Julius Seelye. "William James As Religious Thinker" in *William James, The Man And Thinker*, 119–141. Madison 1932.

James was the philosopher of the open door, sensitively receptive himself to new intimations of the truth of old beliefs and helpful to others in their efforts to become more receptive. He was a scientist less provincial than many of his colleagues and more aware of the evidence provided by the feelings. He based his philosophy on the organism-environment figure, a source of strength insofar as it enabled him to explain the role of will in faith, of weakness in that it made the contemplative experience more difficult to explain. James' voluntaristic emphasis fits his discussion of faith better than his discussion of truth. Was he himself a non-believer who defended the right of others to believe? Yes and No. Today's tragedy helps us to see the validity in James' plea for belief in a limited God.

BIXLER, Julius Seelye. Four Approaches To Belief. *Iliff Review* 13,1–10 Spr 56.

The Frederick J Cox Lectures at Iliff School of Theology consisted of four lectures, with titles, respectively: "Romantic Feeling," "The Existential Act," "The Mystic Way," and "The Rational Synthesis." Romanticism offers religion its own richness of feeling; existentialism has special insights but is, in its total emphasis, too introspective and pessimistic; the mystic, especially as treated by Bergson, offers an example of a new human species pointing toward an open society where the cooperative drives implicit in life from the beginning shall be free to achieve their highest effectiveness. Each of these contributes, in its own way, to a final rational synthesis where the skepticism of the logical positivists on the one hand, and the unjustified appeal to supernatural revelation of the neo-orthodox on the other, can be met.

BIXLER, Julius Seelye. The Background For Hitler In German Thought. *American Scholar* 9,437–448 Autumn 40.

The great strengths of the German people are of a type which makes them susceptible

to abuse in the hands of those who do not really understand their significance. (1) The Germans have revered philosophy without always understanding it, cf. their adoration of Husserl and Heidegger with their personal treatment of the one and their failure to note the inconsistencies of the other. (2) Their awareness of the mysterious, Das Ungeheure, has led to a demand for a secret bond among believers not subject to rational rules—cf. the writings of Emanuel Hirsch. (3) A concern for the soul as a product of the soil has led to provincialism—cf. Hermann Keyserling. (4) Appeals to "life" and "instinct" on the part of the Lebensphilosophen (Theodor Lessing, Bok, Ludwig Klages) have been removed from their philosophical setting by non-philosophical minds and quoted in support of nationalism.

BIXLER, Julius Seelye. The Contribution Of Existenz-Philosophie. *Harvard Theological Review* 33,35-63 Ja 40.

Kierkegaard describes the soul's struggle to find God; Heidegger tells what happens when it faces up to death, Jaspers carries on in the lonely individualistic tradition, maintaining a doggedly uncompromising quality which accepts indecisiveness as the tragic price of honesty. Existenz in his hands is Hegelianism turned inside out. All three writers slant their thought to subjectivism and barely escape the religious egocentric predicament. "To thine own self be true," we quote, but do we always remember that Polonius, who spoke the words, was himself a fool?

BIXLER, Julius Seelye. The Existentialists And William James. *American Scholar* 28,80-90 Wint 1958-59.

Both the Existentialists and William James challenge philosophy to move from the tower to the market place and to face up to the hazards and the opportunities of creative action. Both espouse empiricism, both extend the term to include the data of feeling as well as sense experience, both deserve the title "realistic," both do what they can to "personalize" philosophy. But the Existentialists do this for the most part by ignoring science, whereas James finds a living and personal quality in science itself. Where the Existentialists take existence as a basic datum for reference James appeals to life. Where the Existentialists concentrate on despair, James stresses faith and hope; where they see an abyss he discovers the ladder of faith; where they succumb to nausea he stresses the chances for health. Theirs is a subjective pessimism, where James appeals for the kind of stubborn courageous faith which uncovers the evidence needed for its own verification.

BIXLER, Julius Seelye. The Failure Of Martin Heidegger. *Harvard Theological Review* 56,121-143 1963.

Heidegger attempts to raise the veil which the Greeks had drawn over Being. They had a word for it but it was a spoken word and their fondness for the word "is" as a copula and for the view of knowledge which requires the attachment of a predicate to a subject led them to distortions. Yet Heidegger, attempting to get rid of these by an appeal to an experience of immediacy introduces distortions of his own. They are (1) based on his arbitrary use of the German language; (2) reflective of his equally arbitrary fondness for the negative and nihilistic. Thus anxiety, dread, care and boredom become instruments of interpretation and while they may prove useful to Heidegger the reader with normal living interests is not convinced. With Hölderlin Heidegger believes that the "night of the world" has come. God is veiled, Nothingness is revealed, life is lived under the spell of death.... Instead of disclosing things as they are, Heidegger has displayed himself as he is.

BIXLER, Julius Seelye. The Problem Of Religious Knowledge. *Phil Rev* 51,574-586 N 42.

Let us define experience as "what happens when a self meets a world," knowledge as "well-grounded beliefs expressed in critical judgments," value as "what is reasonably considered to be an authoritative norm for conduct, appreciation, or reflection," and religion as "devotion to ideal values and to the power which is at work to make them actual." Although religion lacks the preciseness of science, its closest analogy, nevertheless, is with the knowledge situation since, like knowledge, it presupposes participation in relationships that are as reasonable as they are universal and necessary. "faith" stands for practical loyalty to ideals. The beliefs implied are expressions of voluntary commitment rather than statements about empirical fact. Though unverifiable in the scientific sense, they may appeal to a type of verification leading to an assurance which cannot be called arbitrary. Religious knowledge leads to an interpretation of the world on the basis of such knowledge of ideals.

BLACK, Hubert P. *Religious And Philosophical Foundations Of Education.* Cleveland TN Pathway Pr 1967.

BLACK, Hugh C. A Four-Fold Classification Of Educational Theories. *Educ Theor* 16,281-291 Jl 66.

BLACK, Hugh C. A Way Out Of Educational Confusion. *Educ Theor* 4,113-119 Ap 54. The second of three articles from his dissertation (University of Texas, 1949), Black suggests a way out of educational confusion by connecting and relating integrally the four aspects of education variously emphasized by extremists (either Progressivists or Traditionalists) or more tenable theorists (either "Learning-Process" exemplified by John Dewey or "Learning-Product" exemplified by Henry C Morrison). He defines "education" as "Cultivation of Life at its Higher Levels"—an integral, "both-and" view showing clearly the relationships between the terms of education as transmission of the social heritage, as individual development, as learning-process, or as learning-product.

BLACK, Hugh C. Confusion And Conflict In Educational Theory: An Analysis. *Peabody Journal Of Education* 30,153-160 N 52.

This is the first of three articles from a dissertation of May 1949 at the University of Texas, in which Black analyzes the conflicting theories which have contributed to the educational confusion. He classifies them, identifies their distinguishing characteristics by their varying emphases on four aspects of education, and indicates discovery of a basis for resolving the conflicts which will lead to a broader, more inclusive point of view.

BLACK, Hugh C. Educational Philosophy: From Is To Ought—The Difficult Rise. *Proc 23 Meet Far West Soc* 75-87 1975.

In his 1974 presidential address to the Far Western Philosophy of Education Society, Black notes the reality of what "is": advocates of coercion in our relationships divorcing politics from ethics and Kantian "oughtness," existentialists showing indifference and lack of responsibility, and educational philosophers being diverted from Idealism by misrepresentations. We may rise to what "ought" to be by drawing on the knowledge resources of such dynamic Idealists in philosophy as Alexander Meiklejohn, Susanne K Langer, Theodore M Greene, and in education as I L Kandel, H H Horne, and Frederick Eby. We must synthesize better the two opposing approaches in education argued since Dewey's *Reconstruction in Philosophy* of 1920.

BLACK, Hugh C. Practical Implications Of A Theory Of Education. *Educ Theor* 4,263-268 O 54.

In the third of three articles from his 1949 University of Texas dissertation, Black draws the implications for educational practice and for democracy of the view that education is the cultivation of life at its higher levels. The better account of the nature of subject-matter and of general method, the centering of the school around the pupil-teacher relationship, the importance of general education and basic professional education in teacher preparation, the professional relations of administrators and teachers, a continuous school system aiming to produce the good man and the good citizen—all result from a "both-and," educational philosophy of Idealism.

BLACK, Hugh C. The Future Of Philosophy Of Education: Overcoming The American Way. *Philosophy Of Education* Volume Unknown 1973-74.

We must spring forward to do better in educational philosophy by falling back on that available knowledge which will enable us to overcome our usual educational habits. We proceed one-sidedly still, emphasizing some one aspect of what education is, each knight-errant running the squirrel-cage treadmill of professional power politics and self-aggrandizement by touting his own panacea to the exclusion of all other possibilities. We fall into our educational tragedies because we fail to act on the knowledge expressed by Dewey over twenty-one years ago: that so many of the "new" panaceas are in fact old ones. We must seek balanced views by overcoming our habit of being "scoffers at knowledge."

BLACK, Hugh C. Values, Philosophy, And Education. *Progressive Education* 32,109-115 Jl 55.

This 1954 presidential address to The Southwestern Philosophy of Education society "took stock" of where educational philosophy had been, was, and should go. Reflecting on the seemingly innate perversity of Americans in obscuring our values, Black portrayed us as too often losing our heads (not knowing where we are going but being determined to get there quickly), exhibiting anti-intellectualism as the educated classes poorly fought to protect our liberties and unnecessarily and dangerously separated philosophy and education, two fields that are truly interdependent. Philosophers should better attend to education, and we must put more philosophy into education.

BLACK, Hugo C. A Four-Fold Classification. *Proc Phil Educ* 21,41-43 Ap 65.

BLACK, Max (ed). *Philosophy In America.* Ithaca NY Cornell Univ Pr 1965.

BLACK, Max (ed). *The Social Theories Of Talcott Parsons: A Critical Examination.* Englewood Cliffs NJ Prentice-Hall 1961.

Ten essays stemming from discussions and seminars on Parsonian sociology by faculty members at Cornell. Edward C Devereux Jr outlines its theoretical influences, antecedents, and main features. Robin M Williams, Jr analyzes the conceptual scheme under which Parsons aims to subsume all analytical knowledge of social conduct. Chandler Morse discusses the four "functional imperatives" or problems that Parsons claims any social system must resolve if it is to survive. Alfred L Baldwin sets forth and evaluates Parsons' functional theory of personality. Urie Bronfenbrenner shows similarities and differences between Parsons' theory of identification and Freud's. Parsons' contribution to the study of organizations is evaluated in essays by Henry A Landsberger and William Foote Whyte. Max Black raises methodological questions about Parsons' conception of the purpose of a general theory of action, his basic assumptions, and his conception of the "pattern variables." Andrew Hacker criticizes Parsons' political views. The volume concludes with Parsons' essay in response.

BLACK, Max. *A Companion To Wittgenstein's Tractatus.* Ithaca NY Cornell Univ Pr 1964.

Those who have looked forward to the appearance of Black's book for a definitive interpretation of the *Tractatus* will be disappointed. For Black is not primarily concerned with arguing for a definitive, coherent interpretation. Instead, this book is a companion "intended to make it easier for a serious student of Wittgenstein's early work to reach his own interpretation of the *Tractatus*." Black has divided the text into "installments" which are introduced by preliminary statements. These are followed by detailed notes commenting on difficult expressions, relevant quotations from Wittgenstein's other works and unpublished manuscripts, explanations of the views to which Wittgenstein refers, cross references to related passages, and occasional free paraphrases of puzzling passages.

BLACK, Max. *Caveats And Critiques: Philosophical Essays In Language, Logic, And Art.* Ithaca NY Cornell Univ Pr 1975.

This collection of Black's papers covers a wide range of topics in logic, philosophy of language and aesthetics. In the first essay he attempts to determine what it is to be reasonable. The second examines the relationship of inductive rules to their success in practice. The third evaluates the thesis of the autonomy of practical reasoning. The fourth and fifth deal with logical paradoxes and sets. Grice's theory of meaning is attacked in Black's "meaning and intention."

BLACK, Max. *Language And Philosophy; Studies In Method.* Ithaca NY Cornell Univ Pr 1949.

Professor Black continues his studies of the relevance of semantics to some philosophic problems. He critically reviews the literature in the field and particularly the linguistic theories of Russell, Tarski, Wittgenstein, Morris, Ogden and Richards and Korzybski. He examines linguistic method in philosophy, vagueness, induction, the semantic definition of truth and similar topics which serve to round out the author's presentation of the present position of semantics in philosophy.

BLACK, Max. *Notes On Critical Thinking: A Companion To Critical Thinking.* NY Prentice-Hall 1952.

BLACK, Max. *Problems Of Analysis: Philosophical Essays.* Ithaca NY Cornell Univ Pr 1954.

This collection of fourteen essays, half of them unpublished hitherto, may be regarded as a sequel to the author's earlier *Language and Philosophy*. Only the first five essays in this volume, however, are specifically devoted to problems connected with language. The four chapters on Zeno's paradoxes constitute the fullest discussion of the subject currently available. There are three essays on induction; and two on logic; one entitled "Frege on Functions," and the other "Carnap on Semantics and Logic."

BLACK, Max. *The Labyrinth Of Language.* NY Praeger 1968.

BLACK, Max. *The Nature Of Mathematics: A Critical Survey.* Paterson NJ Littlefield Adams 1959.

BLACK, Max. A New Method Of Presentation Of The Theory Of The Syllogism. *J Phil* 42,449-455 Ag 45.

BLACK, Max and Gombrich, E H and Hochberg, Julian. *Art, Perception, And Reality.* Baltimore Johns Hopkins Pr 1972.

These essays are concerned with the nature of representation in art. On the other hand, Hochberg finds such an explanation unsatisfactory and offers as an alternative an explanation based upon a theory of perception which involves "skilled sequential purposive behavior." Related to this theory is the explanation of representation in the arts as concerning canonical forms of objects and encoded visual expectancies. Max Black's concern is with the linguistic analysis of representation or depiction in painting. His conclusion is that one cannot specify a necessary condition for this phenomenon because it is a cluster or range concept. This conclusion is drawn after an analysis of the appeal to causal history, resemblance, embodied "information," and the producer's intention as necessary conditions for representation.

BLACK, Max. Can Induction Be Vindicated? *Phil Stud* 10,5-16 1959.

This article goes into the "pragmatic justification" of induction, focusing on what the author calls the *formal step* and the *directive step* of the justification. The author describes the formal step as consisting of a demonstration that P is a *conditional performance procedure* for T, and the directive step as consisting of supplementary considerations for treating the proof supplied in the first step as sufficient reason for undertaking T. The author argues that a plausible interpretation of the task of inductive prediction demonstrates that there can be no conditional performance procedure for that task, so that the proposed vindication breaks down at the formal step.

BLACK, Max. Carnap's Semantics. *Phil Rev* 58,257-264 My 49.

BLACK, Max. Definition, Presupposition, And Assertion. *Phil Rev* 61,532-550 O 52.

BLACK, Max. Dewey's Philosophy Of Language. *J Phil* 59,505-522 S 62.

This paper considers what Dewey had to say about language and discusses relations between Dewey's work on language and contemporary studies of that subject. Given Dewey's conception of language as an instrument, his task becomes one of defining its purposes and delineating the mechanisms by which those purposes are achieved. It is in the spirit of instrumentalism itself to judge the instrumental method by its fruits, and that is what this study proposes to do. Special attention is drawn to Dewey's theories of meaning and communication. Difficulties for each are raised.

BLACK, Max. Discussion—A Mysterious Null Class. *Phil Sci* 11,122 Ap 44.

BLACK, Max. Education As Art And Discipline. *Ethics* 54,290-294 Jl 44.

BLACK, Max. How Can Analysis Be Informative? *Phil Phenomenol Res* 6,628-631 Je 46.

BLACK, Max. Language And Reality. *Proc Amer Phil Ass* 32,5-18 O 1958-59.

BLACK, Max. Linguistic Method In Philosophy. *Phil Phenomenol Res* 8,635-650 Je 48.

BLACK, Max. Linguistic Relativity: The Views Of Benjamin Lee Whorf. *Phil Rev* 68,228-238 Ap 59.

BLACK, Max. Necessary Statements And Rules. *Phil Rev* 67,313-341 Jl 58.

BLACK, Max. On Speaking With The Vulgar. *Phil Rev* 58,616-621 N 49.

BLACK, Max. Possibility. *J Phil* 57,117-125 F 60.

BLACK, Max. Self-Supporting Inductive Arguments. *J Phil* 55,718-725 Ag 58.

BLACK, Max. Some Objections To Ogden And Richards' Theory Of Interpretation. *J Phil* 39,281-289 My 42.

BLACK, Max. Some Questions About Donald Williams' Defense Of Materialism. *Phil Rev* 55,572-579 S 46.

BLACK, Max. Some Questions About Emotive Meaning. *Phil Rev* 57,111-126 Mr 48.

BLACK, Max. The Analysis Of A Simple Necessary Statement. *J Phil* 40,39-46 Ja 43.

BLACK, Max. The Gap Between "Is" And "Should". *Phil Rev* 73,165-181 Ap 64.

Black argues that there is a sense in which some statements about what should be done follow from factual premises. His example is of the form: A wants to achieve E. Doing M is the one and only way to achieve E. Therefore a should do m.

BLACK, Max. The Limitations Of A Behavioristic Semiotic. *Phil Rev* 56,258-272 My 47.

BLACK, Virginia. Good Reasons And Reasonable Acts. *J Phil* 52,181-188 Mr 55.

BLACKHAM, Harold John. *Six Existential Thinkers.* NY Macmillan 1952.

BLACKHURST, J Herbert. *Body-mind And Creativity.* NY Philosophical Lib 1954.

BLACKHURST, J Herbert. Does The World-View Of John Dewey Support Creative Education, Part III. *Educ Theor* 6,65-73 Ap 56.

BLACKHURST, J Herbert. Does The World-View Of John Dewey Support Creative Education, Part II. *Educ Theor* 6,1-9 Ja 56.

BLACKHURST, J Herbert. Does The World-View Of John Dewey Support Creative Education, Part I. *Educ Theor* 5,193-202 O 55.

BLACKSTONE, W T. The Golden Rule: A Defense. *S J Phil* 3,172-177 Wint 65.

BLACKSTONE, William T (ed). *Philosophy And Environmental Crisis.* Athens GA Univ Georgia Pr 1974.

BLACKSTONE, William T (ed) and Ayers, Robert H (ed). *Religious Language And Knowledge.* Athens Univ Of Georgia Pr 1972.

This book is a collection of eight essays. "Religious Language" in the title indicates the volume's central focus: what is the truth—and life—value of religious affirmations?

BLACKSTONE, William T (ed) and Newsome, G L (ed). *Education And Ethics.* Athens Univ Of Georgia Pr 1969.

BLACKSTONE, William T. *Francis Hutcheson And Contemporary Ethical Theory.* Athens Univ Of Georgia Pr 1965.

An exposition and a critique of Hutcheson's moral sense theory, pointing out some of his confusions and inadequacies and tracing his differences with the rationalists of his time. His importance is said to lie in his relations to utilitarianism and to contemporary non-descriptive and non-cognitive moral theories. Notes and an index are included with the book.

BLACKSTONE, William T. *The Problem Of Religious Knowledge: The Impact Of Philosophical Analysis On The Question Of Religious Knowledge.* Englewood Cliffs NJ Prentice-Hall 1963.

In this book the techniques of modern analytic philosophy are applied to evaluate the cognitive content of religious sentences. It is admitted that many religious utterances do not have an informative purpose, but those that remain do satisfy a weak verifiability criterion. Evidence is relevant to their truth and they are thus cognitively meaningful. But this evidence is insufficient to establish their truth, and thus they do not constitute knowledge. However, they do satisfy certain purposes and psychic needs, and thus they are adhered to on a non-cognitive basis, in spite of disconfirming evidence and internal inconsistencies. There can be no pragmatic resolution of this disparity of acceptances, and certainly no rational resolution. Blackstone considers not only literal significance but also analogical and symbolic modes of predication.

BLACKSTONE, William T. Crombie's Defense Of The Assertion-Status Of Religious Claims. *Personalist* 44,220-230 Spr-Apr 63.

BLACKSTONE, William Thomas. Objective Emotivism. *J Phil* 55,1054-1061 N 58.

BLACKSTONE, William T. Hume And Ritschlian Theology. *Personalist* 42,561-570 Autumn-O 61.

BLACKSTONE, William T. Metaethics And Value Conflicts In Education. *Proc Phil Educ* 19,9-18 Ap 63.

BLACKSTONE, William T. The Principle Of Equality And Educational Opportunity. *Proc Phil Educ* 21,69-74 Ap 65.

BLACKSTONE, William T. Thomism And Metaethics. *Thomist* 28,225-246 Ap 64.

BLACKWELL, Richard J. Approaches To The Explanation Of Discovery In Science. *Proc Cath Phil Ass* 40,181-190 1966.

BLACKWELL, Richard J. Christian Wolff's Doctrine Of The Soul. *J Hist Ideas* 22,339-354 Jl-S 61.

BLACKWELL, Richard J. Matter As A Subject Of Predication In Aristotle. *Mod Sch* 33,19-30 N 55.

BLACKWELL, Richard Joseph. *Discovery In The Physical Sciences.* Notre Dame Notre Dame Univ Pr 1969.

BLACKWELL, Richard J. The Methodological Function Of The Categories In Aristotle. *New Scholas* 31,526-537 O 57.

BLACKWELL, Richard J. The Structure Of Wolffian Philosophy. *Mod Sch* 38,203-218 Mr 61.

BLACKWELL, Richard J. Whitehead And The Problem Of Simultaneity. *Mod Sch* 41,62-72 N 63.

BLACKWOOD, R T. Neti, Neti—Epistemological Problems Of Mystical Experience. *Phil East West* 13,201-211 O 63.

BLACKWOOD, Russell T (ed) and Todd, Charles (ed). *Language And Value.* NY Greenwood 1969.

BLAHA, Ottokar. The Logical Structure Of Reality. *Phil Today* 1,39-42 Mr 57.

BLAIR, George A. Change And Its Sources. *Rev Metaph* 12,333-351 Mr 59.

BLAKE JR, Joseph F. A Mid-Century Appraisal Of "Reconstruction In Philosophy". *Educ Theor* 2,72-79 Ap 52.

BLAKE, Archie. A Boolean Derivation Of The Moore-Osgood Theorem. *J Sym Log* 11,65-70 S 46.

BLAKE, Edwin M. A Method For The Creation Of Geometric Designs. *J Aes Art Crit* 7,216-234 Mr 49.

BLAKE, R M and Ducasse, C J and Madden, E H. *Theories Of Scientific Method: The Renaissance Through The Nineteenth Century,*) H Madden (ed). Seattle WA Univ Of Wash Pr 1960.

BLAKE, Ralph M and Murphy, Arthur E and Stace, W T. Symposium: Can Speculative Philosophy Be Defended? *Phil Rev* 52,116-143 Mr 43.

BLAKELEY, Thomas J. *Soviet Scholasticism.* NY Humanities Pr 1963.

BLAKELY, Robert J. The Importance Of Individuality. *Main Currents* 13,105-108 Mr 57.

BLALOCK JR, H M and Blalock, Ann B. Toward A Clarification Of System Analysis In The Social Sciences. *Phil Sci* 26,84-92 Ap 59.

BLALOCK, Ann B and Blalock Jr, H M. Toward A Clarification Of System Analysis In The Social Sciences. *Phil Sci* 26,84-92 Ap 59.

BLANCHÉ, Robert. A New Look At Old Logic. *Phil Today* 1,109-113 Je 57.

BLANCHÉ, Robert. Sur La Structuration Du Tableau Des Connectifs Interpositionnels Binaires. *J Sym Log* 22,17-18 Mr 57.

BLANCHETTE, Oliva. For A Fundamental Social Ethic: A Philosophy Of Social Change. NY Philosophical Lib 1973.

BLANCO, Julio Enrique. Mr Romanell's Review Of My "Tres Lecciones Sobre Husserl". *Phil Phenomenol Res* 5,437-440 Mr 45.

BLANSHARD, Brand And Others. *Philosophy In American Education.* NY Harper 1945.

This book is a critical evaluation of the contemporary situation of philosophy and education, of the proper functions of philosophy in education and community life, and of ways for improving the teaching of philosophy. It presented by five members of the American Philosophical Association Commission on the Function of Philosophy on Liberal Education.

BLANSHARD, Brand And Others. *Philosophy In American Education: Its Tasks And Opportunities.* NY Harper 1945.

BLANSHARD, Brand. *On Philosophical Style.* Bloomington Indiana Univ Pr 1954. Professor Blanshard of Yale University discusses the difficult art of writing clearly about philosophical issues in a style of his own which is a model of what he is advocating: less technical jargon, frank but judicious employment of feeling, and more rhythm in the sentences. This book is a brief appeal for lucidity and readability. It is notable as probably the first book specifically on this subject by a distinguished philosopher.

BLANSHARD, Brand. *Reason And Belief.* New Haven Yale Univ Pr 1974.

Blanshard's book concerns the account of his philosophical reason relating itself to religious revelation and faith. Part I deals with Catholic teachings from Trent through Vatican II. Part II focuses on the succession from Luther and Kierkegaard to Brunner and Barth; the argument concentrates on the corruption of human nature, the incompetence of reason in revelational matters, the need for a leap of faith, and the discontinuity between natural and spiritual standards of goodness. Part III disengages morality from the theological bases and from the Jamesian will-to-believe. In Part IV, Blanshard presents his "rationalist alternative."

BLANSHARD, Brand. *Reason And Goodness.* NY Macmillan 1961.

Based on the Gifford Lectures of 1952-53, this monograph on ethical theory is one of the three books dealing with the role of reason in epistemology, ethics and theology. Reason is taken as characteristic of Greek philosophy, while love or feeling are typical of Christian thought. This antithesis is developed by contrasting stoic morality with that of St Francis. In the modern period, the dialectic of reason and feeling is traced through British ethics from the seventeenth to the twentieth century. Westernmarck's anthropological subjectivism is placed in antithesis to the duty ethics of W D Ross and associates. Emotive and noncognitive ethics is fully covered but Blanshard leaves little doubt that Sidgwick is the writer whom he most admires. The final third of the book outlines Blanshard's own views on the rational approach to ethical judgment. Among philosophical representatives of the use of reason: "Plato will be there, and St Thomas, and Spinoza, and Butler, and that most perfect exemplar of the reasonable temper, Henry Sidgwick."

BLANSHARD, Brand. *The Impasse In Ethics, And A Way Out.* Berkeley Univ Of Calif Pr 1955.

Blanshard's book contains a concise treatment of the present situation in ethical philosophy, elegantly stated and persuasively argued. The "impasse" in contemporary ethics has been occasioned by the criticism of ideal utilitarianism by the deontologists, the emotivists, and the naturalists. The "way out" is to be achieved by reformulating the tenets of ideal utilitarianism in the light of these criticism, especially the third; goodness, i.e., is to be counted a complex natural quality, "rooted in human nature."

BLANSHARD, Brand. *The Nature Of Thought.* NY Humanities Pr 1964.

These volumes offer a most carefully argued exposition and defense of philosophical idealism from the standpoint of the requirements of the nature of intelligible thought.

BLANSHARD, Brand. *The Uses Of A Liberal Education, And Other Talks To Students,* Eugene Freeman (ed). La Salle IL Open Court 1973.

BLANSHARD, Brand. A Philosophical Logician. *Rev Metaph* 3,249-260 D 49.

BLANSHARD, Brand. Can The Philosopher Influence Social Change? *J Phil* 51,741-752 N 54.

BLANSHARD, Brand. Current Strictures On Reason. *Phil Rev* 54,345-368 Jl 45.

BLANSHARD, Brand. Current Strictures On Reason: A Rejoinder. *Phil Rev* 55,670-673 N 46.

BLANSHARD, Brand. Reason And Unreason In Religion. *Zygon* 1,200-204 Je 66.

BLANSHARD, Brand. Reflections On Economic Determinism. *J Phil* 63,169-178 Mr 66.

Marx laid it down that "the mode of production of the material means of existence conditions the whole process of social, political and intellectual life." If this is true, objective philosophizing is impossible, since our conclusions will be functions, not of the evidence, but of our mode of getting a living. This will hold of Marx's own conclusion, which therefore discredits itself. Nor is it supported by the historical evidence. Widely differing philosophies have been produced by members of the same class, and the same philosophy by members of differing classes. The reply that Marx was speaking only of how classes think, not individuals, would make his theory

useless in explaining the history of philosophy. The reply that the economic factor was merely important, not exclusive, would rob his theory of its distinctiveness. Marx threw doubt on the possibility of disinterested thought, but it occasionally occurs, even among Marxists.

BLANSHARD, Brand. The Impasse In Ethics—and A Way Out. *Phil Forum (Boston)* 17,3-24 1959-60.

BLANSHARD, Brand. The Nature Of Mind. *J Phil* 38,207-215 Ap 41.

BLANSHARD, Brand. The New Subjectivism In Ethics. *Phil Phenomenol Res* 9,504-511 Mr 49.

BLANSHARD, Paul. *American Freedom And Catholic Power.* Boston Beacon Pr 1949. The thesis of this book is that the Catholic Church constitutes an organized system of power that is in bitter opposition to the liberal tradition.

BLANSHARD, Paul. *Communism, Democracy And Catholic Power.* Boston Beacon Pr 1951.

The author provides a study of the Kremlin's program to bring the democratic world under a system of authoritarian control over the minds of men and an account of what he terms the "Vatican theocracy."

BLAU, Herbert. A Character Study Of The Drama. *J Aes Art Crit* 13,52-68 S 54.

BLAU, Joseph L. *Men And Movements In American Philosophy.* NY Prentice-Hall 1952.

BLAU, Joseph L. *The Christian Interpretation Of The Cabala In The Renaissance.* NY Columbia Univ Pr 1944.

BLAU, Joseph L. *The Story Of Jewish Philosophy.* NY Random House 1962.

This is the first one-volume treatment, for nonspecialists, of the whole span of Jewish philosophy. It begins with a discussion of the question "What is philosophy?" and thereafter leads the reader through the story of Jewish contributions to philosophy from the Bible to Buber. The theories of Philo, the Talmudists and Kabbalists, Spinoza, and many less-known Jewish seekers of wisdom are covered succinctly. In the closing chapter, the author discusses the philosophies of Buber and others on the contemporary scene.

BLAU, Joseph L. Joel Barlow, Enlightened Religionist. *J Hist Ideas* 10,430-444 Je 49.

BLAU, Joseph L. John Dewey's Theory Of History. *J Phil* 57,89-99 F 60.

BLAU, Joseph L. Kant In America, I: Brownson's Critique Of The Critique Of Pure Reason. *J Phil* 51,874-880 D 54.

BLAU, Joseph L. Rosmini, Domodossola, And Thomas Davidson. *J Hist Ideas* 18,522-528 O 57.

BLAU, Joseph L. Royce's Theory Of Community. *J Phil* 53,92-98 F 56.

BLAU, Joseph L. Social Planning In A Democracy. *Humanist* 9,110-116 Autumn 49.

BLAU, Joseph L. Tayler Lewis: True Conservative. *J Hist Ideas* 13,218-238 Ap 52.

BLEHL, V F (ed) and Connolly, F X (ed). *Newman's Apologia: A Classic Reconsidered.* NY 1964.

BLEHL, Vincent F. Freedom And Commitment In James's Portrait Of A Lady. *Personalist* 42,368-380 Sum-Jl 61.

This article explores the question of freedom in the novel. Two broad types of free acts are distinguished: those actions of the heroine, Isabel Archer, which follow up and prolong an initial option, and those which create it. The first type moves toward an end already accepted and ratified within an adhesion already more or less firmly established. They respect, develop and strengthen the initial commitment. There is another set of acts which puts the end itself in question. These acts constitute a decisive and fundamental option made in the light of value and response to value.

BLEIBERG, German (ed) and Fox, E I (ed). *Spanish Thought And Letters In The Twentieth Century.* Nashville Vanderbilt Univ Pr 1966.

BLESSING, Eugen. Theodor Haecker: Philosopher. *Phil Today* 1,186-195 Fall 57.

BLEWETT, John (ed). *John Dewey: His Thought And Influence.* NY Fordham Univ Pr 1960.

BLEZNICK, Donald W. Machiavellianism And Spain. *J Hist Ideas* 19,542-550 O 58.

BLINDERMAN, Charles S. T H Huxley's Theory Of Aesthetics: Unity In Diversity. *J Aes Art Crit* 21,49-56 Fall 62.

BLINDERMAN, Charles S. Thomas Jefferson: Humanist. *Humanist* 20,203-210 Jl-Ag 60.

BLISSETT, William. Caesar And Satan. *J Hist Ideas* 18,221-232 Ap 57.

BLITZER, Charles. *An Immortal Commonwealth: The Political Thought Of James Harrington.* New Haven Yale Univ Pr 1960.

BLOCK, Haskell M. Cultural Anthropology And Contemporary Literary Criticism. *J Aes Art Crit* 11,46-54 S 52.

BLOCK, Haskell M. Surrealism And Modern Poetry: Outline Of An Approach. *J Aes Art Crit* 18,174-182 D 59.

BLOCK, Haskell M. The Critical Theory Of James Joyce. *J Aes Art Crit* 8,172-184 Mr 50.

BLOCK, Irving. "Three German Commentators On The Individual Senses And The Common Sense In Aristotle's Psychology". *Phronesis* 9,58-63 1964.

This article is support for the argument of "The Order of Aristotle's Psychological Writings", *The American Journal of Philosophy* Volume 82, Number 325. There it is argued that the view of the relations between the individual senses and the commonsense in the *Parva Naturalia* represents an advance over the view held in the *De Anima*. In fact, the *De Anima* gives us an incomplete view of Aristotle on this question. An interesting and detailed discussion of this question and the various problems involved can be found in a discussion carried on by three 19th century German scholars, Herman Schell, C Baeumker, and J Neuhauser. Schell maintained the view of the *Parva Naturalia* that the individual senses are only aspects of the

common sense, while Baeumker raises a number of problems with this view from the text of the *De Anima*. Neuhauser defends Schell's view and criticizes Baeumker. The problems and inconsistencies of the text appear insoluble until one accepts the idea that Aristotle developed his ideas on this subject and the *Parva Naturalia* represents his final viewpoint.

BLOCK, Irving. Aristotle And The Physical Object. *Phil Phenomenol Res* 21,93-101 S 60.

How we become aware of physical objects over and above the perceptual acts of seeing color, shapes and hearing sounds, etc., is a question that has occupied many contemporary philosophers of sense-perception. Did Aristotle ever face this problem, and if he did, how did he deal with it? This article discusses this question and concludes that the answer to it can be found *De Insomniis* in Aristotle's discussion of dreams and illusions. There is an act affirmation (*phesin*) carried out by the controlling and discriminating sense (to *kurion kai to epikrion*) which does this. "For, speaking generally, the controlling power (*erxe*) affirms (*phesin*) the report given by each sense unless some more authoritative power contradicts it."

BLOCK, Irving. The Order Of Aristotle's Psychological Writings. *Amer J Phil* 82,50-77 1961.

The first part of this article is devoted to refuting the arguments of W D Ross and F Neyens that the view of the soul presented in the *De Anima* is essentially different and later than the one presented in the *Parva Naturalia*. The views are essentially the same, though, the views on the nature of sense-perception in general and on the nature and functions of the common sense in particular undergo important changes which indicate that the *Parva Naturalia* was written later than the *De Anima* and represents a more adequate and sophisticated view on the nature of sense-perception.

BLOCK, Max. Conventionalism In Geometry And The Interpretation Of Necessary Statements. *Phil Sci* 9,335-349 O 42.

BLONDEL, Maurice. The Inconsistency Of Jean Paul Sartre's Logic. *Thomist* 10,393-397 O 47.

BLOOM, Edward A and Bloom, Lillian D. Addison On 'Moral Habits Of The Mind'. *J Hist Ideas* 21,409-427 JI-S 60.

BLOOM, Edward A and Bloom, Lillian D. Joseph Addison And Eighteenth-Century "Liberalism". *J Hist Ideas* 12,560-583 O 51.

BLOOM, Lillian D and Bloom, Edward A. Addison On 'Moral Habits Of The Mind'. *J Hist Ideas* 21,409-427 JI-S 60.

BLOOM, Lillian D and Bloom, Edward A. Joseph Addison And Eighteenth-Century "Liberalism". *J Hist Ideas* 12,560-583 O 51.

BLOOM, Solomon F. The "Withering Away" Of The State. *J Hist Ideas* 7,113-121 Ja 46.

BLOOMFIELD, Morton W. Some Reflections On The Medieval Idea Of Perfection. *Fran Stud* 17,213-237 Je 57.

BLUCK, R S. Προθεσμία In The *Phaedo* And Platonic Dialectic. *Phronesis* 2,21-31 1957.

BLUCK, R S. Forms As Standards. *Phronesis* 2,115-127 1957.

BLUCK, R S. Plato's *Meno*. *Phronesis* 6,94-101 1961.

BLUCK, R S. Plato's Biography: The Seventh Letter. *Phil Rev* 58,503-509 S 49.

BLUCK, R S. Plato's Form Of Equal. *Phronesis* 4,5-11 1959.

BLUCK, R S. The Second Platonic Epistle. *Phronesis* 5,140-151 1960.

BLUCK, Richard Stanley Harold. *Plato's Life And Thought, With A Translation Of The Seventh Letter*. Boston Beacon Pr 1951.

BLUESTEIN, Gene. The Advantages Of Barbarism: Herder And Whitman's Nationalism. *J Hist Ideas* 24,115-126 Ja-Mr 63.

BLUESTONE, George. Time In Film And Fiction. *J Aes Art Crit* 19,311-316 Spr 61.

BLUM, Carol. *Diderot: The Virtue Of A Philosopher*. NY Viking Pr 1974.

BLUM, Fred H. Action Research—A Scientific Approach. *Phil Sci* 22,1-7 Ja 55.

BLUM, Fred H. Max Weber: The Man Of Politics And The Man Dedicated To Objectivity And Rationality. *Ethics* 70,1-20 O 59.

BLUM, Harold Francis. *Time's Arrow And Evolution*. Princeton NJ Princeton Univ Pr 1951.

BLUMENFELD, David and Dworkin, Gerald. Necessity, Contingency, And Punishment. *Phil Stud* 16,91-93 1965.

BLUMENFELD, Walter. Observations Concerning The Phenomenon And Origin Of Play. *Phil Phenomenol Res* 1,470-478 Je 41.

BLUMENFELD, Walter. Value And Valuation. *Phil Phenomenol Res* 21,314-332 Mr 61. It is maintained here that values are not substance like things in themselves, as autonomous entities or principles. The author opposes objectivism and idealistic philosophies. It is not merely that the subject produces values and lends them to objects; and it is not that values pertain directly to objects. Blumenfeld asks phenomenologically, what happens when a subject estimates certain things as valuable, and differentiates between such value qualities as: healthy, agreeable, interesting, true, just, morally good, sympathetic, aesthetically satisfactory, and holy, with their corresponding opposites. In each of the different categories of valuation there is a specific correlation between the object, the subject, the particular situation, and the society.

BLUMENTHAL, H J. Did Plotinus Believe In Ideas Of Individuals? *Phronesis* 11,61-80 1966.

BLYTH, John W. *Whitehead's Theory Of Knowledge*. Providence RI Brown Univ 1941.

In this monograph Blyth analyzes the theory of perception that Whitehead presents in his *Process and Reality* and *Adventures Of Ideas*. Blyth investigates the consistency of three of Whitehead's main principles: the subjectivist principle, the ontological principle, and the principle of relativity, by showing how Whitehead uses them in

developing his theory of perception and judgment. Blyth discloses a number of serious contradictions in this theory, which issue, in the main, from the contradiction between the subjectivist principle and the definition of a duration.

BLYTH, John William. Toynbee And The Categories Of Interpretation. *Phil Rev* 58,360-371 JI 49.

BLYTH, John W. Reply To Dr Butler's "Toynbee And The Categories Of Interpretation". *Phil Rev* 59,234-236 Ap 50.

BLYTH, John W. What Is A Sign? *Phil Phenomenol Res* 13,28-41 S 52.

BOAS, Franziska. Psychological Aspects In The Practice And Teaching Of Creative Dance. *J Aes Art Crit* 2,1-20 Fall 42.

BOAS, George and others. *Studies In Intellectual History*. Baltimore MD Johns Hopkins Pr 1953.

BOAS, George. *Dominant Themes Of Modern Philosophy*. NY Ronald Pr 1957.

Professor Boas presents a sympathetic exposition of those themes and traditions of the modern period (Machiavelli to Sartre) which he finds to have embodied "the most frequently recurring questions and the most influential answers." In so doing he breaks away from the "ritualized arrangement of philosophers and schools" which has come down from Hegel via Windelband, and places less emphasis than has been customary upon the German thinkers. Over two-thirds of his pages are devoted to the pre-Kantian modern period on the ground that the post-Kantian doctrines are relatively familiar.

BOAS, George. *Essays On Primitivism And Related Ideas In The Middle Ages*. Baltimore Johns Hopkins Pr 1948.

BOAS, George. *Giordano Bruno And The Hermetic Tradition*, By Frances A Yates. *Hist Theor* 5,82-86 1966.

BOAS, George. *Rationalism In Greek Philosophy*. Baltimore Johns Hopkins Pr 1961.

The author describes this as "a historical study of rationalism... in classical philosophy," concentrating on four subjects: "the distinction between appearance and reality, the method used to establish the distinction, the appraisal of life made by men studied, and something about their ethical theories." The book sees the history of classical rationalism as "a story of degeneration." In marking the turning-point midway in his study the author states: "The rational structures of Plato and Aristotle... were cemented by the mortar of logical consistency. Where they failed all rationalism must fail. The breaking point comes when the rationalist tries to deduce existence from essence, or, in more ordinary language, when the philosopher tries to show that the world of perception is as rational as that of logic."

BOAS, George. *Some Assumptions Of Aristotle*. Philadelphia Amer Phil Soc 1959.

BOAS, George. *The Acceptance Of Time*. Berkeley Univ Of Calif Pr 1950.

BOAS, George. *The Challenge Of Science*. Seattle Univ Of Wash Pr 1965.

In this fourth series of the John Danz Lectures, Boas surveys the challenge of science to the arts, to philosophy, and to religion. Science challenges the arts with such questions as what, in art, corresponds to "the universal and everlasting values of scientific truth," how one may "verify" an expression of personal experience; what justification there is for the "self-indulgence" found in lyrical expression; and whether lyricism leads to unintelligibility. Science challenges philosophy with such questions as what is the meaning of experience, of "the cosmos," of purpose in the behavior of living things, of dream impressions, and of responsibility and value in a mechanistic world. Science challenges religion with such findings as that ritual precedes rationalization, that religious formulations of ethical creeds command only lip service, that "plan" discovered in nature seems to be a reflection of the humanity of the finder, and that punishment commanded by religion does not reform the offender.

BOAS, George. *The Heaven Of Invention*. Baltimore Johns Hopkins Pr 1962.

A sustained argument for aesthetic subjectivity and relativism, which takes the Aristotelian position that all art is an artifact, but not the position that it imitates nature or anything else. The enjoyment of beauty is a value, but one which is learned, and what we find beautiful depends on our personality, our history, and our time. The two most important personality types are the submissive and the rebellious, so that a type of beauty forms a school and then changes. There is no predictable historical pattern; although the past of any art has a known pattern, we cannot anticipate the future. In the last analysis, no one can tell why he finds something beautiful, although he can tell what he attends to in enjoying its beauty. Thus, aesthetic criteria, such as symmetry, follow rather than control the sense of beauty.

BOAS, George. *The History Of Ideas*. NY Scribners 1969.

This book is an elementary introduction to some problems historians of ideas face, and more sophisticated historical sketches of ideas of The People, Monotheism, and The Microcosm. The introduction consists of accounts of metaphor in language, how ideas have histories, why ideas change, ideas as parts of systems of thought, the "periodization" of ideas, and the role of personality in the history of ideas. The author assumes: ideas may be held regardless of their relevance to economics, politics or religion; they make a difference; and they sometimes are inferred from other ideas and do not always arise from nonintellectual sources.

BOAS, George. *The Inquiring Mind*. La Salle IL Open Court 1959.

Epistemology is here approached from a systematic rather than an historical point of view. Boas recognizes that our experience is mediated by selective concerns and principles of interpretation, and emphasizes the role of consistency in organizing our knowledge.

BOAS, George. *The Limits Of Reason*. NY Harper 1961.

The author characterizes his essay as "highly skeptical of the claims of logicians and scientists." He "urges philosophers to recognize the disagreeable fact that even mathematics finds its premises and perhaps its structure too by means which are not ordinarily called logical." An initial distinction is made between experience and reason, and it is pointed out that "Insofar as there is a gap between the two realms,

reason is incapable of bridging it." Successive chapters contrast the "world of logic" and the "world of history" and discuss the roles of "basic metaphors," "myth" and "concentrated emblems" in human thinking. The author's final conclusion is that "the basic alteration of experience made by reason is the rejection of change" and "the rational portrait of things is an escape from the changing variety of direct experience." He adds: "The sphere of reason is supposed to exclude all religion, all art, all the peculiarly human interests of mankind. But rationality is itself an aspiration... guided by the very interests which it rejects."

BOAS, George. *Wingless Pegasus, A Handbook For Critics.* Baltimore Johns Hopkins Pr 1950.

BOAS, George. A Comment On Aiken's "Criteria For An Adequate Aesthetics". *J Aes Art Crit* 7,148-151 D 48.

BOAS, George. A O Lovejoy As Historian Of Philosophy. *J Hist Ideas* 9,404-411 O 48.

BOAS, George. Ancient Testimony To Secret Doctrines. *Phil Rev* 62,79-92 Ja 53.

BOAS, George and Wrenn, Harold Holmes. *What Is A Picture?* Pittsburgh Pittsburgh Univ Pr 1964.

What is a picture? The authors attempt to answer this question by discussing a picture as design, as representation, as interpretation, as allegory, and as emblem. They conclude that a painting is a complex phenomenon which may fulfill an unlimited combination of purposes. Since painting means different things to different people, no one can be forced to see what the artist intended. The viewpoint of the artist and the observer must be kept distinct, and the observer has to interpret a picture for himself and classify it as he wishes in relation to his own interests. Furthermore, the critic must recognize that paintings are rarely completely good or bad regardless of the standards of excellence employed. Thus Boas and Wrenn offer a relativistic answer to the question posed—a picture is what the observer sees it as being at a given time in a given period. No absolute rules exist which establish what a picture should be.

BOAS, George. Being And Existence. *J Phil* 53,748-758 N 56.

BOAS, George. Bergson (1859-1941) And His Predecessors. *J Hist Ideas* 20,503-514 O-D 59.

BOAS, George. Communication In Dewey's Aesthetics. *J Aes Art Crit* 12,177-183 D 53.

BOAS, George. Fact And Legend In The Biography Of Plato. *Phil Rev* 57,439-457 S 48.

BOAS, George. Historical Periods. *J Aes Art Crit* 11,248-254 Mr 53.

BOAS, George. Homage To Descartes. *Phil Phenomenol Res* 11,149-163 D 50.

BOAS, George. Il Faut Être De Son Temps. *J Aes Art Crit* 1,52-65 Spr 41.

BOAS, George. In Defense Of The Unintelligible. *J Aes Art Crit* 9,285-293 Je 51.

BOAS, George. Katharine Everett Gilbert's Writings On Aesthetics: A Selective Bibliography. *J Aes Art Crit* 11,76-77 S 52.

BOAS, George. Learning From Experience. *J Phil* 43,466-470 Ag 46.

BOAS, George. Philosophy And Ritual. *Proc Amer Phil Ass* 25,5-17 1951-52.

BOAS, George. The Arts In The *Encyclopédie*. *J Aes Art Crit* 23,97-108 Fall 64.

BOAS, George. The Classification Of The Arts And Criticism. *J Aes Art Crit* 5,268-272 Je 47.

BOAS, George. The Irrational. *J Phil* 44,104-107 F 47.

BOAS, George. The Meeting Of Philosophy And Psychology. *J Phil* 38,466-469 Ag 41.

BOAS, George. The Mona Lisa In The History Of Taste. *J Hist Ideas* 1,207-224 Ap 40.

BOAS, George. The Perceptual Element In Cognition. *Phil Phenomenol Res* 12,486-494 Je 52.

BOAS, George. The Rôle Of Protophilosophies In Intellectual History. *J Phil* 45,673-683 D 48.

BOAS, M and Hall, R. Newton's Mechanical Principles. *J Hist Ideas* 20,167-178 Ap 59.

BOAS, Marie. Bacon And Gilbert. *J Hist Ideas* 12,466-467 Je 51.

BOBBIO, Norberto. Law And Force. *Monist* 49,321-341 Jl 65.

The article seeks to call attention to a way of formulating the problem of the relation between law and force, which contrasts with the traditional definition of law understood as an organized body of coercive rules, or rules guaranteed by force. Traditionally force is considered the *means* for the realization of law. According to the author's theory—first suggested by Hans Kelsen—force is rather considered the *content* of legal rules.

BOBER, Mandell Morton. *Karl Marx's Interpretation Of History.* Cambridge Harvard Univ Pr 1948.

BOBIK, Joseph (ed). *The Nature Of Philosophical Inquiry.* Notre Dame Notre Dame Univ Pr 1970.

BOBIK, Joseph. Some Disputable Points Apropos Of St Thomas And Metaphysics. *New Scholas* 37,411-430 O 63.

BOBIK, Joseph. Some Remarks On Father Owens' "St Thomas And The Future Of Metaphysics". *New Scholas* 33,68-85 Ja 59.

BOBIK, Joseph. Some Remarks On Fr Owens' "St Thomas And Elucidation". *New Scholas* 37,59-63 Ja 63.

BOBIK, Joseph. The *Materia Signata* Of Cajetan. *New Scholas* 30,127-153 Ap 56.

BOCHENSKI, I M and Church, Alonzo and Goodman, Nelson. *The Problem Of Universals: A Symposium.* Notre Dame IN Notre Dame Univ Pr 1956.

The three papers brought together here were presented at the Notre Dame Aquinas Symposium, March 9-10, 1956. Alonzo Church's paper is a brief, partly historical, study of various understandings of "Propositions and Sentences." Nelson Goodman gives a well-written exposition and defense of his version of nominalism in "A World of Individuals." Father Bochenski's title essay alone is concerned with "The Problem of Universals"; this he breaks up into several levels and attempts to restate in terms of

symbolic logic and with reference to the ontological commitments implied in the various positions.

BOCHENSKI, I M. On Analogy. *Thomist* 11,424-447 O 48.

BOCHENSKI, I M. On The Syntactical Categories. *New Scholas* 23,257-280 Jl 49.

BOCHENSKI, I M. Scholastic And Aristotelian Logic. *Proc Cath Phil Ass* 30,112-116 1956.

BOCHENSKI, I M. Swiss Philosophy During And After The War. *New Scholas* 22,440-443 O 48.

BOCHENSKI, Joseph M. *The Logic Of Religion.* NY New York Univ Pr 1965.

An eminent logician attempts in this book to begin a formalization of the rules of religious discourse. He disclaims, however, any justification of religious belief. He says that he is describing only "the idea of a logic of religion rather than offering a complete system," but theologians and traditional metaphysicians may find forbidding the heavy use of the terminology of contemporary logic and semantics (as, indeed, many ethical theorists find forbidding the terminology of deontic logic). There is, for example, an interesting treatment of the logic of analogy in which he remarks that most traditional authors have not "the slightest idea about a logic of relations."

BOCHNER, Salomon. Why Mathematics Grows. *J Hist Ideas* 26,3-24 Ja-Mr 65.

By tracing the dim origins of the concept of "mathematics" the author hopes to elucidate our understanding of the nature of mathematics. He points out that the earliest meaning of the term included a sense of universal knowledge, encompassing diverse areas of thought, such as myth, astrology, and natural science. The author claims that from the Sixteenth century on, mathematics has included abstractions from possibility; since abstractions from possibility are seen in increasing numbers of fields, the science of mathematics grows as well.

BOCK, Edward C and Twarog, Leon I and Fuhrmann, Joseph T. *Essays On Russian Intellectual History.* Austin TX Univ Of Texas Pr 1971.

BOCK, Kenneth E. *A Study Of History,* By Arnold J Toynbee. *Hist Theor* 2,301-306 1963.

BOCK, Kenneth E. Darwin And Social Theory. *Phil Sci* 22,123-134 Ap 55.

BOCK, Kenneth E. History And A Science Of Man: An Appreciation Of George Cornewall Lewis. *J Hist Ideas* 12,599-608 O 51.

BOCK, Kenneth Elliott. *The Acceptance Of Histories: Toward A Perspective For Social Science.* Berkeley Univ Of Calif Pr 1956.

This monograph is the outgrowth of a doctoral dissertation on "The Comparative Method," and devotes Part I to a survey of the nineteenth century "science of history." Part II is entitled "The Heritage of Assumptions"; and Part III "Present Difficulties and Perspectives" declares that we "must hope for some regularities in history" but not "iron laws," avoiding any "retreat into undisciplined intuitionism."

BODE, Boyd H. *Modern Education And Human Values.* Pittsburgh Pittsburgh Univ Pr 1947.

This volume affords an opportunity to six leaders of educational thought to present their divergent views. Professor Bode strikes the keynote for the forward looking educators in his paper on "Reorientation in Education," but not without a clear recognition of some of the dangers incident to the extremes to which some of the so-called progressives have carried their experimentation.

BODE, Boyd H. Liberal Education For Today. *Antioch Rev* 4,112-121 Mr 44.

BODE, Roy R. Creationism In Physics And Philosophy. *Proc Cath Phil Ass* 29,133-136 1955.

BODENHEIMER, Edgar. *Treatise On Justice.* NY Philosophical Lib 1967.

E Bodenheimer's main contention is that problems of justice are not incapable of being solved by rational means. The preliminary chapters are concerned with an analysis of the concept of justice and the goals of justice, rejecting the view that the concept of justice is confined to the principle of equal treatment of equals. Later chapters deal with "Political and Social Justice," "Economic Justice," "Penal Justice," and "International Justice."

BODENHEIMER, Edgar. Power And Law: A Study Of The Concept Of Law. *Ethics* 50,127-143 Ja 40.

BODENHEIMER, Jacqueline. The Case Of Hanna. *Humanitas* 2,29-42 Spr 66.

BOEHM, Rudolf. Basic Reflections On Husserl's Phenomenological Reduction. *Int Phil Quart* 5,183-202 My 65.

The article traces out the history of the evolution in meaning of the phenomenological reduction in Husserl's writings. The starting point is Husserl's conviction that what is lacking most to philosophy as well as to science is a truly rigorous scientific method. Already in the *Logical Investigations* (1901) the phenomenological reduction is presented as the core of this method. But here this reduction is understood as a deliberate restriction or limitation of the mind to what is adequately perceived in an "adequately fulfilling intuition" within the immanence of consciousness, excluding any transcendence. In his lectures on *The idea of Phenomenology* a significant expansion of the notion of reduction begins to appear. There is still the insistence on the absolutely given, but this now begins to include a certain "real transcendence" extending beyond the sphere of "real immanence to consciousness." This change appears first in his published works in the *Ideas* of 1913.

BOEHNER, Philotheus. *Medieval Logic; An Outline Of Its Development From 1250 To 1400.* Chicago Univ Of Chicago Pr 1952.

BOEHNER, Philotheus. *Notitia Intuitiva Of Non Existents According To Peter Aureoli* (1322). *Fran Stud* 8,388-416 D 48.

BOEHNER, Philotheus. *The Nature And Origins Of Scientism.* *Fran Stud* 5,309-316 S 45.

- BOEHNER, Philotheus.** A First Redaction Of The *Expositio Aurea* Of Ockham. *Fran Stud* 8,69–76 Mr 48.
- BOEHNER, Philotheus.** A Medieval Theory Of Supposition. *Fran Stud* 18,240–289 S 58.
- BOEHNER, Philotheus.** A Proof Of The Existence Of God According To Fr Pacificus Borgmann. *Fran Stud* 3,374–386 D 43.
- BOEHNER, Philotheus.** A Recent Presentation Of Ockham's Philosophy. *Fran Stud* 9,443–451 D 49.
- BOEHNER, Philotheus** and Gutman, Harry B. Raphael's Disputa. *Fran Stud* 2,35–48 Mr 42.
- BOEHNER, Philotheus.** Documents: The *Centiloquium* Attributed To Ockham. *Fran Stud* 1,58–72 Mr 41.
- BOEHNER, Philotheus.** In Propria Causa. *Fran Stud* 5,37–54 Mr 45.
- BOEHNER, Philotheus.** Ockham's Theory Of Signification. *Fran Stud* 6,143–170 Je 46.
- BOEHNER, Philotheus.** Ockham's Theory Of Supposition And The Notion Of Truth. *Fran Stud* 6,261–292 S 46.
- BOEHNER, Philotheus.** Ockham's Theory Of Truth. *Fran Stud* 5,138–161 Je 45.
- BOEHNER, Philotheus.** On A Recent Study Of Ockham. *Fran Stud* 10,191–196 Je 50.
- BOEHNER, Philotheus.** Scotus' Teaching According To Ockham, II: On The *Natura Communis*. *Fran Stud* 6,362–375 S 46.
- BOEHNER, Philotheus.** The Critical Value Of Quotations Of Scotus' Works Found In Ockham's Writings. *Fran Stud* 8,192–201 Je 48.
- BOEHNER, Philotheus.** The Hypothetical First Redaction Of Ockham's *Expositio Aurea*. *Fran Stud* 14,374–386 D 54.
- BOEHNER, Philotheus.** The Medieval Crisis Of Logic And The Author Of The *Centiloquium* Attributed To Ockham. *Fran Stud* 4,151–170 Je 44.
- BOEHNER, Philotheus.** The Metaphysics Of William Ockham. *Rev Metaph* 1,59–86 Je 48.
- BOEHNER, Philotheus.** The Spirit Of Franciscan Philosophy. *Fran Stud* 2,217–237 S 42.
- BOEHNER, Philotheus.** The System Of Metaphysics Of Alexander Of Hales. *Fran Stud* 5,366–414 D 45.
- BOEHNER, Philotheus.** The Text Tradition Of Ockham's *Ordinatio*. *New Scholas* 16,203–241 JI 42.
- BOEHNER, Philotheus.** Three Sums Of Logic Attributed To William Ockham. *Fran Stud* 11,173–193 Je 51.
- BOELEN, Bernard J.** *Existential Thinking: A Philosophical Orientation*. Pittsburgh Duquesne Univ Pr 1968.
- BOELEN, Bernard J.** Human Development And Fixations In Moral Life. *Proc Cath Phil Ass* 35,204–216 1961.
- BOELEN, Bernard J.** The Maturity Concept As A Basic Factor In The Problem Of Authority. *Humanitas* 1,123–134 Fall 65.
- BOELTER, Llewellyn M K.** A Technique Of Problem Solution. *J Phil* 40,127–131 Mr 43.
- BOEWE, Charles.** Human Nature In More's *Utopia*. *Personalist* 41,303–308 Sum–JI 60.
- BOGARDUS, Emory S.** The Philosopher, The Painter, And The Portrait. *Personalist* 31,75–77 Wint–Ja 50.
- BOGEN, James.** *Wittgenstein's Philosophy Of Language*. NY Humanities Pr 1972.
- In this study the author intends to shed light on the apparent discrepancy between the early and late Wittgenstein. His arguments for understanding these apparent discrepancies center upon the contention that the picture theory and its corresponding ontological doctrines grew out of Wittgenstein's attempt to explain how contingently false assertions are possible. The author argues that Wittgenstein abandoned the picture theory because of the problems which arise in explaining how an assertion and the fact which makes it true are related. In showing how the abandonment of the picture theory gives rise to the theory of language use the author discusses the theory of simple objects and facts, the topic of intentionality, the thesis that the sense of an assertion must be determinate, and Wittgenstein's later discussion of logical necessity and rules.
- BOGGS, W Arthur.** "Oedipus" And "All My Sons". *Personalist* 42,555–560 Autumn–O 61.
- BOGHOLT, C M.** Professor Ducasse's Disposal Of Naturalism. *Phil Rev* 50,622–627 N 41.
- BOGOMOLOV, A S.** Roy Wood Sellars On The Materialist Theory Of Knowledge. *Soviet Stud Phil* 1,31–32 Wint 1962–63.
- BOGOSLAVSKY, Boris B.** The Third Revolution And The Fifth Estate. *Main Currents* 14,9–12 S 57.
- BOGOUTDINOV, A M.** A Notable Philosophical Production Of The Tadjik People: Ibn-Sina's *Donish-Nameh* (translation). *Phil Phenomenol Res* 11,25–39 S 50.
- BOH, Ivan.** A Study In Burleigh: *Tractatus De Regulis Generalibus Consequentiarum*. *Notre Dame J Form Log* 3,83–101 1962.
- BOH, Ivan.** An Examination Of Some Proofs In Burleigh's Propositional Logic. *New Scholas* 38,44–60 Ja 64.
- BOH, Ivan.** Burleigh: On Conditional Hypothetical Propositions. *Fran Stud* 23,4–67 1963.
- BOH, Ivan.** Marxist Dialectic And Formal Logic. *Proc Cath Phil Ass* 40,77–85 1966.
- BOH, Ivan.** Paul Of Pergula On Suppositions And Consequences. *Fran Stud* 25,30–89 1965.
- BOH, Ivan.** The Emotive Analysis Of Value Judgments. *Proc Cath Phil Ass* 34,157–163 1960.
- BOH, Ivan.** The Logical Structure Of Medieval Law–Statements. *Proc Cath Phil Ass* 38,86–94 1964.
- BOH, Ivan.** Walter Burleigh's Hypothetical Syllogistic. *Notre Dame J Form Log* 4,241–269 1963.
- BOHM, David.** *Causality And Chance In Modern Physics*. Princeton NJ Van Nostrand 1957.
- BÖHNER, Philotheus.** Ockham's *Tractatus De Praedestinatione Et De Praescientia Dei Et De Futuris Contingentibus* And Its Main Problems. *Proc Cath Phil Ass* 16,177–191 1940.
- BÖHNER, Philotheus.** The *Notitia Intuitiva* Of Non-existents According To William Ockham: With A Critical Study Of The Text Of Ockham's *Reportatio* (Title Edited). *Traditio* 1,223–276 1943.
- BÖHNER, Philotheus.** The Realistic Conceptualism Of William Ockham. *Traditio* 4,307–336 1946.
- BOHNERT, H G.** Lewis' Attribution Of Value To Objects. *Phil Stud* 1,49–56 Je 50.
- BOHNERT, H G.** Remarks On Myhill's Remarks On Coordinate Languages. *Phil Sci* 30,307–308 O 63.
- BOHNERT, Herbert Gaylord.** The Semiotic Status Of Commands. *Phil Sci* 12,302–315 O 45.
- BOHR, Niels.** *Essays 1958–1962 On Atomic Physics And Human Knowledge*. NY Interscience 1963.
- This book contains a number of essays written by Bohr in the last five years of his life, in which he expands and further develops his general viewpoint.
- BOHR, Niels.** Physical Science And Man's Position. *Phil Today* 1,65–69 Mr 57.
- BOIS, J Samuel.** The Coming World Of Man. *Main Currents* 19,112–115 My–Je 63.
- BOKSER, Ben Zion.** *From The World Of The Cabbalah: The Philosophy Of Rabbi Judah Loew Of Prague*. NY Philosophical Lib 1954.
- The major part of this book expounds the views of Rabbi Judah Loew of Prague on the relation of faith and reason, on human nature and destiny, and on the differences between Judaism and Christianity. As preparation, Bokser gives an impressionistic survey of the history of Cabbalah and a resume of the life of Rabbi Judah Loew. He makes clear that Judah Loew was instrumental in redirecting Cabbalistic thought from an ever-increasing concern with esoteric scriptural exegesis toward the more humane concern with piety and direct religious experience that came to flower in Hassidism in 18th-century Polish Judaism.
- BOKSER, Ben Zion.** *The Legacy Of Maimonides*. NY Philosophical Lib 1950.
- BOKSER, Ben Zion.** *The Wisdom Of The Talmud; A Thousand Years Of Jewish Thought*. NY Philosophical Lib 1951.
- BOLER, John F.** *Charles Peirce And Scholastic Realism: A Study Of Peirce's Relation To John Duns Scotus*. Seattle Univ Of Wash Pr 1963.
- This is a very useful study which goes beyond its modest title and tries to throw light on the question of how and why a pragmatist or pragmaticist like Peirce should stress his sympathy for the position of Scotus on universals. That the author finds Peirce's views entangling and complex is not surprising to any student of Peirce. Actually a good case can be made out for the propositions that Peirce is a confused nominalist, a confused extreme-realist (possibilities are real), a confused Hegelian (possibilities are Operative or effective in existence), and a confused pragmatist (universals are plans or habits of action). This book establishes that Peirce is also a confused scholastic realist. Perry remarks that pragmatism was born of James' misunderstanding of Peirce. Peirce's texts would justify the statement that, so far, all attempts to make an intelligible system out of Peirce's writings is based on a disregard or misinterpretation of important propositions he asserts.
- BOLER, John F.** Abailard And The Problem Of Universals. *J Hist Phil* 1,37–52 O 63.
- BOLER, John F.** Scotus And Intuition: Some Remarks. *Monist* 49,551–570 O 65.
- The thesis of this article is that Scotus makes a special contribution with his theory of intuition, not for giving new answers to the questions asked, for example, by Aquinas, but for asking different questions; and that the significance of this contribution cannot be appreciated until one sees why, with respect to the questions asked by Aquinas, Scotus is in (substantial) agreement with the Aristotelian analysis. The author tries, in an informal way, (1) to point out some confusions that have led to a misunderstanding of Scotus's (or anyone else's) defense of an Aristotelian account of abstraction, and (2) to isolate the phenomena that makes Scotus's theory of intuition suggestive.
- BOLLE, Kees W.** *The Freedom Of Man In Myth*. Nashville Vanderbilt Univ Pr 1968.
- BOLLER JR, Paul.** *American Transcendentalism, 1830–1860: An Intellectual Inquiry*. NY Putnam's 1974.
- BOLLNOW, O F.** Lived-Space. *Phil Today* 5,31–39 Spr 61.
- BOLLNOW, Otto Friedrich.** The Objectivity Of The Human Sciences And The Nature Of Truth. *Phil Today* 7,39–52 Spr 63.
- BOLMAN, Frederick De W.** Reply To Mrs Hess's "The Dilemma In Kierkegaard's 'Either/Or'". *J Phil* 42,219–220 Ap 45.
- BOLTON, Charles D.** Sociological Relativism And The New Freedom. *Ethics* 68,11–27 O 57.
- BOLTON, W F.** A Bede Bibliography: 1935–1960. *Traditio* 18,436–506 1962.
- BONANSEA, Bernardine M (ed)** and Ryan, John K (ed). *John Duns Scotus, 1265–1965*. Washington DC 1965.
- Fifteen essays, none of which are by members of Duns Scotus' own order. These essays are on a wide variety of topics, including the life and works of Scotus, various broad or particular aspects of his philosophy, his influence on such as Suarez and William of Vaurouillon, and reports of current editorial efforts centered on the Scotistic remains.

BONANSEA, Bernardine M. Duns Scotus' Voluntarism. *Stud Phil Hist Phil* 3,83-121 1965.

The article, which has been conducted in the light of the most recent findings and the general context of Scotus' works, shows that Scotistic voluntarism is a well-balanced doctrine in which intellect and will are each assigned their specific role in accordance with the Augustinian-Franciscan conception of them. Such voluntarism is far removed from the extreme trends in various modern and contemporary philosophies and approaches the intellectualism of Thomas Aquinas, who in his later writings had already come closer to the position of the Franciscan school by assigning a more active role to the will in the act of volition. The contrast between Scotus and Aquinas is thus being reduced to its true dimensions.

BONANSEA, Bernardine M. The Ideological Argument For God's Existence. *Stud Phil Hist Phil* 1,1-34 1961.

The purpose of this article has been to present the ideological argument for God's existence in its historical background from its first appearance in Saint Augustine to the present time and to evaluate it on the basis of a sound criticism. The positions of both defenders and opponents of the argument are stated with complete fairness and objectivity. Some obscure points have been clarified, so as to pay the way for an impartial discussion of the two opposing views. This led the present writer to accept the argument as a valid proof of God's existence and reject the objections that have been raised against it.

BONANSEA, Bernardine M. The Political Thought Of Tommaso Campanella. *Stud Phil Hist Phil* 2,211-248 1963.

The essay is an analysis of Campanella's theory of the state in the light of his political writings and other pertinent works. The main contribution of this study consists in presenting a more realistic and comprehensive view of Campanella's political doctrine than has been done so far by most historians, who seem to consider "The City of the Sun" as Campanella's principal political work. The study shows the multiphase nature of Campanella's political theory, which includes three different, although not altogether incompatible, conceptions of the state. We believe to have proved that a great injustice is done to Campanella by those who present him as a harbinger of modern socialism and communism or as a champion of a purely rationalistic state theory.

BONANSEA, Bernardino M. (ed) and Ryan, John K. (ed). *John Duns Scotus, 1265-1965*. Washington DC Cath Univ Am Pr 1965.

This is the third and perhaps most important volume of "Studies in Philosophy and the History of Philosophy," a series that is gaining wide recognition for the seriousness of its purposes and the genuine scholarship of its contributions. A chief concern of the editors of this volume has been to present Scotus' thought and personality in their proper light and perspective. The work, which has been rated among the most authoritative sources of information in the field of Scotistic studies, condenses the results of long and painstaking research conducted by prominent Scotists throughout the world with varying academic backgrounds and different religious affiliations.

BONANSEA, Bernardino M. *The Theory Of Knowledge Of Tommaso Campanella: Exposition And Critique*. Washington DC Cath Univ Am Pr 1954.

The purpose of this study has been to investigate and evaluate Tommaso Campanella's theory of knowledge. The research has been conducted on Campanella's extensive philosophical writings, with the aim of arriving at an objective presentation of his thought. The pivotal point of Campanella's theory is that "cognoscere est esse." To know is the "esse" in the intimate structure of self-revealing being, whereas it becomes the "esse" in the possession of the external reality. Our study shows that Campanella's theory of knowledge is a syncretic doctrine which fuses elements of various philosophical systems into a unique and original synthesis, with principles drawn mainly from Thomistic and Augustinian streams of thought.

BONANSEA, Bernardino M. *Tommaso Campanella, Renaissance Pioneer Of Modern Thought*. Washington DC 1969.

BONANSEA, Bernardino M. "A Prime Instance Where Science Needs Religion" in *Science And Religion*, John C. Monsma (ed), 93-102. NY Putnam 1962.

The study discusses the relationship between science and religion in connection with the doctrine of creation. The notion of creation is developed along strictly philosophical lines, by emphasizing the need of removing from it all spatial and temporary imagery. It is further shown, on purely scientific grounds, that positive science not only cannot argue against creation, which is beyond its domain, but supports to a certain extent the creationist theory. It stresses the purely philosophical and theological nature of the problem at issue and sets the limits to the scientist's unrestrained yet justified ambition to unlock the secrets of the universe.

BONANSEA, Bernardino M. "Maurice Blondel: The Method Of Immanence As An Approach To God" in *Twentieth-Century Thinkers*, John K. Ryan (ed), 37-58. Staten Island NY Alba House 1965.

The specific purpose of this study is to present to the English-speaking world one of the leading and most controversial figures in the intellectual movement of the twentieth century. The study includes a discussion of the general theme of Blondel's philosophy, with special emphasis on his method of approach to God as found in "L'action" (1893), Blondel's first and most original work, and his trilogy: "La pensée," "L'Être et les êtres," and "L'action" (new version). The actual value of this study consists in stirring up the interest of philosophers in Blondel's system, which is a vigorous and original attempt to rethink man's basic philosophical problems from the point of view of his concrete life and his inner desires and aspirations.

BONANSEA, Bernardino M. Campanella As Forerunner Of Descartes. *Fran Stud* 16,37-59 Mr-Je 56.

The article attempts to show that Campanella is the first philosopher to feel the need of explicitly stating the critical problem as an introduction to philosophy, and that he anticipates Descartes in proclaiming self-consciousness as the basic principle of

knowledge and certitude. Our study indicates that the principal reason why Campanella and Descartes, so distant from one another in background, environment, training, and purpose, focused their efforts on the rehabilitation of knowledge is to be sought in the cultural climate of the time, which was dominated by humanists on the one side and the representatives of scepticism on the other side.

BONANSEA, Bernardino M. Duns Scotus And St Anselm's Ontological Argument. *Stud Phil Hist Phil* 4,128-141 1967.

BONANSEA, Bernardino M. Knowledge Of The Extra-mental World In The System Of Tommaso Campanella. *Fran Stud* 17,188-212 Je 57.

The present essay opens with a study of Campanella's concept of philosophy as an inquiry after truth, based on the testimony of God and the study of nature. It shows, in the second place, that the overemphasis placed by Campanella on sense knowledge is prejudicial to intellectual knowledge. The body of the article consists in proving that the Campanellian *cognoscere est esse*, which has been described as a battle-cry against medieval scholasticism and as an advance sign of modern idealism, does not represent a complete rupture with traditional scholastic teaching any more than it anticipates the idealistic philosophy. The article concludes with an evaluation of Campanella's doctrine.

BONANSEA, Bernardino M. Pioneers Of The Nineteenth-Century Scholastic Revival In Italy. *New Scholas* 28,1-37 Ja 54.

The study is a systematic and chronological account of the pioneering efforts of the leaders in the Italian scholastic revival that led to Pope Leo XIII's encyclical "Aeterni Patris" in 1879. The inquiry has shown that the revival in question was the result of a natural and steady development of Catholic thought rather than an imposition on the part of the Holy See, as hinted by some ill-informed historians. The article describes the role played by the principal contributors to the nineteenth-century scholastic revival and singles out for special consideration such major figures as Vincenzo Buzzetti, a somewhat forgotten man, Domenico and Serafino Sordi, Luigi Taparelli, Matteo Liberatore, Gaetano Sanseverino, and Joseph Kleutgen.

BONANSEA, Bernardo M. The Concept Of Being And Non-being In The Philosophy Of Tommaso Campanella. *New Scholas* 31,34-67 Ja 57.

The results of this inquiry in Campanella's metaphysics can be summarized as follows: 1) All things, whether spiritual or material, consist ultimately, although in different degrees, of power, knowledge, and love as their transcendental principles. These are called "primalties" and are found in creatures as well as in God, of whom creatures are faint imitations. 2) Whereas God is pure and infinite being, creatures are a composition of a finite and an infinite non-being. Just as a creature is essentially and necessarily a particular and limited entity, so it also is essentially and necessarily the non-being of all other things and of God Himself. Being and non-being concur to make up finite things, not as physical components, but as metaphysical principles.

BONAR, James. *Philosophy And Political Economy, In Some Of Their Historical Relations*. NY Humanities Pr 1968.

BOND, Leo M. A Comparison Between Human And Divine Friendship. *Thomist* 3,54-94 Ja 41.

BOND, Leo M. The Effect Of Bodily Temperament On Psychical Characteristics (Part II). *Thomist* 11,28-104 Ja 48.

BOND, Leo M. The Effect Of Bodily Temperament On Psychical Characteristics (Part I). *Thomist* 10,423-501 O 47.

BONDANELLA, Peter E. *Machiavelli And The Art Of Renaissance History*. Detroit Wayne St Univ Pr 1974.

BONDI, Eugene. Predication: A Study Based In The *Ars Logica* Of John Of St Thomas. *Thomist* 30,260-294 Jl 66.

BONDI, H. *Cosmology*. NY Cambridge Univ Pr 1952.

BONDURANT, Joan V. *Conquest Of Violence, The Gandhian Philosophy Of Conflict*. Princeton NJ Princeton Univ Pr 1958.

Dr Bondurant believes that the greatest demand on political theory at present is to develop "a theory of process and means, and not of further concern for structure, pattern and ends." As a means of fulfilling this demand, she presents a thorough study of the Gandhian technique of conducting non-violent conflict (*Satyagraha*). The book begins with a discussion of the basic precepts of the technique of *Satyagraha*—"Truth", "Non-Violence", and "Self-Suffering". It then proceeds to examine and analyze five *Satyagraha* campaigns led by Gandhi and others. The theory of *Satyagraha* is then related to Hindu tradition with an emphasis on Gandhi's innovations. Then conservative and anarchistic elements in Gandhi's thought are distinguished. The final chapter discusses Gandhi's philosophy of history and contrasts it with that of Marx and Hegel, and contains the author's own suggestions toward a general philosophy of action suitable for the West as well as the Orient.

BONDY, L. S. Claudel And The Catholic Revival. *Thomist* 5,171-187 Ja 43.

BONHAM-CARTER, Mark. Economic Democracy. *Ethics* 58,291-296 Jl 48.

BONHOMME, Denise. *The Esoteric Substance Of Voltairean Thought*. NY Philosophical Lib 1974.

This work aims to show that the writings of Voltaire contain a hidden and secret wisdom. This concealed teaching is identical with the Secret Doctrine or theosophy of Madame Blavatsky. Ms. Bonhomme's book interprets such well-known works of Voltaire as *Zadig* and *Candide* in order to unveil the mysterious esoteric meaning which has not been hitherto detected. Her study exhibits Voltaire as a possible emissary from extra-terrestrial regions.

BONIFACIO, Armando Fl. On Analytic-Synthetic Truths—A Methodological Comment. *J Phil* 56,64-66 Ja 59.

BONNER, Hubert. The Proactiver: A Contribution To The Theory Of Psychological Types. *J Existent* 3,159-166 Fall 62.

BONNER, Hubert. The Role Of The Human Sciences In The Dehumanization Of Man. *Humanitas* 2,227-246 Wint 67.

BONNER, Thomas N. Civil War Historians And The "Needless War". *J Hist Ideas* 17,193-216 Ap 56.

BONNET, Christian L. Note On The Thomistic Interpretation Of Complex Individual Bodies. *Mod Sch* 21,101-107 Ja 44.

BONNET, Christian L. The Student At The Crossroads. *Mod Sch* 19,22-23 Ja 42.

BONNET, Christian L. The Unity Of The Complex Individual Body. *Mod Sch* 22,33-43 N 44.

BONNETT, Christian. For A Thomistic Epistemology. *Proc Cath Phil Ass* 22,122-130 1947.

BONNEVILLE, Douglas A. *Diderot's Vie De Sénèque: A Swan Song Revised*. Gainesville Univ Of Florida Pr 1966.

BONNOR, William. *The Mystery Of The Expanding Universe*. NY Macmillan 1964.

BONTEMPO, Charles J (ed). *The Owl Of Minerva: Philosophers On Philosophy*. NY McGraw-Hill 1975.

This collection of essays by eighteen senior philosophers states how they view their discipline and its bearing upon today's world. The editors gather a wide spectrum of methods, areas of emphasis, and geographical distribution. White sees the philosopher's task as one of conceptual analysis, a second-order study of the statements directly made in everyday life and various disciplines. That such work is valuable in itself because of its epistemological clarification, is Wisdom's theme. Between them, Hampshire and Copleston urge that our source for analyzable statements be history of philosophy as well as present discourse. Quine and Lorenzen require philosophy to keep the constructive logical initiative, rather than wait upon the lead of other modes of discourse. Hook and Fisch and Marcuse agree upon the need for moral and political thought, in making philosophy relevant to our society.

BOODBERG, Peter A. *Tolstoy And China—A Critical Appraisal*. *Phil East West* 1,64-73 O 51.

BOODBERG, Peter A. The Semasiology Of Some Primary Confucian Concepts. *Phil East West* 2,317-332 Ja 53.

BOODIN, J.E. Fictions In Science And Philosophy (I). *J Phil* 40,673-681 D 43.

BOODIN, J.E. Fictions In Science And Philosophy (II). *J Phil* 40,701-716 D 43.

BOODIN, J.E. The Vision Of Parmenides. *Phil Rev* 52,578-589 N 43.

BOODIN, John Elof. Analysis And Wholism. *Phil Sci* 10,213-229 O 43.

BOODIN, John Elof. Cosmic Attributes. *Phil Sci* 10,1-12 Ja 43.

BOODIN, John Elof. The Discovery Of Form. *J Hist Ideas* 4,177-192 Ap 43.

BOODIN, John Elof. William James As I Knew Him. *Personalist* 23,117-129 Ap-Spr 42.

BOOKSTABER, Philip David. *The Idea Of Development Of The Soul In Medieval Jewish Philosophy*. Philadelphia Jacobs 1950.

The author's thesis is that "Soul can be developed and that the individual may win or lose immortality of the Soul insofar as he is willing to recreate within himself the divine spark which is ever-present within him in *potentia*." In the book he discusses the writings of eight medieval Jewish philosophers, ranging from Isaac Ben Solomon Israeli to Moses Maimonides, in order to determine what these thinkers had to say on the Soul as "an active force within man's life."

BOON, James A. *From Symbolism To Structuralism: Lévi-Strauss In Literary Tradition*. NY Harper & Row 1973.

BOONIN, Leonard G. Concerning The Authoritative Status Of Legal Rules. *Ethics* 74,219-221 Ap 64.

BOONIN, Leonard G. Concerning The Defeasibility Of Legal Rules. *Phil Phenomenol Res* 26,371-378 Mr 66.

This article explores the meaning and significance of the concept of defeasibility as it applies to the analysis of legal concepts and the structure of legal decisions. An examination is made of H L A Hart's use of defeasibility and its relevance to the analysis of the law of contract. A distinction is drawn between two concepts of defeasibility and a complementary concept of "extendability" is introduced. A further distinction is made between the defeasibility of legal rules and the open texture of legal facts. It is argued that defeasibility is a fruitful concept in legal analysis, and that partly because of the defeasibility of legal rules, the traditional legal theory which treated legal decisions as logical deductions from legal rules is inadequate.

BOONIN, Leonard G. The Logic Of Legal Decisions. *Ethics* 75,179-194 Ap 65.

This essay seeks to characterize the logical structure of legal decisions and their justifications. The deductive model of legal reasoning is irrelevant to understanding the actual processes of decision making since it applies only after that process is completed. An examination of six types of cases enables the author first to distinguish several different kinds of legal reasoning and justification, second to describe different kinds of justifications of legal decisions, and third to establish a basis for studying the question of whether legal methods of justification are themselves rationally justifiable.

BOONIN, Leonard G. The Meaning And Existence Of Rules. *Ethics* 76,212-214 Ap 66.

BOORSTIN, Daniel J. *The Last World Of Thomas Jefferson*. NY Holt 1948.

The author furnishes a chapter in the history of American intellectual development by picturing for us the world of ideas as formulated in the minds of Jefferson and his circle: David Rittenhouse, Thomas Paine, Joseph Priestly, Benjamin Barton, Charles Peale and Benjamin Rush.

BOORSTIN, Daniel J. *The Mysterious Science Of The Law: An Essay On Blackstone's Commentaries*. Cambridge Harvard Univ Pr 1941.

Here is a detailed study of the famous Oxford lecturers, commenced in 1753 and published in four volumes, successively in 1765, 1766, 1762, and 1769. The ideas are grouped under three main heads: nature, reason and values.

BOOTH, Curtis S. Hall's Conceptions Of Categories And Reality. *S J Phil* 4,221-236 Fall 66.

BOOTH, N.B. Assumptions Involved In The 'third Man' Argument. *Phronesis* 3,146-149 1958.

BOOTH, N.B. Two Points Of Translation In Plato, *Epinomis* 990c5-991b4. *Phronesis* 2,160-161 1957.

BOOTH, N.B. Were Zeno's Arguments A Reply To Attacks Upon Parmenides? *Phronesis* 2,1-9 1957.

BOOTH, N.B. Were Zeno's Arguments Directed Against The Pythagoreans? *Phronesis* 2,95-103 1957.

BORCHERT, Donald Marvin. Marx, Social Change, And Humanization. *Zygon* 4,169-187 Je 69.

BORK, Alfred Morton. Methodology Of The Empirical Sciences. *Phil Sci* 26,31-34 Ja 59.

BORN, Max. *Experiment And Theory In Physics*. NY Dover 1956.

BORNE, Etienne. The Meaning And Meaninglessness Of Suffering. *Phil Today* 1,98-101 Je 57.

BORNING, Bernard C. *The Political And Social Thought Of Charles A Beard*. Seattle Univ Of Wash Pr 1962.

Beard's faith in the progress of man, reason, democracy, science, the industrial revolution, technology, and freedom is traced through three periods: his early years as a student of politics, his "hope at high noon," and "his doubt at dusk." At first Beard stressed the economic determination of politics and history; then, ideas, decisions, and human values; and finally, "majority rule in a time span" and a preoccupation with American foreign policy. Beard's life and thought reflect the trends and crises of his times and are an instructive underscoring of some of the basic philosophic issues which confront man today—e.g., man, society, values, politics, history.

BOROWITZ, Eugene B. *A Layman's Introduction To Religious Existentialism*. Philadelphia Westminster Pr 1965.

BORSODI, Ralph. *The Definition Of Definition: A New Linguistic Approach To The Integration Of Knowledge*. Boston Sargent 1967.

The book is a short treatise on semantics, based on the maxim "one word, one meaning; one meaning, one word."

BORZAGA, Reynold. *Contemporary Philosophy: Phenomenological And Existential Currents*. Milwaukee Bruce 1966.

BOSKOFF, Alvin (ed) and Cahnman, Werner Jacob (ed). *Sociology And History: Theory And Research*. NY Free Pr Of Glencoe 1964.

BOSLEY, Harold A. *The Philosophical Heritage Of The Christian Faith*. Chicago Willett Clark 1944.

The author displays an interest in the history of philosophy and the status of its contemporary problems especially as they relate to the realm of religious controversy. He points particularly to Plato, Aristotle and Plotinus "since they, beyond all other classical philosophers, are a decisive influence in the intellectual framework of the Christian faith."

BOSS, Medard. Ego, Motivation? *J Existent* 1,275-283 Fall 60.

BOSSART, William. Metaphysical Experience. *Rev Metaph* 15,34-50 S 61.

The author's purpose is to elucidate the experience of being which ontology presupposes. He first discusses the metaproblematic character of metaphysical experience, which has elements of both the subjectively pragmatic and objectively scientific approaches to reality. He then distinguishes logical and ontological necessity and argues that metaphysical propositions are hortatory and metaphorical; to illustrate this position, he examines Spinoza's formulation of the ontological argument. The author then considers the relationship between reason and passion and discusses dread, boredom, and joy as experiences of the unity of being. He closes with remarks on the relationship between metaphysical experience and ontological interpretation.

BOSSENBROOK, W.J. *The German Mind*. Detroit Wayne State Univ 1961.

BOSTETER, Edward E. The Eagle And The Truth: Keats And The Problem Of Belief. *J Aes Art Crit* 16,362-372 Mr 58.

BOUGHTON, J.S. Concerning Moral Absolutes. *J Phil* 55,309-316 Ap 58.

BOUILLARD, Henri. The Thought Of Maurice Blondel: A Synoptic Vision. *Int Phil Quart* 3,392-402 S 63.

BOULDING, Kenneth E. *Conflict And Defense: A General Theory*. NY Harper 1962.

This book deals with conflict as a social process operating in many different contexts. Boulding uses formal analytic models to analyze social conflicts, with special emphasis on international conflicts. The method employed is mainly that of theoretical economics, and the basic theoretical structure comes from the theory of oligopoly. The first part of the volume is devoted to a general theory of conflict applicable to most cases, and the latter part to the application of theory to special cases with considerable emphasis on the differences in various types of conflict.

BOULDING, Kenneth E. Some Contributions Of Economics To The General Theory Of Value. *Phil Sci* 23,1-14 Ja 56.

BOULDING, Kenneth Ewart. *Beyond Economics: Essays On Society, Religion, And Ethics*. Ann Arbor U1968.

BOULDING, Kenneth Ewart. *The Organizational Revolution: A Study In The Ethics Of Economic Organization*. NY Harper 1953.

BOULDING, Kenneth. *The Image: Knowledge In Life And Society*. Ann Arbor 1956.

This monograph by a social scientist was inspired by about a year's stay at the Center for Advanced Study in the Behavioral Sciences at Stanford, California. "Behavior," the author proclaims, "depends on the image". It is "the sum of what we think we

- know and what makes us behave the way we do." He traces the image through biology, psychology, sociology, economics and history, announcing finally what may be a "new science, eiconics" alongside, perhaps, cybernetics, with philosophical implications "in the direction of a broad, eclectic, organic, yet humble epistemology looking for processes of organization rather than specific tests of validity...." He hopes that "it looks beyond mechanism without falling into vitalism."
- BOULGER, James D.** *Coleridge As Religious Thinker*. New Haven Yale Univ Pr 1961.
- BOURBAKI, N.** Foundations Of Mathematics For The Working Mathematician. *J Sym Log* 14,1-8 Mr 49.
- BOURGIN, Frank P** and Merriam, Charles E. Jefferson As A Planner Of National Resources. *Ethics* 53,284-292 Jl 43.
- BOURKE, Vernon J.** *Augustine's Quest Of Wisdom: Life And Philosophy Of The Bishop Of Hippo*. Milwaukee Bruce 1945.
Designed as an exposition of the philosophic thought of St. Augustine, this book uses biographical details as setting for his doctrinal development. The major treatises on his trinitarian psychology, philosophy of material nature, and politico-social views are analyzed in chapters XI to XIII. Augustine is presented as the first great philosopher in Christendom.
- BOURKE, Vernon J.** *Augustine's View Of Reality*. Villanova PA Villanova Univ Pr 1964.
This book examines the place of ontology in Augustine's thought. He was not a static essentialist but is in the background of some aspects of existentialism and phenomenology. Four appendices treat: participation, causality, analogy, and "in idipsum." Thirty-nine texts in Latin and English complete the documentation.
- BOURKE, Vernon J.** Ethics And Multanimity. *Proc Cath Phil Ass* 36,19-32 1963.
- BOURKE, Vernon J.** Foundations Of Justice. *Proc Cath Phil Ass* 36,19-28 1962.
- BOURKE, Vernon J.** Hegelian Dialectic And Post-Kantian Idealism. *Mod Sch* 19,66-69 My 42.
- BOURKE, Vernon J.** Intellectual Memory In The Thomistic Theory Of Knowledge. *Mod Sch* 18,21-23 Ja 41.
- BOURKE, Vernon J.** International Cooperation In Philosophy. *Proc Cath Phil Ass* 19,37-43 1943.
- BOURKE, Vernon J.** Invalid Proofs Of God's Existence. *Proc Cath Phil Ass* 28,36-54 1954.
- BOURKE, Vernon J.** James A McWilliams. *New Scholas* 40,422 O 66.
- BOURKE, Vernon J.** Maritain's *Preface To Metaphysics*. *Mod Sch* 17,75-79 My 40.
- BOURKE, Vernon J.** Moral Problems Related To Censoring Mass Communications. *Marquette Law Review* 40,57-73 1956.
This article criticizes prior censorship for philosophical reasons. Three principles of minority action are stated: (1) a minority group may censor materials considered harmful to its own members; (2) one minority group may not force censorship on a different group; and (3) any minority has the right to try to persuade its great society of the validity of its moral standards. These three rules were later popularized by John Courtney Murray.
- BOURKE, Vernon Joseph.** *Aquinas' Search For Wisdom*. Milwaukee Bruce 1965.
Stressing philosophical rather than theological themes, this work parallels Aquinas biography with his intellectual development. A theologian with a great interest in theology, he used classical sources to produce a new philosophy in the thirteenth century.
- BOURKE, Vernon Joseph.** *History Of Ethics*. Garden City NY Doubleday 1968.
This book treats ethical theories from the Pre-Socratics to the present. Analyses are brief but highlight the main features of western moral theory.
- BOURKE, Vernon Joseph.** *St Thomas And The Greek Moralists*. Milwaukee Marquette Univ Pr 1947.
This book attempts to show the extent of Aquinas' debt to Greek ethics, as represented by Plato, Aristotle, the Stoics and Plotinus, and to indicate how this classical morality was modified in the thirteenth century. Areas studied are: the psychology of moral activity (including twelve steps in moral decision), right reason as ethical norm, moral virtues as ethical categories. The book concludes that Thomas' borrowings from classical ethics are re-thought in terms of Christian supernaturalism.
- BOURKE, Vernon J.** St Thomas And The Transfer Of Intellectual Skills. *Mod Sch* 18,69-72 My 41.
- BOURKE, Vernon J.** The Operations Involved In Intellectual Conception. *Mod Sch* 21,83-89 Ja 44.
- BOURKE, Vernon J.** Two Approaches To Natural Law. *Natural Law Forum* 1,92-96 1956.
This article contrasts the natural law morality extrinsically imposed on men by divine edict (as in Hobbes) with a more philosophically based theory of natural moral law that stems from a rational appraisal of man's needs and capacities and their relation to the real context of human actions.
- BOURKE, Vernon J.** Wisdom And Finality. *Proc Cath Phil Ass* 23,1-8 1949.
- BOURKE, Vernon O.** The Unauthenticity Of The *De Intellectu Et Intelligibili* Attributed To St Thomas Aquinas. *New Scholas* 14,325-339 O 40.
This opuscle printed in Latin editions of Aquinas' works is fabricated from passages lifted from his authentic writings, with the exception of a non-thomistic section in the middle which suggests an introspective theory of self-knowledge foreign to Thomism. This article stresses the main themes of Aquinas' epistemology.
- BOURKE, Vernon** and O' Grady, Daniel. The Value Of Modern Non-Thomistic Philosophy. *Proc Cath Phil Ass* 17,150-156 1941.
- BOURKE, Vernon.** Role Of A Proposed Practical Intellectual Virtue Of Wisdom (with Comment By Lottie H Kendzierski). *Proc Cath Phil Ass* 26,160-178 1952.
This article suggests that practical wisdom in the context of Thomistic ethics may be an organizing principle on the philosophical level, with a role similar to that of charity as a unifying virtue on the theological level.
- BOUWSMA, O I.** "On Many Occasions I Have In Sleep Been Deceived"—Descartes. *Proc Amer Phil Ass* 30,25-44 O 1957.
- BOUWSMA, O K.** Descartes' Evil Genius. *Phil Rev* 58,141-151 Mr 49.
- BOUWSMA, O K.** Mr Murphy On Good Will. *J Phil* 42,630-638 N 45.
- BOUWSMA, O K.** Naturalism. *J Phil* 45,12-21 Ja 48.
- BOUWSMA, O K.** Reflections On Moore's Recent Book. *Phil Rev* 64,248-263 Ap 55.
- BOUWSMA, O K.** Russell's Argument On Universals. *Phil Rev* 52,193-199 Mr 43.
- BOUWSMA, O K.** Stace's "The Primacy Of Sympathy". *J Phil* 39,631-634 N 42.
- BOUWSMA, O K.** The Blue Book. *J Phil* 58,141-161 Mr 61.
The author attempts to sort out what Wittgenstein is doing in *The Blue Book*. He claims that Wittgenstein is teaching an art—an art of disentangling, of finding one's way when lost, of removal, of discussion, of exposure, of helpful reminder, of working puzzles, of freeing us from illusions, of clarification. There are, according to the author, three phases in this art: quickening the sense of the queer, presenting the meanings of those expressions which are relevant to exhibiting the sources of the queerness, and uncovering the misleading analogy.
- BOUWSMA, O K.** The Mystery Of Time (or, The Man Who Did Not Know What Time Is). *J Phil* 51,341-362 Je 54.
- BOUWSMA, O K.** Variations On A Theme By Mr Costello. *J Phil* 43,157-161 Mr 46.
- BOUWSMA, William J.** Postel And The Significance Of Renaissance Cabalism. *J Hist Ideas* 15,218-232 Ap 54.
- BOUWSMA, William J.** Three Types Of Historiography In Post-renaissance Italy. *Hist Theor* 4,303-314 1965.
- BOWDERY, Barbara K.** Usages Of The Term 'Social'. *Phil Sci* 9,356-361 O 42.
- BOWDERY, George J.** Conventions And Norms. *Phil Sci* 8,493-505 O 41.
- BOWDERY, George J.** The Concept Of 'Field' In Electrical Theory. *Phil Sci* 13,307-324 O 46.
- BOWEN, Catherine.** *Francis Bacon: The Temper Of A Man*. Boston Little Brown 1963.
- BOWER, William Clayton.** *Moral And Spiritual Values In Education*. Lexington 1952.
"Whatever organizational forms human life may take beyond mid-point in the twentieth century, it is certain that moral and spiritual values must be given greater substance if that life is to be more satisfying and less terrifying than in 1951," states R F McLain in his preface to this book. The manner of giving such values greater substance, in particular in the education of youth in the public schools, is the subject matter of the book. Moral and spiritual values are indigenous to the school community, the author asserts, and not to be injected into the school by some outside agency. The educational mission, therefore, must be to help teacher and pupil discover and develop these values as they are generated in the school experience.
- BOWERS, C A.** Existentialism And Educational Theory. *Educ Theor* 15,222-229 Jl 65.
- BOWERS, Claude G.** Jefferson And The Freedom Of The Human Spirit. *Ethics* 53,237-245 Jl 43.
- BOWERS, R H.** Bacon's Spider Simile. *J Hist Ideas* 17,133-135 Ja 56.
- BOWLE, John.** *Hobbes And His Critics; A Study In Seventeenth Century Constitutionalism*. NY Oxford Univ Pr 1952.
- BOWMAN, Andrew.** Knowledge Of Other Minds. *J Phil* 50,328-331 My 53.
- BOWMAN, Archibald Allan.** *The Absurdity Of Christianity And Other Essays*, Charles W Hendel (ed). NY Liberal Arts Pr 1958.
- BOWMAN, Herbert E.** *Vissarion Belinsky, 1811-1848: A Study In The Origins Of Social Criticism In Russia*. Cambridge Harvard Univ Pr 1954.
- BOWMAN, Herbert E.** Art And Reality In Russian "Realist" Criticism. *J Aes Art Crit* 12,386-392 Mr 54.
- BOWMAN, Marcia Brown.** William Blake: A Study Of His Doctrine Of Art. *J Aes Art Crit* 10,53-66 S 51.
- BOWNE, B P.** Recovered Echoes From A *Wanderjahr* Of Bowne. *Personalist* 22,393-400 O-Autumn 41.
- BOWNE, Borden Parker.** Letters To William Torrey Harris (edited With Comments By Daniel S Robinson). *Phil Forum (Boston)* 13,89-95 1955.
- BOWNE, G D.** *The Philosophy Of Logic, 1880-1908*. NY Humanities Pr 1966.
- BOYD, Dorothy L.** Bramel's Theory Of The Role Of Belief And Value In The Process Of Educational Development. *J Thought* 2,38-48 Ap 67.
- BOYER, Merle W.** *Language And Religion In The Light Of The Analysis Of Signs*. Chicago Univ Of Chicago Pr 1946.
- BOYER, Minor W.** An Expansion Of Dewey's Groundwork For A General Theory Of Value. *J Aes Art Crit* 15,100-105 S 56.
- BOYER, Minor W.** The Kantian Element In Lewis' Theory Of Knowledge. *Phil Phenomenal Res* 19,95-103 S 58.
- BOYER, William H.** The Armed Forces As Educator. *Proc Phil Educ* 19,85-92 Ap 63.
- BOYLE, Joseph M** and Grisez, Germain and Tollefsen, Olaf. *Free Choice: A Self-Referential Argument*. Notre Dame Notre Dame Univ Pr 1976.
The question—does man have freedom of the will? The authors of this book agree that this may be true. In a remarkably detailed way, the authors devote entire chapters to examining the various arguments that have been advanced, historically, to show that there are, sometimes, free choices. Other chapters are devoted to historical arguments that there are no free choices, and the arguments that "free

choice" and "no free choice" are compatible. The authors are convinced that the two positions are *not* compatible. The authors finally argue that sometimes people do make free choices.

BOYLE, Robert R. The Nature Of Metaphor. *Mod Sch* 31,257-280 My 54.

BOYLE, Robert. The Nature Of Metaphor: Further Considerations. *Mod Sch* 34,283-298 Mr 57.

BRAATEN, Leif J. Tillich And The Art Of Healing. *J Existent* 4,3-14 Sum 63.

BRACKEN, Harry M. Andrew Baxter, Critic Of Berkeley. *J Hist Ideas* 18,183-204 Ap 57.

BRACKEN, Harry M. Boyle Not A Sceptic? *J Hist Ideas* 25,169-180 Ap-Je 64.

BRACKEN, Harry M. Berkeley And Chambers. *J Hist Ideas* 17,120-126 Ja 56.

BRACKEN, Harry M. Berkeley And Malebranche On Ideas. *Mod Sch* 41,1-16 N 63.

BRACKEN, Harry M. Berkeley On The Immortality Of The Soul (Part II). *Mod Sch* 37,197-212 Mr 60.

BRACKEN, Harry M. Berkeley On The Immortality Of The Soul. *Mod Sch* 37,77-94 Ja 60.

BRACKEN, Harry M. Some Problems Of Substance Among The Cartesians. *Amer Phil Quart* 1,129-137 Ap 64.

BRACKENBURY, Robert L. *Getting Down To Cases: A Problems Approach To Educational Philosophizing*. NY Putnam 1959.

BRADAC, Olga. Aesthetic Trends In Russia And Czechoslovakia. *J Aes Art Crit* 9,97-105 D 50.

BRADLEY, Raymond D. Geometry And Necessary Truth. *Phil Rev* 73,59-75 Ja 64. Bradley argues for the "old-fashioned" position that the sentences of pure geometry in general, and those of pure Euclidean geometry in particular, may be used to express necessarily true propositions. He defends this thesis against three objections. The first is that the sentences of geometry are not assertions at all; the second allows them the status of propositions but argues that they cannot be necessarily true because there are different, contrary geometries; and the third says that Euclidean geometry is false because of our discoveries about extra-galactic space.

BRADLEY, Ritamary. Naming God In St Augustine's *Confessions*. *Thomist* 17,185-196 Ap 54.

BRADLEY, Ritamary. The Mirror Of Truth According To St Thomas. *Mod Sch* 31,307-317 My 54.

BRADSHAW, M J. *Philosophical Foundations Of Faith, A Contribution Toward A Philosophy Of Religion*. NY Columbia Univ Pr 1941.

The author takes the six great founders who remade philosophy three centuries ago, the great founders of modern philosophy, and extracts from their lives and writings their underlying and explicit religious faith. These men are: Descartes, Hobbes, Locke, Pascal, Spinoza and Leibniz.

BRADY, Ignatius. *A History Of Ancient Philosophy*. Milwaukee Bruce 1959.

BRADY, Ignatius. Beatitude And Psychology. *Fran Stud* 2,411-427 D 42.

BRADY, Ignatius. Law In The *Summa Fratris Alexandri*. *Proc Cath Phil Ass* 24,133-146 1950.

BRADY, Ignatius. The *Corpus Academicum*. *New Scholas* 30,357-371 O 56.

BRADY, Ignatius. The Distinctions Of Lombard's Book Of Sentences And Alexander Of Hales. *Fran Stud* 25,90-116 1965.

BRADY, Ignatius. The New Aristotle. *New Scholas* 27,305-334 JI 53.

BRADY, Ignatius. William Of Vaurouillon, O F M, A Fifteenth-Century Scotist. *Stud Phil Hist Phil* 3,291-310 1965.

BRADY, Jules M. St Augustine's Theory Of Seminal Reasons. *New Scholas* 38,141-158 Ap 64.

This article endeavors to explain the role of seminal reasons in Saint Augustine's metaphysics by proposing two questions. What is the relation between eternal reasons and seminal reasons? What kind of causality do the seminal reasons exert? After presenting Augustine's answer to these two questions the study compares his theory with the exemplary cause and the four causes. God through the eternal reasons is the efficient, exemplary and final cause of the creation, conservation and development of the seminal reasons. The seminal reason is a sort of secondary efficient cause of the development of beings below man and of the human body.

BRAHAM, Mark. Peer Group Deterrents To Intellectual Development During Adolescence. *Educ Theor* 15,248-259 JI 65.

BRAITHWAITE, Richard Bevan. *Scientific Explanation: A Study Of The Function Of Theory, Probability And Law In Science*. NY Cambridge Univ Pr 1953.

BRAMELD, Theodore And Others. Existentialism And Education. *Educ Theor* 2,80-91 Ap 52.

BRAMELD, Theodore Burghard Hurt. *Patterns Of Educational Philosophy: Divergence And Convergence In Culturalogical Perspective*. NY 1971.

BRAMELD, Theodore. *Patterns Of Educational Philosophy: A Democratic Interpretation*. Yonkers NY World Book 1950.

BRAMELD, Theodore. *The Use Of Explosive Ideas In Education: Culture, Class, And Evolution*. Pittsburgh Pittsburgh Univ Pr 1965.

A book showing how a rapprochement between academicians and educationists can be built by using philosophy as a bridge between what is relevant in the arts and sciences ("explosive ideas"), and what is relevant in educational practice. Each section devoted to an idea includes a chapter on its meaning, a chapter of philosophical analysis, and a chapter on how the idea would be applied to educational practice by four philosophies of education: essentialism, progressivism, perennialism, and reconstructionism (the author's).

BRAMELD, Theodore. *Toward A Reconstructed Philosophy Of Education*. NY Dryden Pr 1956.

As a sequel to his *Philosophies of Education in Cultural Perspective*, Professor Brameld of New York University takes sharp issue both with progressive and traditional education, arguing that social self-realization which "takes sides" is now called for, and that "powerful national and international purposes must be the governors of education." Numerous applications of this philosophy are explored, including the cases for both a Federal Education Authority in the United States and an International Education Authority. The book concludes with an imaginary dialogue between the author and four critics of his new educational philosophy.

BRAMELD, Theodore. A Reply To Lyle K Eddy's Review Of *Education For The Emerging Age*. *Stud Phil Educ* 2,36-38 Wint 61-62.

BRAMELD, Theodore. Causation, Goals, And Methodology: The Reconstructionist Perspective. *Educ Theor* 2,203-209 JI 52.

BRAMELD, Theodore. Commentary On "Prospects Of Scientific Research Into Values". *Educ Theor* 6,206-208 O 56.

BRAMELD, Theodore. Cultural "Determinism" In Puerto Rico: An Inter-Disciplinary Study In Philosophy, Anthropology, And Education. *Proc Phil Educ* 14,69-73 Mr-Apr 58.

BRAMELD, Theodore. Philosophy Of Culture: Implications For Philosophy Of Education. *Educ Theor* 6,158-169 JI 56.

BRAMELD, Theodore. Reconstructionist Theory: Some Recent Critiques Considered In Perspective. *Educ Theor* 16,333-343 O 66.

BRAMELD, Theodore. Response To Donohue's "From A Philosophy Of Man: Reflections On Intelligence As A Dyadic Function". *Proc Phil Educ* 14,26-28 Mr-Apr 58.

BRAMELD, Theodore. The Philosophy Of Reconstructionism: A Reply To Professor Mosier. *Educ Theor* 1,134-138 Ag 51.

BRAMELD, Theodore. The Place Of Religion In Educational Theory: A Reconsideration. *Phil Forum (Boston)* 20,72-83 1962-63.

BRAMPTON, C K. Duns Scotus At Oxford, 1288-1301. *Fran Stud* 24,5-20 1964.

BRAMPTON, C K. Nominalism And The Law Of Parsimony. *Mod Sch* 41,273-281 Mr 64.

BRAND, Myles (ed). *The Nature Of Causation*. Urbana 1976.

Intended as an introduction to central problems involved in the analysis of causation, this anthology begins with Hume's formulation of the regularity theory, moves through the principal lines of its criticism and development, and ends with some contemporary statements of the problem. A lengthy introduction by the editor provides the framework within which the articles following are grouped. For brand one of the central philosophical issues is the question of whether causation may be defined reductively. This theme is given extensive development and logical analysis in his introduction, and it provides the grouping indicators for the articles which follow. Brand prefers to refer to reductive attempts as 'extrasytemic', nonreductive as 'systemic'. The first section is devoted to various formulations of the regularity theory. The second section and the third section, devoted to the logical entailment theory, offers only one article by Brand Blanshard. The penultimate section is devoted to the systemic accounts, and is subdivided into two categories: the non-logical entailment version and the necessary-and-sufficient condition version.

BRANDON, S G F. *History, Time And Deity: A Historical And Comparative Study Of The Conception Of Time In Religious Thought And Practice*. NY Barnes & Noble 1965.

BRANDON, Samuel George Frederick. *The Judgement Of The Dead*. NY Scribners 1970.

BRANDT, R B. *Moral Philosophy And The Analysis Of Language*. Lawrence Univ Of Kansas 1963.

The Lindley Lecture, in which Brandt argues against the view that the proper business of moral philosophy is chiefly the descriptive analysis of everyday uses of ethical terms.

BRANDT, Richard B (ed). *Social Justice*. Englewood Cliffs NJ Prentice-Hall 1962.

This is a collection of five essays in which social scientists as well as philosophers discuss various aspects of social justice.

BRANDT, Richard B. *Ethical Theory: The Problems Of Normative And Critical Ethics*. Englewood Cliffs NJ Prentice-Hall 1959.

This book is a detailed study of various ethical theories and related matter. The first chapter—"Ethical Theory: Its Nature and Purpose"—indicates an attempt to demarcate "normative ethics" and "critical ethics or metaethics." Having examined general topics, attention is returned in Chapter 7 "to the main task of critical ethics: to state the conditions under which an ethical statement is tenable, valid, or adequately supported, and to justify our conclusions about what these conditions are." Three alternate views—"naturalism," "nonnaturalism," and "noncognitivism"—are critically examined before the author's own views are stated in Chapter 10. A variety of ethical and cognate questions are examined in the last ten chapters. This book is one in the Prentice-Hall Philosophy Series. This suggests that it is designed as a textbook. It should be a useful one, although not for elementary courses. Notes throughout and reading lists at the end of each chapter enhance its overall high quality.

BRANDT, Richard B. *Hopi Ethics: A Theoretical Analysis*. Chicago Univ Of Chicago Pr 1954.

BRANDT, Richard B. A Puzzle In Lewis's Theory Of Memory. *Phil Stud* 5,88-94 1954.

BRANDT, Richard B. An Emotional Theory Of The Judgment Of Moral Worth. *Ethics* 52,41-79 O 41.

BRANDT, Richard B. Comments On Roderick Firth's "Coherence, Certainty, And Epistemic Priority". *J Phil* 61,557-558 O 64.

BRANDT, Richard B. Moral Valuation. *Ethics* 56,106-121 Ja 46.

BRANDT, Richard B. Philip Blair Rice On Ethical Theory. *Phil Phenomenol Res* 17,404-411 Mr 57.

BRANDT, Richard B. Some Comments On Professor Firth's Reply To My "The Definition Of An 'Ideal Observer' Theory In Ethics". *Phil Phenomenol Res* 15,422-423 Mr 55.

BRANDT, Richard B. Stevenson's Defense Of The Emotive Theory. *Phil Rev* 59,535-540 O 50.

BRANDT, Richard B. The Definition Of An "Ideal Observer" Theory In Ethics. *Phil Phenomenol Res* 15,407-413 Mr 55.

BRANDT, Richard B. The Emotive Theory Of Ethics. *Phil Rev* 59,305-318 Jl 50.

BRANDT, Richard B. The Epistemological Status Of Memory Beliefs. *Phil Rev* 64,78-95 Ja 55.

BRANDT, Richard B. The Languages Of Realism And Nominalism. *Phil Phenomenol Res* 17,516-535 Je 57.

BRANDT, Richard B. The Significance Of Differences Of Ethical Opinion In Ethical Rationalism. *Phil Phenomenol Res* 4,469-495 Je 44.

BRANDT, Richard B. Thinking And Experience. *Rev Metaph* 7,632-643 Je 54.

BRANDT, Richard. *The Philosophy Of Schleiermacher: The Development Of His Theory Of Scientific And Religious Knowledge.* NY Harper 1941.

Brandt holds that Schleiermacher's religious opinions become divested of obscurity to the extent to which his philosophical tenets are clarified, including his dualistic-realistic view of perception, his wavering between the correspondence and coherence theory of truth, his metaphysical doctrine that the Absolute represents an identity of the Real and the Ideal, his endeavor to establish the transcendental unity of thought and being, and his appreciation of science. Schleiermacher's place in the history of philosophy seems to be fixed with the pronouncement that in epistemology he is an empirical realist sophisticated by his study of Kant.

BRANDT, Richard and Kim, Jaegwon. Wants As Explanations Of Actions. *J Phil* 60,425-434 Jl 63.

The paper offers an analysis of wanting and of explanations of actions in terms of wants. It is primarily concerned to point out the extent to which the features described fit in with a conception of the explanations of actions conforming to the inferential (deductive or inductive) and nomological patterns of scientific explanation. If the analysis is plausible, at least in basic outline, then it is one good reason for thinking that explanations of actions in terms of wants do not differ from explanations in natural science, in inferential nomological pattern.

BRANDT, William J. *The Shape Of Medieval History: Studies In Modes Of Perception.* New Haven Yale Univ Pr 1966.

BRANICK, Vincent P. *An Ontology Of Understanding: Karl Rahner's Metaphysics Of Knowledge In The Context Of Modern German Hermeneutics.* St Louis Marianist Comm Ctr 1974.

Situated in the general problematic of the nature and method of the humanities, this study seeks to coordinate the concepts of hermeneutics with those of scholastic metaphysics in a search for the ontological meaning of interpretative understanding. The study surveys the hermeneutic theories of Schleiermacher, Dilthey, and particularly Gadamer, pointing out a general tendency towards metaphysical speculation and a general concentration on the themes of history, language, and psychic interiority. These themes are then used to sift through Rahner's interpretation of Thomistic metaphysics.

BRANN, Eva. The Music Of The Republic. *Agon* 1,1-117 Ap 67.

This article is an interpretation of Plato's *Republic* arguing that its central books also contain its central purpose, which is pedagogical—a conversion to philosophy—rather than the foundation of a provably unrealizable community. Interpretations of the mythical setting, the Divided Line, the Cave analogy and a number of other items are given.

BRANN, Henry Walter. A Reply To Walter Kaufmann's "Nietzsche In The Light Of His Suppressed Manuscripts". *J Hist Phil* 3,246-250 O 65.

BRATTON, F G. *Maimonides, Medieval Modernist.* Boston Beacon Pr 1967.

The author's purpose is to offer an appreciation of this universal thinker by a Gentile and "to show the ways in which Maimonides has left the christian world—as well as the Jewish—in his debt." The author traces the trials of Maimonides, the wandering Jew, in Morocco, Palestine and Egypt. He then follows the intellectual journey of the "Hebrew Aristotle" ("the perfect synthesis of Greek rationalism and Hebrew piety"), recorded in his 1168 *Commentary on the Mishnah*, the *Mishneh Torah* of 1180, the medical works he published from 1180-1200, and in his monumental 1190 work, *The Guide for the Perplexed*. In a chapter entitled *Thinker and Doer*, the author outlines the main themes of Moses' theology and philosophy. He subsequently shows his impact on the medieval Jewish world, on the Scholastics, on Gerson and Spinoza. Though much of Maimonides' method and output, according to the author, can only be regarded as obsolete, he remains for the modern world the model of the wise teacher, with his universal spirit and doctrine of the Golden Mean.

BRATTON, G. Liberalism: Dead, Dated Or Dormant? *Humanist* 4,168-172 Wint 44.

BRATTON, Lev. *Witness Of Decline: Albert Camus, Moralist Of The Absurd.* Cranbury NJ 1974.

In this study the author focuses his attention upon Camus's ethical values and the effect these have upon politics. He is also bent upon criticizing oversimplified interpretations of Camus' philosophy. In clarifying his views, the author divides Camus's writings into those of the formative years in which he discusses *Nuptials*, those of the cycle of the absurd where *Caligula* and *The Myth of Sisyphus* are discussed and the writings of Camus' mature years which encompass *The Plague* and

The Rebel. Finally, the author concludes by stating that Camus is a humanist who sees man as condemned to death yet who has within him the spark of Prometheus, i.e., consciousness and metaphysical freedom—the freedom to defy his condemnation to death and other injustices which plague him.

BRAUNER, Charles J (ed) and Burns, Hobert W (ed). *Philosophy Of Education: Essays And Commentaries.* NY Ronald Pr 1962.

BRAUNER, Charles J. A Reply To Clarence J Karrier's Review Of *American Educational Theory.* *Stud Phil Educ* 4,34-35 Spr 65.

BRAUNER, Charles J and Burns, H W. *Problems In Education And Philosophy.* Englewood Cliffs NJ Prentice-Hall 1965.

BRAUNER, Charles J and Burns, Hobert W. A Reply To Lewis A Bayles's Review Of *Philosophy Of Education: Essays And Commentaries.* *Stud Phil Educ* 3,10-14 Sum 63.

BRAUNER, Charles J. Three Kinds Of Talk About Education. *Proc Phil Educ* 16,11-14 Ap 60.

BRAUTIGAM, Herman. Revolutionary Speech In The Liberal Society. *Ethics* 57,170-179 Ap 47.

BRAYBROOK, Neville (ed). *Teilhard De Chardin: Pilgrim Of The Future.* NY Seabury Pr 1964.

BRAYBROOKE, David (ed). *Philosophical Problems Of The Social Sciences.* NY Macmillan 1965.

BRAYBROOKE, David. *Three Tests For Democracy: Personal Rights, Human Welfare, Collective Preference.* NY Random House 1968.

This book sets forth three means of evaluation for a democracy, based on the premise that democrats are a species of utilitarian. The right to a livelihood (a modernization of Locke's right to property); welfare as food, safety, clothing, shelter, medical care, education, congenial employment, companionship (an extension of Bentham's happiness); and collective preference measured by the degree of coincidence between actual results and calculated theoretically better practices (a substitute for direct tests of majority mandate and bargaining) are discussed as together providing an adequate test. A bibliography and index are included.

BRAYBROOKE, David and Lindblom, Charles E. *A Strategy Of Decision: Policy Evaluation As A Social Process.* NY Free Pr 1963.

A philosopher and an economist here join forces to develop an improved strategy of decision and a rehabilitated utilitarianism. Despite the growth of literature in decision theory, keen dissatisfaction with that theory has often been expressed. The authors emphasize the disharmony between the actual practices of those making policy decisions and the idealized theories that are supposed to furnish guiding principles. A major difficulty is that the kind of situation required by the idealized theories just does not occur in practice. A new strategy of decision is proposed, therefore, that is based on the procedures actually used in successful decision making. In general, important problems are analyzed into a series of smaller problems which can be given separate treatment. At each successive stage it is possible to correct for undesirable consequences flowing from earlier decisions. Much emphasis is placed on the role of marginal advantages in the selection among alternatives.

BRAYBROOKE, David. Authority As A Subject Of Social Science And Philosophy. *Rev Metaph* 13,469-485 Mr 60.

BRAYBROOKE, David. Berkeley On The Numerical Identity Of Ideas. *Phil Rev* 64,631-636 O 55.

BRAYBROOKE, David. Personal Beliefs Without Private Languages. *Rev Metaph* 16,672-686 Je 63.

In the first part of this paper, the author considers the introduction of new terms and distinctions by introspective linguistic pioneers, and argues in response to Wittgenstein's objections that the notion of a private language for mental states does indeed make sense, if only as a hypothesis about the possibility of contingently unobserved semantic regularities. He also examines Hintikka's formalized treatment of the exemplary concept of belief. In the second part, reflecting on his own argument, he discusses the relationship between philosophy and linguistics; his remarks center on the philosophical usefulness of observed semantic regularities in ordinary language.

BRAYBROOKE, David. Professor Stevenson, Voltaire, And The Case Of Admiral Byng. *J Phil* 53,787-795 N 56.

BRAYBROOKE, David. The Ethical Control Of Politics. *Ethics* 70,316-321 Jl 60.

BRAYBROOKE, David. The Expanding Universe Of Political Philosophy. *Rev Metaph* 11,648-672 Je 58.

BRAYBROOKE, Neville (ed). *Teilhard De Chardin: Pilgrim Of The Future.* NY Seabury Pr 1964.

BRAZILL, William J. *The Young Hegelians.* New Haven Yale Univ Pr 1970.

BREBNER, J Bartlet. Halévy: Diagnostician Of Modern Britain. *Thought* 23,101-113 Mr 48.

BRECHT, Arnold. *Political Theory: The Foundations Of Twentieth-Century Political Thought.* Princeton NJ Princeton Univ Pr 1959.

BRECK, Allen D (ed) and Yourgrau, Wolfgang (ed). *Physics, Logic, And History.* NY Plenum Pr 1970.

The authors include such scholars as Hermann Bondi, George Gamow, André Mercier, Arne Naess, Karl Popper, and Willard Quine. Topics range from very general historical problems to highly technical physical and logical questions. Each essay is followed by a brief transcript of the discussion of the paper.

BREDVOLD, L I. *The Brave New World Of The Enlightenment.* Ann Arbor . 1961.

BRÉE, Germaine. *Camus And Sartre: Crises And Commitment.* NY Delacorte Pr 1972.

BRÉE, Germaine. *Camus.* New Brunswick NJ Rutgers Univ Pr 1959.

The thought of Camus is presented here as the product of a literary rather than a philosophical mind. Technical philosophy is neither his *métier* nor his proper concern;

and though he took part in the resistance movement in France during the Nazi occupation, Camus' strength is not held to be in active politics or even in the life of action. His own being, his creative efforts, his work in the theatre—these have been at the center of his existence, an existence whose major theme for meditation has been the life of the artist in society and in history. The background and development of Camus' career are traced in detail, and analytic studies of all of his writings are presented. The author has had access to Camus' personal notebooks and other unpublished material. Camus is treated as a major writer of our time. His *The Plague* is "within its limits, a great novel, the most disturbing, most moving novel yet to have come out of the chaos of the mid-century." And Camus himself is seen as an artist *en route*, developing and enriching his essential themes and now poised for his finest effort.

BREGLIO, Louis A. *Life And Criticism Of Francesco De Sanctis*. NY Vanni 1941.

The first part of this volume is a careful outline of the main facts of De Sanctis's life; the second an analysis of his theory and practice of criticism. The volume concludes with an essay by Giuseppe Prezzolini on *The Protestant Influence on De Sanctis's Literary Criticism*.

BREISACH, Ernst. *Introduction To Modern Existentialism*. NY Grove Pr 1962.

This general survey of existentialism attempts to appraise its impact on the current scene, especially as it relates to the American context. Breisach not only provides summary exposition of the main existentialist writers, but he also touches the key aspects of existentialist philosophy, including the problem of an authentic existence for the individual.

BREMOND, André. Hints On Risibility. *Mod Sch* 17,29–30 Ja 40.

BREMOND, André. Leon Brunschvicg's Religion Of The Spirit. *Thought* 15,281–299 Je 40.

BRENDER, Myron. Hospers On Psychoanalysis: A Critique. *Phil Sci* 32,73–83 Ja 65. This paper examines John Hospers' "Defense of the Scientific Status of Psychoanalysis" as it was presented in the *Proceedings of the Second Annual Meeting of the New York University Institute of Philosophy*. In it I attempt to demonstrate that Hospers (a) misunderstood the thrust of his opponents' critique, (b) argued invalidly on several crucial issues, and (c) neglected to take into account the possibility of alternative explanations. I conclude that my analysis succeeds in identifying most of the salient weaknesses in Hospers' position, while also proposing some positive measures for evaluating the scientific status of psychoanalysis.

BRENNAN, Bernard P. *The Ethics Of William James*. NY Bookman 1961.

By synthesizing the moral implications of William James's statements on metaphysics, religion, and epistemology—and, of course, those on specifically ethical topics—the author shows that in at least one type of pragmatism a system of ethics can be constructed. Moreover, it is demonstrated that James's pragmatism, radical empiricism, anti-intellectualism, romanticism, voluntarism, and pluralism act and interact to form a philosophy of conduct which rises above the selfish, practical, and useful to the level of sanctity, where man achieves his highest development.

BRENNAN, Bernard P. *William James*. NY Twayne 1968.

BRENNAN, J G. On Nagel's Reconsideration Of Naturalism. *J Phil* 53,443–447 Jl 56. This is a criticism of Ernest Nagel's "Naturalism Reconsidered" (1955). The usefulness of the word 'naturalism' in philosophy is questioned as well as alleged excessive narrowness of 'knowledge' as defined in naturalistic terms.

BRENNAN, Joseph Gerard. *Thomas Mann's World*. NY Columbia Univ Pr 1942. The book is a survey of Thomas Mann's work to 1942 with particular reference to Mann's philosophy of art and the artist. Subjects discussed include alienation of the bourgeois artist; art and disease; music and the romantic; art and morality; politics and the artist; art, nature, and spirit. In original form, the book was a dissertation presented for Ph. D., at Columbia University.

BRENNAN, Joseph Gerard. *Three Philosophical Novelists: James Joyce, André Gide, Thomas Mann*. NY Macmillan 1964.

Philosophical implications in the work of James Joyce, André Gide, and Thomas Mann are examined with specific reference to texts. Semi-playfully, Joyce is taken as Scholastic logician, Gide as Epicurean moralist, and Mann as Goethean metaphysician.

BRENNAN, Joseph Gerard. Alienation Of The Modern Artist: A Problem Of Social Context. *Paumanok Review* 3–7 Spr 62.

This article is about philosophical and social explanations of estrangement of artist and writer from contemporary society. Various theories, including Marxian, are considered.

BRENNAN, Joseph Gerard. Delius And Whitman. *Walt Whitman Review* 18,90–95 S 72.

This book contains the philosophy of personal individualism in the work of the English composer Frederick Delius and his use of relevant texts from poetry of Walt Whitman.

BRENNAN, Joseph Gerard. Novels And Morals. *Barnard Alumnae Magazine* Volume Unknown Fall 65.

This article is about the ethical and moral preoccupations of certain writers of the 1950's including Saul Bellow, Bruce Jay Friedman, Bernard Malamud, and Edward Wallant. Anticipation of these themes by Nathaniel West in the 1930's. The question as to whether preoccupation with such moral themes is characteristically Jewish-American or not is considered.

BRENNAN, Joseph Gerard. The Role Of Emotion In Aesthetic Experience. *Quarterly Journal Of Speech* 40,422–428 D 54.

This article is a critical examination of writings of I A Richards, Susanne Langer, and Eliseo Vivas on art and emotional response.

BRENNAN, Joseph Gerard. Three Musical Amateurs: Nietzsche, Mann, Hesse. *Peabody Institute Notes* Volume Unknown Ja 71.

Ideological and personal attitudes of a philosopher and two novelists are markedly

influenced by him. All three and their concern with music are examined against the background of late nineteenth century German culture.

BRENNAN, Joseph Gerard. Three Novels Of Dépaysement. *Comparative Literature* 22,223–236 Sum 70.

The theme is centered around the moral change by removal from routine and ordinary surroundings in André Gide's *L'Immoraliste*, Henry James's *The Ambassadors*, and Thomas Mann's *Der Zauberberg*. Unexpected similarities are found in the treatment of the theme in the three novels concerned.

BRENNAN, Joseph Gerard. Two Concepts Of Death. *Religion In Life* 1–6 Autumn 48.

Certain humanist or naturalist attitudes toward death are considered more scientific than the religious view—yet they obscure death's tragedy with sentimental optimism. A "Humanist Funeral Service" is offered in evidence.

BRENNAN, Joseph X and Gross, Seymour L. The Problem Of Moral Values In Conrad And Faulkner. *Personalist* 41,60–70 Wint–Ja 60.

BRENNAN, Robert Edward (ed). *Essays In Thomism*. NY Sheed & Ward 1942.

While every section of the philosophic field is represented there is quite properly a weighting in favor of metaphysics. With the possible exception of Monsignor John A Ryan's essay on Thomistic economics all the contributors approach their subjects from the strictly philosophical viewpoint. The essays are about equally divided between the theoretical and the practical.

BRENNAN, Robert Edward. *The Image Of His Maker, A Study Of The Nature Of Man*. Milwaukee Bruce 1948.

BRENNAN, Robert Edward. *Thomistic Psychology: A Philosophic Analysis Of The Nature Of Man*. NY Macmillan 1941.

This textbook on St Thomas' philosophy of man incorporates several novelties of method. One innovation is found in the emphasis on a preliminary study of the psychology of Aristotle. Another novelty is the use of carefully selected English passages from St Thomas as "clarifications" of the matter covered in each chapter. New, too, is the bibliographical section, which is not strictly speaking a book-list but an appendix of references and notes. The epilogue deals with the relations between contemporary psychology and Thomism. It offers a re-interpretation of much of the data of modern empirical psychology.

BRENNAN, Robert Edward. Walter Farrell, O P: *Apud Posteris Sacer*. *Thomist* 15,199–208 Ap 52.

BRENNAN, Robert E. The Thomistic Concept Of Culture. *Thomist* 5,111–136 Ja 43.

BRENNAN, Robert E. The Thomistic Concept Of Imagination. *New Scholas* 15,149–161 Ap 41.

BRENNAN, Robt E. Modern Psychology And Man. *Thomist* 3,8–32 Ja 41.

BRENNAN, Rose Emanuella and Bird, Otto. Dialectic In Philosophical Inquiry (with Comment By John A Mourant). *Proc Cath Phil Ass* 29,234–262 1955.

BRENNAN, Rose Emmanuella. *Intellectual Virtues According To The Philosophy Of St Thomas*. Palo Alto CA Pacific Books 1957.

This book gives an interpretation of the general theory of virtue to be found scattered through the writings of St Thomas. It presents, next, a detailed exposition of his doctrine on the five intellectual virtues: understanding of first principles, science, wisdom, art and prudence. It develops many important applications of this theory to the problems of education and social action.

BRENNAN, Rose Emmanuella. The Philosophy Of Beauty In The Enncads Of Plotinus. *New Scholas* 14,1–32 Ja 40.

BRENNAN, Sheila O' Flynn. The Meaning Of 'Nature' In The Aristotelian Philosophy Of Nature. *Thomist* 24,383–401 Ap–Jl–O 61.

BRENTANO, Franz. Briefe Franz Brentanos An Hugo Bergmann, Edited By Hugo Bergmann. *Phil Phenomenol Res* 7,83–158 S 46.

BRENTLINGER, John A. The Divided Line And Plato's 'Theory Of Intermediates'. *Phronesis* 8,146–166 1963.

BRESLIN, Charles. Philosophy Or Philology: Auerbach And Aesthetic Historicism. *J Hist Ideas* 22,369–381 Jl–S 61.

BRESSAN, Aldo. *A General Interpreted Modal Calculus*. New Haven Yale Univ Pr 1972.

A quantified modal logic developed by a mathematical physicist with an eye to problems of conceptualization of some parts of theoretical physics. The book provides a semantical analysis of a general modal language, the construction of a modal calculus valid in that language, and a discussion of the elementary possible cases, intensional descriptions, and completeness in the calculus. The analysis of predication, which does not require predication to be extensional, and that of absolute attributes are the foremost innovations claimed. Notes, appendices, bibliography, list of symbols, and index of subjects are included for reference.

BRETTALL, Robert W (ed) and Kegley, Charles W (ed). *Reinhold Niebuhr, His Religious, Social, And Political Thought*. NY Macmillan 1956.

Beginning with an "Intellectual Biography," this book allows a number of distinguished philosophers, theologians, political scientists, and historians to analyze and criticize R Niebuhr's contribution to these diverse fields.

BRETTALL, Robert Walter. The Fugue As An Expressive Vehicle: A Reply. *J Aes Art Crit* 6,341–343 Je 48.

BRETON, Stanislas. From Phenomenology To Ontology. *Phil Today* 5,65–67 Spr 61.

BRETON, Stanislas. Logic And Theology. *Phil Today* 5,155–175 Fall 61.

BRETON, Stanislas. Metaphysics Of Charity. *Phil Today* 6,295–300 Wint 62.

BRETON, Stanislas. Ontology And Ontologies: The Contemporary Situation. *Int Phil Quart* 3,339–369 S 63.

BRETTSCHNEIDER, Bertram D. *The Philosophy Of Samuel Alexander: Idealism In "space, Time And Deity".* NY Humanities Pr 1964.

A thorough critical analysis of Alexander's entire philosophy. Brettschneider compares Alexander point by point to Bradley, and argues that, in all essentials, their philosophies are the same. In spite of Alexander's denials, both are objective idealists. Alexander claims to be a realist because he bases his metaphysics on an "empirical" analysis of "Space-Time." In his superficial realism Alexander supposes that he arrives at the primordial metaphysical stuff of Space-Time by a kind of phenomenological reduction. But Brettschneider thinks that close study reveals that Space-Time corresponds to nothing in our experience and is a product of merely intuitional method. Alexander's Space-Time is the synthesis in which all perspectives of space-time are internally related. Such a synthesis, Brehnschneider holds, amounts to an Absolute based on the doctrine of internal relations. He also holds that every aspect of Alexander's philosophy is based, as objective idealisms are based, on the concept of coherence. Not only his concept of truth is so based, but also his theories of perception, value, emergence, and deity.

BRETTSCHNEIDER, Bertram D. *Sketch For An Organismic Philosophy Of Education.* *Educ Theor* 10,133-141 Ap 60.

BREZINE, Don (ed) and Mc Glynn, James V (ed). *The Future Of Ethics And Moral Theory.* Chicago 1968.

BRICKE, John (ed). *Freedom And Morality.* Lawrence Univ Of Kansas 1976.

In his "Moral Philosophy and the Analysis of Language," R Brandt argues that moral philosophy will not be significantly advanced by a study of ordinary language. W K Frankena's "Some Beliefs About Justice" is actually concerned with distributive justice and concludes that a state of affairs is a just one when matters are so disposed that each person has an equal chance at achieving the best life he is capable of. The lectures exhibit a wide range of philosophical methods.

BRICKMAN, B. *An Introduction To Francesco Patrizi's Nova De Universis Philosophia.* NY Unknown 1941.

This thesis by Mr Brickman constitutes an account of the *Nova de Universis Philosophia*, one of the works of the Italian Renaissance Platonist, Francesco Patrizi. Mr Brickman's book, therefore, will interest those who concern themselves with the history of ideas.

BRICKMAN, Benjamin. *Translation Of Francisco Patrizi's De Spacio.* *J Hist Ideas* 4,224-243 Ap 43.

BRICKMAN, William W (ed) and Lehrer, Stanley (ed). *John Dewey, Master Educator.* NY Atherton Pr 1965.

BRICKMAN, William W And Others. H Gordon Hullfish Bibliography. *Educ Theor* 13,245-252 Jl 63.

BRICKMAN, William W. H Gordon Hullfish And Educational Freedom. *Educ Theor* 13,176-182 Jl 63.

BRICKMAN, William W. John Dewey In Russia. *Educ Theor* 10,83-86 Ja 60.

BRICKMAN, William W. The Quest For Quality In Teacher Education. *Educ Theor* 6,246-251 O 56.

BRICKMAN, William W. William Heard Kilpatrick And International Education. *Educ Theor* 16,4-33 Ja 66.

BRICKNER, Richard M. Man And His Values Considered Neurologically. *J Phil* 41,225-242 Ap 44.

BRIDGES, Geoffrey G. *Identity And Distinction In Petrus Thomae.* St Bonaventure NY 1959.

BRIDGES, Geoffrey G. The Problem Of The Demonstrability Of Immortality. *Stud Phil Hist Phil* 3,191-209 1965.

BRIDGES, Geoffrey. Time, Persons, Novelty, And Reality. *Phil Forum (Pacific)* 4,76-87 D 65.

BRIDGES, Leonard Hal. *American Mysticism: From William James To Zen.* NY Harper & Row 1970.

BRIDGMAN, P W. *A Sophisticate's Primer Of Relativity.* Middletown CT Wesleyan Univ Pr 1962.

The book contains professor Bridgman's critique of Hans Reichenbach's writings on the philosophical problems of the Special Theory and an epilogue by Adolf on both Bridgman's and Reichenbach's views.

BRIDGMAN, P W. *The Nature Of Thermodynamics.* Cambridge Harvard Univ Pr 1941.

BRIDGMAN, P W. Impertinent Reflections On History Of Science. *Phil Sci* 17,63-73 Ja 50.

BRIDGMAN, P W. Science: Public Or Private? *Phil Sci* 7,36-48 Ja 40.

BRIDGMAN, Percy Williams. *New Vistas For Intelligence.* Princeton NJ Princeton Univ Pr 1947.

BRIDGMAN, Percy Williams. *Reflections Of A Physicist.* NY Philosophical Lib 1950. This book is a collection of papers on operationalism on the philosophy of science, and on social philosophy.

BRIDGMAN, Percy Williams. *The Nature Of Some Of Our Physical Concepts.* NY Philosophical Lib 1952.

BRIEFS, Goetz A. The Economic Philosophy Of Romanticism. *J Hist Ideas* 2,279-300 Je 41.

BRIEFS, Goetz A. The Roots Of Totalism. *Thought* 19,49-70 Mr 44.

BRIER, Robert. *Precognition And The Philosophy Of Science: An Essay On Backwards Causation.* NY Humanities Press 1974.

BRIGGS, Asa. *The City In History: Its Origins, Its Transformations, And Its Prospects.* By Lewis Mumford. *Hist Theor* 2,296-300 1963.

BRIGHT, Laurence. *Whitehead's Philosophy Of Physics.* NY Sheed & Ward 1960.

BRIGHTBILL, Charles K. *Man And Leisure: A Philosophy Of Recreation.* Englewood Cliffs NJ Prentice-Hall 1961.

BRIGHTMAN, Edgar S. Bowne: Eternalist Or Temporalist. *Personalist* 28,257-265 Jl-Sum 47.

BRIGHTMAN, Edgar Sheffield. *A Philosophy Of Religion.* NY Prentice-Hall 1940. In these pages we have a magistral examination of religion in its relation to the entire life of man today. The central thesis of this book is a philosophically grounded belief in a personal finite God, finding at present its most intense antithetical expression in the authoritarian neosupranaturalism of Barthian theology.

BRIGHTMAN, Edgar Sheffield. *Nature And Values.* Nashville 1945.

BRIGHTMAN, Edgar Sheffield. *Person And Reality, An Introduction To Metaphysics* (edited by Peter Anthony Bertocci And Others). NY Ronald Pr 1958.

This posthumous publication presents an exhaustive treatment of metaphysical problems. The book begins with a discussion of the goal and method of metaphysics, and then goes on to distinguish the categories of being: time, space and motion, cause, substance, person, and purpose. The last half of the book presents a detailed analysis of realms of being. These include essence, nature, persons, and value. The concluding arguments offer an extended consideration of theological issues: God, evil, and religious experience.

BRIGHTMAN, Edgar Sheffield. A Review Of Reviews. *Phil Forum (Boston)* 9,2-7 Spr 51.

BRIGHTMAN, Edgar Sheffield. Do We Have Knowledge-by-Acquaintance Of The Self? *J Phil* 41,694-696 D 44.

BRIGHTMAN, Edgar Sheffield. Don José Vasconcelos. *Phil Phenomenol Res* 7,453-460 Mr 47.

BRIGHTMAN, Edgar Sheffield. Goals Of Philosophy And Religion, East And West. *Phil East West* 1,6-17 Ja 52.

BRIGHTMAN, Edgar Sheffield. Personalism In Latin America. *Personalist* 24,147-162 Ap-Spr 43.

BRIGHTMAN, Edgar Sheffield. Philosophy In The United States, 1939-1945. *Phil Rev* 56,390-405 Jl 47.

BRIGHTMAN, Edgar Sheffield. Some Definitions For Personalists. *Personalist* 27,365-373 O-Autumn 46.

BRIGHTMAN, Edgar Sheffield. Structure And Transcendence In The Thought Of Francisco Romero. *Phil Phenomenol Res* 4,134-140 D 43.

BRIGHTMAN, Edgar Sheffield. Values, Ideals, Norms, And Existence. *Phil Phenomenol Res* 4,219-223 D 43.

BRIGHTMAN, Edgar S. Man And Religion. *Phil Forum (Boston)* 7,3-5 Spr 49.

BRIGHTMAN, Edgar S. The Teaching Of Philosophy In Boston University. *Phil Forum (Boston)* 8,2-8 Spr 50.

BRIGHTMAN, Edgar S. Universals And Particulars. *Phil Forum (Boston)* 1,3-10 Spr 43.

BRILL, John. *The Chance Character Of Existence.* NY Philosophical Lib 1956.

The study of evolution, hitherto restricted to the development of species, is here extended to other phases of existence, including the human situation. This reveals that man is completely dependent upon the conditions of his existence. The universe, in which no trace of purpose or order can be found, is "a gigantic heterogeneity of chance occurrences, and the movement of atoms of which it is composed is unpredictable." Successive chapters trace the philosophical, scientific, ethical, sociological, cultural, religious and political implications of such a universe.

BRINK, C O. Theophrastus And Zeno On Nature In Moral Theory. *Phronesis* 2,123-145 My 56.

BRINKLEY, Alan B. Time In Hegel's Phenomenology. *Tulane Stud Phil* 9,3-15 1960.

BRINKLEY, Alan B. Whitehead On Symbolic Reference. *Tulane Stud Phil* 10,31-46 1961.

BRINKLEY, S G. John Dewey's Universal. *Educ Theor* 1,131-133 Ag 51.

BRINKLEY, Sterling G. The Problem Of Religion In American Education. *Educ Theor* 6,154-157 Jl 56.

BRINTON, Clarence C. *Nietzsche.* Cambridge Harvard Univ Press 1941.

BRINTON, Clarence Crane. *Ideas And Men; The Story Of Western Thought.* NY Prentice-Hall 1950.

BRINTON, Crane. *The Social Interpretation Of The French Revolution,* By A Cobban. *Hist Theor* 5,315-319 1966.

BRINTON, Crane. *The Structure Of Nations And Empires,* By Reinhold Niebuhr. *Hist Theor* 1,97-102 1960.

BRINTON, Crane. The National Socialists' Use Of Nietzsche. *J Hist Ideas* 1,131-150 Ap 40.

BRION, Marcel. Abstract Art—Nature, Origin And Meaning. *Phil Today* 5,266-282 Wint 61.

BRITAIN, W L and Beittel, K. Analysis Of Levels Of Creative Performance In The Arts. *J Aes Art Crit* 19,83-90 Fall 60.

BRITTON, Karl. *Philosophy And The Meaning Of Life.* NY Cambridge Univ Pr 1969.

BRITTON, Karl. Counting, A Philosophical Analysis. *J Phil* 44,309-317 Je 47.

BRKIC, Jovan. *Norm And Order: An Investigation Into Logic, Semantics, And The Theory Of Law And Morals.* NY Humanities Pr 1970.

norm and Order deals with applications of logic, semantics and linguistics to problems of legal and moral discourse. A particular stress is laid on demonstrating the relevance of the former to the latter, not on the basis of imagined legal and moral issues, but on the concrete work in jurisprudence and descriptive ethics. *norm and Order* examines sequentially: (1) the logic of declarative, deontic and imperative sentences; (2) semantic problems of normative discourse and the ontology of

normative concepts; and (3) subsumption methods for normative concepts, creation and evaluation of normative rules as well as legal and moral codes.

BRO, Bernard. *The Place Of The Liturgy In Christian Spirituality.* *Thomist* 27,413-439 Ap-Jl-O 63.

BROAD, C D. *Religion, Philosophy And Psychical Research; Selected Essays.* NY Harcourt Brace 1953.

BROAD, C D. Berkeley's Denial Of Material Substance. *Phil Rev* 63,155-181 Ap 54.

BROAD, C D. Emotion And Sentiment. *J Aes Art Crit* 13,203-214 D 54.

BROAD, C D. Some Basic Notions In The Philosophy Of St Thomas. *Phil Today* 3,199-211 Fall 59.

BROAD, Charlie Dunbar. *Broad's Critical Essays In Moral Philosophy,* David R Cheney (ed). NY Humanities Pr 1971.

The essays presented here, represent the whole of Broad's expressed critical thought on ethical topics, with the exception of two papers which duplicate the content of certain of the essays included.

BROAD, Charlie Dunbar. *Five Types Of Ethical Theory.* Paterson NJ Littlefield Adams 1959.

BROAD, Charlie Dunbar. *Induction, Probability, And Causation.* NY Humanities Pr 1968.

Contained in this volume are Broad's three main writings: "The Relation between Induction and Probability," dealing with the logical and extra-logical assumptions involved in inductive reasoning and the relationship of probability thereto; "The Principles of Problems Induction," emphasizing the role of equiprobability, causal premises, loading and stating the Principle of Limited Variety in terms of a theory of generators; and, "The Principles of Demonstrative Induction," which develops a logic of conditions. Here Broad also gives a formal statement of Mill's methods and an elaboration of W E Johnson's "figures of induction." The volume also contains Broad's important critical reviews of the work of J M Keynes, W E Johnson, R von Mises, and W Kneale. In an article on causation Broad examines both the regularity and entailment analysis, and in his "Reply to My Critics," the logic of conditions is developed, and induction and laws of nature are treated. Also included is an article by G H von Wright which thoroughly summarizes Broad's contributions on induction and probability.

BROAD, Charlie Dunbar. *The Mind And Its Place In Nature.* Paterson NJ Littlefield Adams 1960.

BROADBENT, D E. *Behavior.* NY Basic Books 1961.

The author traces the evolution of the behavioristic approach to psychology. His discussion includes the contributions of behaviorists from Watson to the present day. There are references both to particular psychological experiments and to methodological issues, which arise on the borderlines between psychological theory and philosophy.

BROCK, Werner. *Existence And Being.* Chicago Regnery 1949.

BRODBECK, May. *American Non-fiction, 1900-1950.* Chicago Regnery 1952.

BRODBECK, May. *Philosophy In America, 1900-1950.* Chicago Regnery 1952.

BRODBECK, May. A Note On Descriptions. *Phil Stud* 8,95-96 1957.

BRODBECK, May. An Analytic Principle Of Induction? *J Phil* 49,747-749 N 52.

BRODBECK, May. Coherence Theory Reconsidered: Professor Werkmeister On Semantics And On The Nature Of Empirical Laws. *Phil Sci* 16,75-85 Ja 49.

BRODBECK, May. Meaning And Action. *Phil Sci* 30,309-324 O 63.

BRODBECK, May. Methodological Individualisms: Definition And Reduction. *Phil Sci* 25,1-22 Ja 58.

BRODBECK, May. Objectivism And Interaction: A Reaction To Margolis. *Phil Sci* 33,287-292 S 66.

BRODBECK, May. Philosophy Of The Social Sciences. *Phil Sci* 21,140-156 Ap 54.

BRODBECK, May. The New Rationalism: Dewey's Theory Of Induction. *J Phil* 46,780-790 N 49.

BRODBECK, May. Toward A Naturalistic "Non-Naturalistic" Ethic. *Phil Stud* 2,7-11 Ja 51.

BRODRICK, James. Averroes And Maimonides. *Thought* 23,621-640 D 48.

BRODSKY, Garry M. Dewey On Experience And Nature. *Monist* 48,366-381 Jl 64.

This paper defends Dewey's theory of experience against charges that it is anthropomorphic and idealistic. I argue that Dewey's claim that predicates such as "confused," and "cheerful," are to be applied primarily to situations and only secondarily to human selves does not amount to the attribution of human properties to nature because a situation, according to Dewey, is a natural complex which contains a human being as one of its components. Dewey's principle of continuity asserts not ontological idealism but the need to frame ultimate categories so that no rigid oppositions emerge in the first place. Finally, I consider and refute the charge that "experience" is an all-inclusive term in Dewey's vocabulary and so, that his claim to have overcome the gulf between experience and nature is trivial.

BRODTKORB JR, Paul. *Ishmael's White World: A Phenomenological Reading Of Moby Dick.* New Haven Yale Univ Pr 1965.

This is, as the subtitle indicates, "A Phenomenological Reading of *Moby Dick*." The author pursues, in close touch with Melville's text, "a descriptive analysis of the Ishmaeleen consciousness," in which the use of phenomenology... "assumes no more than that what defines this book's narrator as narrator is after all what he narrates and how he narrates it." The phenomenological theme, then, is Ismael's "reconstitution of his world and self." Among the central topics examined in the chapters are "World," "Body," "Others," and "Time." "Ismael's book," it is concluded, "is founded in his own boredom, dread, and despair. These moods are the unity of his consciousness, and of his book."

BRODY, Baruch A. *Abortion And The Sanctity Of Human Life: A Philosophical View.* Cambridge MA MIT Pr 1975.

BRODY, Howard. *Ethical Decisions In Medicine.* Boston Little Brown 1976.

The ethical method Brody calls "a sort of rule-consequentialist ethics, which, unlike utilitarianism, refers one to a set of personal values instead of to the general happiness as the final criteria." The primary ethical goal stated is the survival of a human culture within which those personal values can be realized. Brody sees our present Western culture as "leading us down the road to certain catastrophe" and thus concludes that we must build a new culture. Appendices include a discussion of utilitarian and deontological ethical methods; a Patient's Bill of Rights; Joseph Fletcher's Criteria for Determining Quality of Life; the Declaration of Helsinki on clinical research; and a model Living Will. There are references and suggested readings, a self-evaluation test, and an index included.

BROGAN, A P. A Criticism Of Mr A J Ayer's Revised Account Of Moral Judgments. *J Phil* 56,270-279 Mr 59.

BROGAN, A P. John Locke And Utilitarianism. *Ethics* 69,79-93 Ja 59.

BROILES, R David. "Is Rule Utilitarianism Too Restricted"? *S J Phil* 2,180-187 Wint 64.

BROILES, R David. Frank Sibley's "Aesthetic Concepts". *J Aes Art Crit* 23,219-226 Wint 64.

BROILES, R David. Toward A Reasoned Judicial Decision. *S J Phil* 4,41-48 Spr 66.

BROMBERGER, Sylvain and Grunbaum, Adolf and Nagel, Ernest. *Observation And Theory In Science.* Baltimore Johns Hopkins Pr 1971.

This book contains three lectures: Nagel, "Theory and Observation," Bromberger, "Science and the Forms of Ignorance," and Grunbaum, "Can we ascertain the Falsity of a Scientific Hypothesis?" Nagel's essay is concerned with refuting some of the specific objections recently raised against the observation-theoretical distinction and its philosophical relevance. He argues that the thesis that observation terms are theory laden is compatible with the above distinction, as well as rejecting the charge that the theory laden character of observation terms prevents theories from being put to a fair test. Bromberger's paper takes issue with the Hempelian account of the structure of scientific theories and scientific explanations. He urges an alternative model based on the 'logic of questions' which is claimed to avoid some of the conceptual difficulties of the Hempelian position as well as more adequately reflecting actual scientific practice.

BROMBERGER, Sylvain. Questions. *J Phil* 63,597-605 O 66.

The article discusses: (1) some of the requirements which two languages L/d1/r and L/d2/r must jointly satisfy to be capable of serving simultaneously as the medium through which a given science can evolve, and (2) some problems raised by those requirements.

BRONAUGH, Richard N. Freedom As The Absence Of An Excuse. *Ethics* 74,161-173 Ap 64.

Although moral responsibility requires freedom, the relevant kind of freedom is not the absence of scientific causes, but a kind which would indicate the existence of moral evidence permitting an ascription of responsibility for some morally relevant act. Moral judgments not only decide the moral qualities of actions, but at the same time decide the question of responsibility or freedom. An agent is always thought to have acted freely when there is an excuse available to him. Since the presence of excuses is a moral consideration, the question of freedom is not factual but moral.

BRONFENBRENNER, Martin. "Capitalism" East And West: Horatio Alger And Simon Legree. *Ethics* 71,188-194 Ap 61.

BRONFENBRENNER, Martin. Two Concepts Of Economic Freedom. *Ethics* 65,157-170 Ap 55.

BRONOWSKI, J. *The Common Sense Of Science.* NY Random House 1960.

BRONOWSKI, J. *The Identity Of Man.* Garden City NY Natural History Pr 1965.

Man differs from machines, according to Bronowski, in a number of respects. For example, (1) a machine's behavior is reliably predictable, whereas a man's behavior—although it exhibits some degree of consistency (in keeping with what is "characteristic" of the individual)—is never perfectly predictable. (2) Man "relates" to other people with appreciation of their feelings; a machine does not. (3) Our senses functionally "doctor" their messages before sending them to the brain; a computer does not do this. The self, he adds, is a process, not an essence. Knowledge, according to the author, is a rearrangement of experience, in which we put together those experiences that seem to us to belong together. Moreover, in knowing, the brain operates on a basis of probability rather than conclusive deductions; the latter system would require more brain cells than the skull has room for. Finally, since man participates in making the truth which he "finds," we cannot in the natural sciences reach a certainty which is not there to be reached.

BRONOWSKI, J and Mazlish, Bruce. *The Western Intellectual Tradition From Leonardo To Hegel.* NY Harper 1960.

BRONSTEIN, Daniel J. A Correction To The Sentential Calculus Of Tarski's *Introduction To Logic.* *J Sym Log* 7,34 Mr 42.

BROOKE, John. Namier And Namierism. *Hist Theor* 3,331-347 1964.

BROOKES, Edgar Harry. *Power, Law, Right And Love; A Study In Political Values.* Durham NC Duke Univ Pr 1963.

BROOKOVER, W B. The Implications Of Social Class Analysis For A Social Theory Of Education. *Educ Theor* 1,97-105 Ag 51.

BROOKS, George W and Deane, William N. Chronic Schizophrenics View Recovery. *J Existent* 4,121-130 Fall 63.

BROOKS, John. *The One And The Many: The Individual In The Modern World.* NY Harper & Row 1962.

The ubiquitous moral problems of today are social: problems of industrialism vs. underdevelopment, of mass education vs. ignorance, of work and leisure, of freedom

and force. This volume half consists of prepared essays and half of summaries of the discussions that resulted. The book does not arrive at conclusions, but both aim at the full expression of the variety of values, points of view, and needs which must be taken account of.

BROOME, J. H. *Pascal*. NY Barnes & Noble 1966.

BROOME, Jack Howard. *Rousseau: A Study Of His Thought*. NY Barnes & Noble 1963.

BROPHY, Liam. Antithesis Of Franciscanism. *Fran Stud* 18,121-126 Je 58.

BROTHERSTON, Bruce W. Sensuous And Non-Sensuous Perception In Empirical Philosophy. *J Phil* 40,589-596 O 43.

BROTHERSTON, Bruce W. The Genius Of Pragmatic Empiricism (I). *J Phil* 40,14-20 Ja 43.

BROTHERSTON, Bruce W. The Genius Of Pragmatic Empiricism (II). *J Phil* 40,29-38 Ja 43.

BROTHERSTON, Bruce W. The Use Of Reason In Morals. *J Phil* 43,561-572 O 46.

BROTHERSTON, Bruce W. The Wider Setting Of "Felt Transition". *J Phil* 39,97-103 F 42.

BROUDY, H S and Smith, B O and Burnett, J R. A Reply To C Arnold Anderson's Review Of *Democracy And Excellence In American Secondary Education*. *Stud Phil Educ* 4,12-13 Spr 65.

BROUDY, H S. Democracy And Education As A Pedagogical Problem. *Educ Theor* 10,40-49 Ja 60.

BROUDY, H S. Response To The Presidential Address. *Educ Theor* 18,312-314 Fall 68.

BROUDY, H S. Teaching Machines: Threats And Promise. *Educ Theor* 12,151-156 Jl 62.

BROUDY, Harry S and others. *Philosophy Of Education: An Organization Of Topics And Selected Sources*. Urbana 1968.

BROUDY, Harry S. *Building A Philosophy Of Education*. NY Prentice-Hall 1954.

BROUDY, Harry S. A Rejoinder To Mr Levit. *Educ Theor* 10,97 Ap 60.

BROUDY, Harry S. A Reply To D B Gowan's Review Of *Building A Philosophy Of Education*. *Stud Phil Educ* 2,48-50 Wint 61-62.

BROUDY, Harry S. A Response To George E Barton's "Ordered Pluralism: A Philosophical Plan Of Action For Teaching". *Proc Phil Educ* 19,142-145 Ap 63.

BROUDY, Harry S. Actual Entities And The Learning Process. *Educ Theor* 11,217-227 O 61.

BROUDY, Harry S. An Analysis Of Anti-Intellectualism. *Educ Theor* 4,187-199 Jl 54.

BROUDY, Harry S. Comments On The Problem Of Universals In Philosophy Of Education—By George Burch. *Educ Theor* 7,281-282 O 57.

BROUDY, Harry S. How Philosophical Can Philosophy Of Education Be? *J Phil* 52,612-621 O 55.

BROUDY, Harry S. Kierkegaard On Indirect Communication. *J Phil* 58,225-232 Ap 61. For Kierkegaard, human existence is subjectivity and therefore cannot be communicated directly. If Kierkegaard is right, philosophy seems to be faced with a dilemma: if it sticks to the ideal of objectivity, it cannot communicate human existence, if it wants to communicate the truth about human existence, it has to resort to modes of communication whose cognitive status in philosophy is suspect. The author of this paper, after exploring Kierkegaard's reasons for his contention, argues that the philosophical dilemma obtains only because communication is confused with a special non-cognitive outcome of communication.

BROUDY, Harry S. Kierkegaard's Levels Of Existence. *Phil Phenomenol Res* 1,294-312 Mr 41.

BROUDY, Harry S. Response To Presidential Address. *Educ Theor* 13,271-274 O 63.

BROUDY, Harry S. Some Duties Of A Theory Of Educational Aesthetics. *Educ Theor* 1,190-198 N 51.

BROUDY, Harry S. Teachers, Strikes, And The Art Of Payment. *Proc Phil Educ* 17,66-75 Mr 61.

BROUDY, Harry S. The Educational Claims Of The Humanities. *J Phil* 55,987-996 N 58.

BROUDY, Harry S. The Role Of Analysis In Educational Philosophy. *Educ Theor* 14,261-269 O 64.

BROUDY, Harry S. The Role Of The Humanities In The Curriculum. *J Aes Educ* 1,17-27 Fall 66.

BROUDY, Harry S. Thought And The Educative Process. *Phil Forum (Boston)* 13,54-77 1955.

BROUDY, Harry S. To Regain Educational Leadership. *Stud Phil Educ* 2,132-157 Spr 62.

BROWER, Frank E and Mayer, Frederick. *Education For Maturity*. Washington DC Public Affairs Pr 1956.

The authors of *Patterns of a New Philosophy* discuss "what is really fundamental in education," affirming their belief in the limitless "potentialities of man," in peace as "the greatest good of mankind," and in the ultimate victory of "civilization and democracy."

BROWER, Frank E and Mayer, Frederick. *Patterns Of A New Philosophy*. Washington DC Public Affairs Pr 1955.

The "new system of philosophy" to which this is an introduction in terms of the contemporary world resembles that of Santayana in being sceptical about metaphysics, naturalistic in foundation, and conceived like poetry in quest of insight and vision. Unlike Santayana, however, the authors are optimistic about the prospects of Western democracy.

BROWER, Reuben A. Seven Agamemnon. *J Hist Ideas* 8,383-405 O 47.

BROWN JR, Stuart M and Burt, E A. "The Meeting Of East And West". *Phil Rev* 56,73-81 Ja 47.

BROWN JR, Stuart M. C I Lewis's Esthetics. *J Phil* 47,141-149 Mr 50.

An Analysis of Knowledge and Valuation is examined with exposition and criticism focusing upon the value theory of C I Lewis's esthetics. The author "focuses upon questions of fact only in order to reveal a logical difficulty with important consequences for esthetics as a philosophical study."

BROWN JR, Stuart M. Civil Disobedience. *J Phil* 58,669-680 O 61.

After distinguishing acts of civil disobedience from typical cases of crime and from acts of civil rebellion, the author questions whether civil disobedience can ever in principle be justified. He argues that, in order to be justified, acts of civil disobedience must meet three conditions: (1) persons may not be harmed, and property may not be destroyed; (2) there must be unconditional submission to arrest and to the legal penalties for the breaches; and (3) the protest, in the course of which the breaches occur, must be directed at constitutional defects exposing either all the people or some class of people to legally avoidable forms of harm and exploitation.

BROWN JR, Stuart M. Does Ought Imply Can? *Ethics* 60,275-284 Jl 50.

BROWN JR, Stuart M. Duty And The Production Of Good. *Phil Rev* 61,299-311 Jl 52.

BROWN JR, Stuart M. Has Kant A Philosophy Of Law? *Phil Rev* 71,33-48 Ja 62.

Brown argues that Kant has no philosophy of law, in the sense that his opinions on legal and political questions cannot be justified by using the principles to which his moral philosophy commits him. Kant could have constructed a philosophy of law if he had been able to explain how the Categorical Imperative may be used to test the moral status of rules in a body of positive law. But he could not do this because his obsession with the role of pure rationality in ethics left him with no principles other than formal consistency to serve as criteria of morally good and bad laws.

BROWN JR, Stuart M. Hobbes: The Taylor Thesis. *Phil Rev* 68,303-323 Jl 59.

BROWN JR, Stuart M. Inalienable Rights. *Phil Rev* 64,192-211 Ap 55.

BROWN JR, Stuart M. Reply To Professor Lee's "Questions Of Fact Or Questions Of Interpretation". *J Phil* 48,244-247 Ap 51.

BROWN JR, Stuart M. The Atheistic Existentialism Of Jean-Paul Sartre. *Phil Rev* 57,158-166 Mr 48.

BROWN JR, Stuart M. The Categorical Imperative. *Phil Rev* 58,599-604 N 49.

BROWN, Alan Willard. *The Metaphysical Society; Victorian Minds In Crisis, 1869-1880*. NY Columbia Univ Pr 1947.

This informative book will show that there was a real center of intellectual life in the Victorian '70s. It will acquaint him with a wide sweep of intellectual life in England, from the earlier time of the first Cambridge "Apostles" (1820 on), through the Darwinian storms and the new face on the problems of science and religion, to the development of a more adequate public debating of great themes in the great English periodicals. In the Society at its prime were great churchmen, great editors, notable scientists, and the author gives us a sketch of each.

BROWN, Arthur W. *Always Young For Liberty, A Biography Of William Ellery Channing*. Syracuse NY Syracuse Univ Pr 1956.

BROWN, Bernard Edward. *American Conservatives: The Political Thought Of Francis Lieber And John W Burgess*. NY Columbia Univ Pr 1951.

BROWN, Bernard E. Morris Cohen's Search For Justice. *J Hist Ideas* 14,249-263 Ap 53.

BROWN, Brendan F. Justice In The Natural And Civil Law. *Proc Cath Phil Ass* 36,29-37 1962.

BROWN, Brendan. Legal Aspects Of Truth In A World At War. *Proc Cath Phil Ass* 18,135-143 1942.

BROWN, Brendan. The Ecclesiastical Bar And Scholastic Philosophy. *Proc Cath Phil Ass* 20,169-182 1945.

BROWN, Calvin S. Can Musical Notation Help English Scansion? *J Aes Art Crit* 23,329-334 Spr 65.

BROWN, Calvin S. James Thomson And D' Annunzio On Dürer's *Melencolia*. *J Aes Art Crit* 19,31-36 Fall 60.

BROWN, Charles D. Fallacies In Taylor's "Fatalism". *J Phil* 62,349-353 Je 65.

BROWN, D G. The Nature Of Inference. *Phil Rev* 64,351-369 Jl 55.

BROWN, David. Technology And Civilization. *Personalist* 22,281-284 Jl-Sum 41.

BROWN, Delwin (ed) and James Jr, Ralph E (ed) and Reeves, Gene (ed). *Process Philosophy And Christian Thought*. Indianapolis Bobbs-Merrill 1971.

BROWN, Harold I. *Perception, Theory And Commitment: The New Philosophy Of Science*. Chicago Precedent 1976.

An examination of historical philosophy of science and its relation to logical empiricism. It is argued that both science and philosophy of science consist of research projects under the guidance of accepted presuppositions and that revolutions take place when these presuppositions are changed. The commitment to empiricist epistemology and principia logic as the basis for the philosophical examination of science are the central presuppositions of logical empiricism, and the role of these presuppositions in generating problems and criteria for acceptable solutions is examined. The research problems and epistemology of the new approach are then analyzed.

BROWN, John E. Neo-Platonism In The Poetry Of William Blake. *J Aes Art Crit* 10,43-52 S 51.

BROWN, Keith C. Hemlock For The Critic: A Problem In Evaluation. *J Aes Art Crit* 18,316-318 Mr 60.

BROWN, L M. *General Philosophy In Education*. NY McGraw-Hill 1966.

BROWN, Lenna Williamson. *Analysis Of Reality; Outline Of A Philosophy Of Intelligence*. Lawrence KS Allen Pr 1951.

- BROWN, Lenna Williamson.** *From Zero To Infinity: A Philosophy Of Matter.* Lawrence KS Allen Pr 1956.
- BROWN, M Anthony.** John Of Salisbury. *Fran Stud* 19,241-297 Je 59.
- BROWN, Marcus.** Another Note On "The Metaphysical Development Of John Dewey". *Educ Theor* 8,284-285 O 58.
- BROWN, Marcus.** Concerning The Abandonment Of A Certain 'Deweyan' Conception Of Metaphysics. *Educ Theor* 7,19-27 Ja 57.
- BROWN, Marie-Anthony.** A Modern Look At Time, Space And Motion. *Fran Stud* 17,98-106 Je 57.
- BROWN, Merle E.** *Neo-Idealistic Aesthetics: Croce-Gentile-Collingwood.* Detroit 1966.

The author asks is it worthwhile to deal with Croce, a thinker who is "inconsistent, vacillating, and obscure." He evidently feels that it is worthwhile, for he goes on to discuss Croce's early and mature philosophy. Originally Croce erroneously conceived of art as both simple and complex, as both knowledge and action. It was Giovanni Gentile who initiated a philosophical movement, Actual Idealism, which corrected the weaknesses of Croce's thought. Gentile integrated his ideas into a true dialectal unity of three terms while Croce, a separatist, employed only two terms. As a result of the controversy between these two thinkers, Croce achieved a fragile synthesis of simplicity and complexity. But while Croce's and Gentile's theories differ, they are fundamentally one! Croce's theory of cosmic art is based on Gentile's actualistic logic, while Gentile's theory of self-translation is based on Croce's mature aesthetics. Alone Croce's view is confused; alone Gentile's theory is arid. But considered together, nothing in the entire history of aesthetics comes close to the richness and clarity of their views.

- BROWN, Merle E.** Croce's Early Aesthetics: 1894-1912. *J Aes Art Crit* 22,29-42 Fall 63.

- BROWN, Milton Perry.** *The Authentic Writings Of Ignatius; A Study Of Linguistic Criteria.* Durham NC Duke Univ Pr 1963.

The author starts out with the "longer" Ignatian corpus and proceeds to test the working hypothesis about the generally accepted division of this corpus between seven genuine letters and five spurious ones, the latter known as "Pseudo-Ignatius." Brown's aim is not only to confirm the authenticity of the genuine writings of Ignatius, the early second-century Bishop of Syrian Antioch, but equally so to establish the value and utility of the linguistic and stylistic tests he uses. The claim is made that the criteria are conclusive in all cases of Ignatius except the letter to Polycarp, where definitive results cannot be obtained. The author is well aware of the limitations of the stylometric tests and makes careful use of whatever indications they provide.

- BROWN, Patterson.** A Medieval Analysis Of Infinity. *J Hist Phil* 3,242 O 65.

- BROWN, Patterson.** Infinite Causal Regression. *Phil Rev* 75,510-525 O 66.

Brown explains the reasoning behind the medieval Aristotelian argument against the possibility of an infinite series of causes ordered per se. In such a series, the constituent relations are transitive; and so if a is caused by b and b is caused by c, then a is caused by c. To say that such a series is infinite is to postpone forever giving a cause for a, and thus to render a unintelligible.

- BROWN, Patterson.** St Thomas' Doctrine Of Necessary Being. *Phil Rev* 73,76-90 Ja 64.

Brown argues that Aquinas has been widely misinterpreted on his doctrine of necessary being. He did not hold that everything in the world was contingent, nor that a necessary being must be an infinitely perfect being; and by "necessary being" he did not mean "logically necessary being." For Aquinas a necessary being was a being which was neither generable nor corruptible. Brown goes on to elucidate Saint Thomas' Third Way in light of a correct interpretation of his notion of necessary being.

- BROWN, Paul L.** Is God A Person Or Personal Being? *Personalist* 42,320-336 Sum-Jl 61.

- BROWN, Percy W.** Emerson's Philosophy Of Aesthetics. *J Aes Art Crit* 15,350-354 Mr 57.

- BROWN, Robert F.** *The Later Philosophy Of Schelling: The Influence Of Boehme On The Works Of 1809-1815.* Lewisburg PA Bucknell Univ Pr 1977.

After his initial expression of transcendental idealism, Schelling came increasingly under the influence of Boehme. Part One outlines the thought of Boehme in the four areas that affected Schelling: the inner life of God, the process of creation, the nature of evil, and human nature within which all the other polarities get expressed. Part Two analyzes Schelling's philosophy during the years 1809-1815, in its three major expressions. In the treatise *Of Human Freedom*, Schelling wrestles with the question of evil. In his *Stuttgart Lectures* and his replies to Jacobi and Eschenmayer, Schelling continues to use concepts drawn from Boehme in order to clarify difficulties about human freedom's relations with God and nature. Finally, *The Ages of the World* plunges even deeper into the dipolarity of the divine life, the free decision of creating, and the emergence of various "powers" in the world's creation.

- BROWN, Robert.** *Explanation In Social Science.* Chicago Aldine 1963.

The author, educated in anthropology and philosophy, begins with an examination of common complaints against social scientists, including the charge that social scientists offer mere descriptions rather than genuine explanations. Explanation is distinguished from description and reporting, and the major portion of the book is devoted to a discussion and examination of the types of explanation found in the social sciences, and their relationships. There are chapters on genetic explanations, intentions, dispositions, reasons, functions, empirical generalizations, and theories. Examples from sociology, anthropology, psychology, history, demography, political science, and economics are included. Rather than discussing the general arguments of those who maintain that a natural science of society is impossible, countervailing examples of scientific explanations and predictions of social behavior are used to

refute that view. The author holds that social explanations, conforming to the requirements for good scientific explanation in general, are possible.

- BROWN, Robert.** Dispositional And Teleological Statements. *Phil Stud* 3,73-80 O 52.

- BROWN, Robert.** Explanation By Laws In Social Science. *Phil Sci* 21,25-32 Ja 54.

- BROWN, Robert.** Inferring From Evidence. *Phil Rev* 66,389-393 Jl 57.

- BROWN, Robert.** Metaphorical Assertions. *Phil Stud* 16,6-7 1965.

- BROWN, Robert.** On "I Infer". *Phil Stud* 8,71-72 1957.

- BROWN, Robert.** Self-justifying Statements. *J Phil* 62,145-149 Mr 65.

Are statements about one's own psychological attitudes and states self-justifying? Chisholm has answered "yes," claiming that such statements exhaustively record their own evidence. This is mistaken. For I can always be incorrect in thinking that I have a particular belief or desire, since it is sometimes possible in fact to produce evidence against my claim, and it is always logically possible to do so. My assertion that I have a particular belief or attitude neither ensures that I do nor ensures that I have identified it correctly. Arguments to the contrary take the occurrence of an attitude to supply it with either the whole or part of its own object. But either alternative leads to a vicious infinite regress.

- BROWN, Roger.** *Words And Things.* Glencoe IL Free Pr 1958.

- BROWN, S Gerry.** *The Social Philosophy Of Josiah Royce.* Syracuse NY Syracuse Univ Pr 1950.

- BROWN, Sanborn C.** Can Physics Contribute To Theology? *Zygon* 1,14-21 Mr 66.

- BROWN, Stephen.** Avicenna And The Unity Of The Concept Of Being. *Fran Stud* 25,117-150 1965.

This article treats the question of the analogy and the univocity of being in Henry of Ghent, John Duns Scotus, Hervaeus Natalis, Gerard of Bologna and Peter Aureoli. Each provides his own view of the concept of being and thus each gives a different interpretation to Avicenna's metaphysical starting point.

- BROWN, Stuart Gerry.** *First Republicans: Political Philosophy And Public Policy In The Party Of Jefferson And Madison.* Syracuse NY Syracuse Univ Pr 1954.

- BROWN, Stuart Gerry.** Civil Rights And National Leadership: Eisenhower And Stevenson In The 1950's. *Ethics* 70,118-134 Ja 60.

- BROWN, Stuart Gerry.** Democracy, The New Conservatism, And The Liberal Tradition In America. *Ethics* 66,1-9 O 55.

- BROWN, Stuart Gerry.** Eisenhower And Stevenson In The McCarthy Era: A Study In Leadership. *Ethics* 69,233-254 Jl 59.

- BROWN, Stuart Gerry.** Emerson: 1803-1953. *Ethics* 64,217-225 Ap 54.

- BROWN, Stuart Gerry.** From Provincialism To The Great Community: The Social Philosophy Of Josiah Royce. *Ethics* 59,14-34 O 48.

- BROWN, Stuart Gerry.** The Mind Of Thomas Jefferson. *Ethics* 73,79-99 Ja 63.

Recent intellectual history makes the mistake of finding more systematicity in Jefferson's thought than really exists. This essay surveys Jefferson's thought on such matters as: natural and social philosophy; his admiration of Bacon, Newton, and Locke; how his political thought, particularly on the issues of tolerance and liberty, departs from Locke's; the right of rebellion; his philosophy of education and promotion of education; moral philosophy; and naturalism and materialism.

- BROWN, Theodore M.** Greenough, Paine, Emerson, And The Organic Aesthetic. *J Aes Art Crit* 14,304-317 Mr 56.

- BROWN, Vivian (ed) and Stern, S M (ed) and Hourani, Albert (ed).** *Islamic Philosophy And The Classical Tradition: Essays Presented By His Friends And Pupils To Richard Walzer On His Seventieth Birthday.* Columbia Univ Of S Car Pr 1972.

- BROWN, William Adams.** What To Leave Out Of One's Creed. *Personalist* 22,241-256 Jl-Sum 41.

- BROWN, William Norman.** *Man In The Universe: Some Continuities In Indian Thought.* Berkeley Univ Of Calif Pr 1966.

- BROWNE, Joseph W.** *Berkeley's Intellectualism.* Jamaica NY St Johns Univ Pr 1975.

"The essential proposition of this book is this: The philosophy of George Berkeley... developed from his early sensistic nominalism towards a greater and greater appreciation of the intellectual elements of human knowledge." The views of Thomas Aquinas are employed as a norm for measuring and evaluating this Berkeleyan evolution.

- BROWNE, S S S.** How Can Ethical Principles Be Known? *Ethics* 56,186-192 Ap 46.

- BROWNE, S S S.** Independent Questions In Ethical Theories. *Phil Rev* 61,188-197 Ap 52.

This article points out that different ethical theories, which appear to conflict, actually do not do so because they answer independent questions. Besides the properly ethical question, "What ought I to do?" theories deal with the epistemological question, "How do I know my duty," the semantical question, "What does 'good' mean," and the psychological question, "What leads people to form their moral opinions?" When these often confused questions are distinguished, it will be seen that various answers to each are compatible with various answers to each of the others, and that an answer to one question cannot be deduced from an answer to another.

- BROWNE, S S S.** Paralogisms Of The Free-Will Problem. *J Phil* 39,513-519 S 42.

That moral freedom entails an absence of predetermination of the will is an illusion which "does not cease even after it has been detected and its invalidity clearly revealed" (Kant). Why? Determinism appears to imply that every event is either necessary or impossible. Necessity and impossibility are extreme degrees of probability. Probability is relative to available evidence. Relative to my present knowledge, my future choices are neither necessary nor impossible. For omniscience, all actual events are necessary, regardless of whether they are determined causally.

BROWNE, S S S. Right Acts And Moral Actions. *J Phil* 42,505-515 S 45.

While in no sense a commentary on Ross, this article defends and elaborates his statement, "A morally good action need not be the doing of a right act, and the doing of a right act need not be a morally good action." Rightness is an attribute possessed by certain acts independently of the motive for doing them. An action is moral (morally good) when the agent judges that the act is right and the action would not have occurred otherwise. Seven degrees of morality are distinguished, based on the relation between motivation and judgment of rightness.

BROWNE, Samuel S S. Does Freedom Entail Non-predetermination? *Phil Rev* 49,571-576 S 40.

The answer is negative. I am free with respect to a given act when it is the case that I shall do it if I choose to do it and shall not do it if I choose not to do it. This definition carries no implication regarding predetermination of the will. Self-determination leads to an infinite regress. Each volition would have to be controlled by a prior volition and this by another *ad infinitum*. Free action appears to involve contingency as long as the act of choice remains an omitted causal factor.

BROWNELL, Baker. *The Philosopher In Chaos: An Attempt To Make Head And Tail Of The Modern World.* NY Van Nostrand 1941.

This book presents a humanistic and naturalistic philosophy of cultural, economic, artistic and moral decentralization by means of modern 'distributive' instead of 'concentrative' technological development. The author shows how the dominant philosophical, psychological, social, economic, artistic and scientific tendencies of our age develop and affect each other.

BROWNELL, Baker. The College And The Community. *Main Currents* 9,145-146 Mr 53.

BROWNING, Douglas (ed). *Philosophers Of Process.* NY Random House 1965.

BROWNING, Douglas. Acts. *Rev Metaph* 14,3-17 S 60.

Any investigation of human freedom requires prior consideration of the nature of acts in general and acts of will in particular; the author offers preliminary observations on these topics. He first discusses whether acts are perceived, introspected, or inferred, and argues that they should be accorded existential status as occurrences. Then, distinguishing between doing and having as modes of experience, he maintains that all human beings experience acts of willing, but that judgments of volition are peculiarly subject to self-serving distortion. Finally, the author suggests that acts differ as motives differ, and outlines his view of the major types of experienced content.

BROWNING, Douglas. Concerning The Autonomy Of A Philosophy Of Mind. *Fran Stud* 24,21-33 1964.

BROWNING, Douglas. Free Acts And Free Men. *S J Phil* 1,15-20 Sum 63.

BROWNING, Douglas. The Feeling Of Freedom. *Rev Metaph* 18,123-146 S 64.

BROWNING, Douglas. The Philosophy Of Mind, Part I: The Privacy Of Feelings. *S J Phil* 3,45-56 Spr 65.

BROWNING, Robert L and Peters, Herman J. On The Philosophical Neutrality Of Counselors. *Educ Theor* 10,142-147 Ap 60.

BROWNING, Robert W. "Broad's Theory Of Emotion" in *The Philosophy Of C D Broad*, Paul Arthur Schilpp (ed), 613-708. NY Tudor 1959.

This lengthy article is mainly devoted to exposition of Broad's conception of emotions and to inquiry into a sequence of his distinctions made among emotions. One intriguing focus is the possibility that Broad himself came to hold a first-hand non-sensuous emotional moral sense theory of a trans-subjective dispositional sort. Earlier, Broad rejected any such theory for ethics. Later, when he asks himself "what is happening when a person is said to be feeling a first-hand moral emotion towards an act in respect of his belief that it is right or that it is wrong" he says that it seems he does not first recognize its moral quality but rather pronounces the omnibus term "right" or "wrong" after aspects of the act have been considered and a "final moral-emotional reaction" has been formed. Roughly, there is here an emotional version of Ross' deontological toti-resultant outcome. Broad does not confess adherence to the view but he does state it with sympathy and plausibility. (edited).

BROWNING, Robert W. "Reason And Types Of Intuition In Radhakrishnan's Philosophy" in *The Philosophy Of Sarvepalli Radhakrishnan*, P Schilpp (ed), 173-277. NY Tudor 1952.

Five different ranges of meanings of "intuition" with several subdivisions are distinguished. The author believes that he finds them all tacitly acknowledged by Radhakrishnan as having exemplification, although some of them, "sensory" and "rational," would not be labelled "intuition" by him. Moral values are classed as pre-spiritual, although moral prophets are intuitive men. Aesthetic values, however, are "spiritual," and—like various religious contents of experience—are used by Radhakrishnan as sufficient by themselves to ground metaphysical idealism.

BROWNING, Robert W. On Professor Lewis' Distinction Between Ethics And Valuation. *Ethics* 59,95-111 Ja 49.

Positively, Lewis' Carus Lectures constitute an advance over Deweyan pragmatic ethics in providing sharper distinctions (a) for distinguishing differing kinds of consequences of having acted to resolve a problem and (b) for the analysis of one of these kinds for its structure in relation to such confirmation as is possible. Likewise, tools are available for removal of ambiguities of the "means-end continuum." Most important is Lewis' break with Dewey in maintaining that value determinations—which are a branch of empirical knowledge—are (in Lewis' words) "not sufficient by themselves for any solution of ethical problems, in general or in particular." Therewith, distinctive questions of justice are recognized, and there is no glozing over what arrangements are just when problematic situations overlap and their respective, apparently warranted, resolutions are incompatible. After having so carefully avoided any legerdemain in making the transition from empirical judgments of valuation to the morally imperative, however, Lewis leaves one with extreme

perplexity over how he is to solve his own clarified problem. Textual evidence suggests that he wants a normative universalistic ethics.

BROWNING, Robert W. Philosophy And Education. *Educational Forum* 203-211 Ja 45.

Although the autonomy of philosophy is maintained, and although the genuine relevance of its highly general ideas to cultural formations may not be evident to the layman, the position is taken that the health of philosophy is furthered by gearing to specific ranges of perplexity in the life of man, such as the massive ones of deliberate education. The overwhelming importance of education will be felt by all reflective lovers of their species; formal education, in order to avoid domination either by institutionalized interests of segments of society or by biases of specific philosophical bent, requires developing communication between educators and varieties of philosophers.

BROWNING, Robert W. Philosophy And The Ordinary Teacher. *Educational Forum* 355-362 Mr 45.

Illustrations are given to indicate the desirability that a teacher possess the following qualities: (a) a general understanding of our social world and some acquaintance with the ideas which have directed our development amidst rival ideas, to provide background for formation of the shapes of local daily responsibility; (b) habits of critical and discerning judgment; (c) ability to handle abstractions requisite for comprehensiveness of outlook and the communication of policy, and (d) integration of mind, including both scientific and valuational aspects, needed for consistency in practice as well as serenity. And it is argued that doing the work of some courses in philosophy will facilitate the growth of a teacher in these characteristics.

BROWNING, Robert W. Weiss's Doctrine Of Concern. *Rev Metaph* 9,328-358 D 55.

Weiss offers us his *De Anima*, wherein he attempts to provide at once for general evolutionary continuities and for discontinuities, e.g., between non-living and living, between animal psyches and selves. Each being, he holds, has a concern, focusing on the future in an individualized way; animals have psyches and men have selves. Selves are not states of bodies, for then there would be no self-identity and no control of the body by the self. Selves allegedly have "concern for an all-embracing good," not confined to the human species. Weiss' reader is puzzled by problems of determining what sentences are definitional and what are offered as empirical observations. One has difficulty in determining whether concerns are relatively concrete actualities, or are abstracted aspects of observed behaviors, or are constructs of scientific or metaphysical hypothesizing. A prime intent of the article is to incite Weiss to a greater definiteness of articulation; toward that end it concludes with fifteen interrogations.

BROWNOWSKI, J. *Science And Human Values.* NY Messner 1958.

A three-part essay: In Part 1 "The Creative Mind," it is argued that discovering the hidden unity in apparent variety is the common goal of creative scientific and artistic activity. Part 2 "The Habit of Truth," deals with "the nature of the truth" in science and in social life and the influence of the search for empirical truth on conduct. Testing concepts by experience, not self-evidence and authority, lead to truth. Part 3 "The Sense of Human Dignity," culminates in an appeal, inspired by James' pragmatism, to generalize the values in science into a common human ethic of independence, originality and freedom.

BROWNSON, Orestes A. *The Brownson Reader* (ed By Alvan S Ryan). NY Kenedy 1955.

In the introduction, Brownson's religious and political views both before and after his conversion to Roman Catholicism in 1844 are considered, while in the selections, grouped under the headings "Society and Politics," "Education," "Literature and Literary Men," "Philosophy," "Religion," and "Christianity and Civilization," only about one-third are drawn from Brownson's pre-Catholic period. Each group of selections is preceded by a brief introductory statement, and each individual selection has an editorial note supplying relevant background and bibliographical information.

BROYER, John Albin. Excellence In Secondary Education. *Educ Theor* 15,161-168 Ap 65.

BROYLES, James E. Charles S Peirce And The Concept Of Indubitable Belief. *Trans Peirce Soc* 1,77-89 Fall 65.

BROZEN, Yale. The Value Of Technological Change. *Ethics* 62,249-265 Jl 52.

BRUBACHER, John D. Response To Presidential Address. *Educ Theor* 12,140-141 Jl 62.

BRUBACHER, John S. A Reply To Philip H Phenix's Review Of *Modern Philosophies Of Education*. *Stud Phil Educ* 3,103-104 Sum 63.

BRUBACHER, John S. How Respectable Has Our Discipline Become? *Proc Phil Educ* 20,31-43 Mr 64.

BRUBACHER, John S. Response To Bayles's "Educational Imperatives". *Proc Phil Educ* 18,143-144 Ap 62.

BRUCE, Mary and Bruce, William. Maturity And Democracy In Educational Theory. *Educ Theor* 3,41-48 Ja 53.

BRUCE, William F. A Study Of Wider Sources In Education Theory. *Educ Theor* 10,87-88 Ja 60.

BRUCE, William F. Theoretical Implications Of The Arkansas Experiment In Teacher Education. *Educ Theor* 4,259-262 O 54.

BRUCE, William and Bruce, Mary. Maturity And Democracy In Educational Theory. *Educ Theor* 3,41-48 Ja 53.

BRUCH, Hilde. The Effects Of Modern Psychiatric Theories On Our Society—A Psychiatrist's View. *J Existent* 2,213-232 Fall 61.

BRUEHL, Lawrence. *The Death Blow To Communism.* NY Vantage Pr 1958.

The author, a self-styled philosopher, claims that his philosophy of "trinism" is the "... first new departure... in over 2,000 years." The key principle is: "A thing is a position-operation-duration structure." If applied"... this philosophy will deal the

final death blow to communism" and lead to the "solution" of a number of economic and political problems.

BRUGGER, Walter. *Together.* *Phil Today* 1,22-25 Mr 57.

BRUMBAUGH, R S and Stallknecht, N P. *The Spirit Of Western Philosophy: A Historical Interpretation Including Selections From The Major European Philosophers.* NY Longmans, Green 1950.

BRUMBAUGH, Robert S (ed). *Plato On The One: The Hypotheses In The Parmenides.* New Haven Yale Univ Pr 1961.

A translation and commentary on the "hypotheses" in Plato's *Parmenides*, with a Greek text and composite record of variant readings of forty-five manuscripts. The comments are "intended to show the logical development of Plato's argument, proposition by proposition as well as in its larger units." The translation is intended "to render each step of the argument in a clear and exact English proposition, with the same logical syntax as the Greek sentence translated." The *Parmenides* is viewed as an alternative to excessive formalism and limited empiricism. It offers "a rigorous argument for the need of a philosophy that views reality neither as process in flow nor as a domain of abstract, valuationally neutral, structural form." It is thus an indirect proof "that reality is grounded in some principle of value." Historical and aesthetic aspects of the dialogue, and the bearing of the theory of forms and its problems on it, make up the first section. A third section tries to show that "the theory of forms is presupposed by common sense, and sheer existence."

BRUMBAUGH, Robert S. *Plato For The Modern Age.* NY 1962.

An elementary yet penetrating book, introductory and scholarly. It intends to introduce Plato to readers who have almost no knowledge of him or of philosophy. As such, the emphasis is not on any sort of scholarship, but upon summarizing its results. History, biography, summaries of the dialogues, and exposition of doctrine are mixed together and interspersed with appraisals and approvals, to give a readable and informative introduction to Plato. The main emphasis is on the philosophic insight which might deserve to be called Platonism, and hence upon the theory of forms. There is a section on the achievements and the needs of Platonism today.

BRUMBAUGH, Robert S. *Plato's Mathematical Imagination: The Mathematical Passages In The Dialogues And Their Interpretation.* Bloomington Indiana Univ Pr 1954.

BRUMBAUGH, Robert S. *The Philosophers Of Greece.* NY Crowell 1964.

An elementary and yet accurate history of philosophy from Thales to Aristotle (not beyond). It presupposes nothing, and so is directed to the beginner; yet the expert will find some (few) new insights suggested and (to some extent) documented in the notes. The emphasis is on ideas that have been generative of the nature of philosophy and of the premises and problems of our present culture. Because it is directed to beginners, many controversial points are simply stated dogmatically, including most of the human-interest stories about the philosophers. Readers already familiar with the subject will find the greatest interest in a series of applications and explanations of Plato's divided line. There are good notes, and yet not all difficult points are noted, and there is a bibliography of further basic readings mixed with quite esoteric sources and some works referred to only incidentally; the notes contain many references to the bibliography which are not satisfied there.

BRUMBAUGH, Robert S. A Reply To Charles F S Virtue's Review Of *Philosophers On Education.* *Stud Phil Educ* 4,83-85 Spr 65.

BRUMBAUGH, Robert S. An Aristotelian Defense Of "Non-Aristotelian" Logics. *J Phil* 48,582-585 S 51.

BRUMBAUGH, Robert S and Lawrence Jr, Nathaniel M. Aristotle's Philosophy Of Education. *Educ Theor* 9,1-15 Ja 59.

BRUMBAUGH, Robert S and Lawrence, Nathaniel M. *Philosophers On Education: Six Essays On The Foundations Of Western Thought.* Boston Houghton Mifflin 1963. In 1959, Brumbaugh published an article on "Aristotle's Philosophy of Education as Social Process" to John Dewey and the *Experimental Spirit in Philosophy*, C W Hendel, Editor. The first was revised, and the second was followed by a sequel. The collaboration is a credit to both authors, the first, an authority on Plato, the second, on Whitehead, and there are chapters of professional competence on these thinkers. To throw some bridge between the ancients, Plato and Aristotle, and the 20th century philosophers, Dewey and Whitehead, the authors supply essays on two thinkers of the Age of Reason, Rousseau and Kant.

BRUMBAUGH, Robert S and Stallknecht, Newton P. *The Compass Of Philosophy: An Essay In Intellectual Orientation.* NY Longmans Green 1954.

BRUMBAUGH, Robert S. Applied Metaphysics: Truth And Passing Time. *Rev Metaph* 19,647-666 Je 66.

The author argues that, while philosophical principles do not lead deductively to specific practical actions, they may lead to the discovery of new limits and directions. To illustrate his notion of "applied metaphysics," he focuses on the differences between public and subjectively experienced time and the twentieth-century insight that time is a passage between modally distinct past and future. That there are no past possibilities and no future facts is, he contends, a principle with important consequences for religious ethics, modal logic, adolescent psychology, and education. There is appended a technical note on the logic of temporal modalities.

BRUMBAUGH, Robert S. Aristotle's Outline Of The Problems Of First Philosophy. *Rev Metaph* 7,511-521 Mr 54.

BRUMBAUGH, Robert Sherrick and Lawrence, N M. *Philosophical Themes In Modern Education.* Boston Houghton Mifflin 1973.

BRUMBAUGH, Robert S. Logic And Time. *Rev Metaph* 18,647-656 Je 65.

Citing the ethical and legal problem of freedom versus determinism as a case in point, the author argues that different implicit kinds of time-reference are involved in different fields of application and that when metaphysical questions are asked a logic

with tenses becomes necessary. In response to this need, he presents a class calculus taking degrees of definiteness or determinacy into account. Since definiteness is a property of the past, this calculus can be interpreted as a logic of temporal aspects.

BRUMBAUGH, Robert S. Plato Studies As Contemporary Philosophy. *Rev Metaph* 6,315-324 D 52.

BRUMBAUGH, Robert S. Plato's *Parmenides* And Positive Metaphysics. *Rev Metaph* 13,271-277 D 59.

BRUMBAUGH, Robert S. Plato's Divided Line. *Rev Metaph* 5,529-534 Je 52.

BRUMBAUGH, Robert S. Whitehead As A Philosopher Of Education: Abstraction, Action, Satisfaction. *Educ Theor* 15,277-281 O 65.

BRUMBAUGH, Robert S. Whitehead's Educational Theory: Two Supplementary Notes To *The Aims Of Education.* *Educ Theor* 16,210-215 Jl 66.

BRUMBAUGH, Robert. A Latin Translation Of Plato's *Parmenides.* *Rev Metaph* 14,91-109 S 60.

BRUMBAUGH, Robert. Aristotle As A Mathematician. *Rev Metaph* 8,379-393 Mr 55.

BRUMBAUGH, Robert. Plato's *Cratylus*: The Order Of Etymologies. *Rev Metaph* 11,502-510 Mr 58.

BRUMBAUGH, Robert. Plato's "Parmenides": A Report On New Source Material. *Rev Metaph* 8,200-203 S 54.

BRUMBAUGH, Robert. Preface To Cosmography. *Rev Metaph* 7,53-63 S 53.

BRUMBAUGH, Robert. Some Recent Works On Aristotle. *Rev Metaph* 7,602-612 Je 54.

BRUMM, Gordon L. The Method Of Possibility-diagrams For Testing The Validity Of Certain Types Of Inferences, Based On Jevons' Logical Alphabet. *Notre Dame J Form Log* 3,209-233 1962.

This article describes a method—comparable to Venn Diagrams—for testing inferences of certain elementary kinds. It is applicable both to inferences which involve quantifications with monadic predicates (but not truth-functional compounds of such quantifications, nor those which contain buried quantifiers), and to truth-functional inferences. This method adapts the notation formulated by Jevons as the "Logical Alphabet."

BRUN, Jean. The Contemporary Pre-Socratics. *Phil Today* 2,3-12 Spr 58.

BRUN, Jean. Two Gnostic Presursors Of Scientific Humanism: Faust And Don Juan. *Int Phil Quart* 3,227-235 My 63.

BRUNER JR, William T. Dialectical Personalism And The Problem Of Original Sin. *Personalist* 39,249-255 Sum-Jl 58.

BRUNER, Jerome S And Others. *Contemporary Approaches To Cognition, A Symposium Held At The University Of Colorado.* Cambridge Harvard Univ Pr 1957. Six leading American psychologists discuss the present status of the psychology of knowing. Psychology deals with the organism and its environment, and the "transactions" (Dewey) between them. The old prescientific common-sense psychology put cognition at the center—how do we know? The new behaviorism has neglected the question. There are now many working at cognition however, because of information theory, and the new interest in symbols, or in codes, "decoding and encoding."

BRUNER, Jerome S. *On Knowing: Essays For The Left Hand.* Cambridge Harvard Univ Pr 1962.

This book divides into three parts; the first is concerned with how we construct reality through the knowing process, how this process gives form to language, science, literature, and art. It discusses the conditions of creativity, myth and identity, identity and the modern novel, and art as a mode of knowing. The second part is concerned with how we impart knowledge and thus conjectures on the nature of teaching and learning; it discusses such topics as the act of discovery, learning mathematics, and current philosophies of education. The third part examines how one's conception of reality, influenced by the knowing process and its uncertainties, affects action and commitment.

BRUNER, Jerome S. The Act Of Discovery. *Proc Phil Educ* 16,137-149 Ap 60.

BRUNING, Walther. The Fundamental Types Of Present Philosophic Anthropology. *Phil Phenomenol Res* 17,114-121 S 56.

BRUNIUS, Teddy. The Uses Of Works Of Art. *J Aes Art Crit* 22,123-134 Wint 63.

BRUNLER, Oscar. *A Scientific Philosophy Of Evolution; Or, Man And His Conscious Awareness.* Los Angeles De Vorss 1950.

BRUNNER, August. Perils Of Technological Thought. *Phil Today* 1,114-117 Je 57.

BRUNNER, Constantine. Report On Man (translated By Abraham Suhl). *Personalist* 29,32-42 Wint-Ja 48.

BRUNNER, Emil. *The Scandal Of Christianity: The Gospel As Stumbling Block To Modern Man.* Richmond VA Knox Pr 1965.

Five popular lectures exhibit the doctrines of historical revelation, the triune God, original sin, Christ as Mediator, and resurrection as different aspects of the "scandal" of Christianity. All are foolishness from the point of view of man's wisdom; but all command the existential choice which recognizes God and not man as central.

BRUNNER, Heinrich Emil. *Christianity And Civilization.* NY Scribner's 1948.

BRUNS, Gerald L. *Modern Poetry And The Idea Of Language: A Critical And Historical Study.* New Haven Yale Univ Pr 1974.

BRUNSWIK, Egon. *The Conceptual Framework Of Psychology.* Chicago Univ Of Chicago Pr 1952.

BRUNSWIK, Egon. Note On Hammond's Analogy Between "Relativity And Representativeness". *Phil Sci* 18,212-217 Jl 51.

BRUSH, Francis W. The Interaction Approach. *Proc Phil Educ* 21,48-51 Ap 65.

- BRUSH, Stephen G.** Interatomic Forces And Gas Theory From Newton To Lennard-Jones. *Arch Rat Mech Anal* 39,1-29 1970.
- A recurrent theme in the physical science of the past three centuries has been provided by the program attributed to Isaac Newton: from the phenomena of nature to find the forces between particles of matter, and from these forces to explain and predict other phenomena. The history of this program, through the most recent attempts to employ a force law introduced in the 1930's by J E Lennard-Jones, suggests that the hypothetico-deductive model of scientific method has not been followed in practice, and that there is serious doubt as to whether it is worthwhile trying to establish a single force law for the interaction between two atoms or molecules.
- BRUSH, Stephen G.** Should The History Of Science Be Rated X? *Science* 183,1164-1172 22 Mr 74.
- The traditional use of the history of science to teach "scientific method" has been undermined by recent writings of historians of science questioning the objectivity of scientists in choosing theories. Thus it might be argued that the way scientists behave is not a good model for students to follow. Some additional historical examples are presented: the rejection of the caloric theory of heat, Maxwell's view on kinetic theory, and the interatomic force law. It is concluded that presentation of a more realistic picture of the behavior of scientists may have a redeeming social value by liberating us from past misconceptions about science.
- BRUTIAN, G A.** The Philosophical Bearings Of The Theory Of Linguistic Relativity. *Soviet Stud Phil* 2,31-38 Wint 1963-64.
- BRYAN, William Lowe.** *Wars Of Families Of Minds.* New Haven Yale Univ Pr 1940.
- Professor Bryan discusses here some aspects of the problem of bias and intellectual disposition in the reception of scientific thought.
- BRYANT, Don.** Should Consciousness Be? *Proc Phil Educ* 18,71-79 Ap 62.
- BRYAR, William.** *St Thomas And The Existence Of God; Three Interpretations.* Chicago Regnery 1951.
- BRYAR, William.** Adler And The Existence Of God. *New Scholas* 18,270-283 Jl 44.
- BRYN-JONES, David.** *The Dilemma Of The Idealist.* NY Macmillan 1950.
- BRYSON, Gladys.** *Man And Society: The Scottish Inquiry Of The Eighteenth Century.* Princeton NJ Princeton Univ Pr 1945.
- BRYSON, L (ed)** and Finkelstein, L (ed) and Maciver, R M (ed). *Perspectives On A Troubled Decade: Science, Philosophy, And Religion 1939-1949.* NY Harper 1950.
- BRYSON, Lyman (ed)** and Finkelstein, Louis (ed) and Mac Iver, R M (ed). *Conference On Science, Philosophy And Religion In Their Relation To The Democratic Way Of Life, Seventh Symposium.* NY Harper 1947.
- BRYSON, Lyman (ed)** and Finkelstein, Louis (ed) and Mac Iver, R M (ed). *Goals For American Education.* NY Harper 1950.
- BRYSON, Lyman** and others (eds). *Aspects Of Human Equality.* NY Harper 1956.
- These papers were read and discussed on a wide range of topics, centering on the social aspects of human equality.
- BRYSON, Lyman And Others (eds).** *Conference On Science, Philosophy And Religion: Aspects Of Human Equality.* NY Harper 1956.
- BRYSON, Lyman And Others (eds).** *Conference On Science, Philosophy And Religion In Their Relation To The Democratic Way Of Life.* NY Harper 1954.
- BRYSON, Lyman And Others (eds).** *Freedom And Authority In Our Time.* NY Conf Sci Rel Phil 1953.
- BRYSON, Lyman.** *Science And Freedom.* NY Columbia Univ Pr 1947.
- The book is a persuasive presentation of the theme that, given freedom as the hallmark of the good society, science and social engineering can carry us as far as is humanly possible toward realizing those conditions that make for freedom. In successive chapters Mr Bryson discusses the meaning of freedom, the nature of science as a body of knowledge and as a process, the relation of practical science or engineering to pure science. In later chapters, he turns to the theory of mind that underlies his theories of freedom and science and to a consideration of the relation of freedom to other values.
- BRYSON, Lyman.** *Symbols And Society: Fourteenth Symposium Of The Conference On Science, Philosophy And Religion.* NY Harper 1955.
- Sixteen papers on the significance of symbols to society in the fields of politics, sociology, education, religion, art, scientific and literary semantics, Biblical criticism, psychopharmacology and many other matters comprise this volume, together with comments.
- BRYSON, Lyman.** *The Drive Toward Reason, In The Service Of A Free People.* NY Harper 1954.
- BUBER, Martin.** *Eclipse Of God: Studies In The Relation Between Religion And Philosophy.* NY Harper 1957.
- Consisting largely of lectures given at various universities on his first trip to this country in 1951, this small volume contains some of the most thought-provoking material on the philosophy of religion and related topics to appear in recent years. Of particular interest is his critique of Sartre, Heidegger and Jung in the essay, "Religion and Modern Thinking." The last chapter is a reply to Jung's answer to this essay.
- BUBER, Martin.** The Philosophical Anthropology Of Max Scheler (translation). *Phil Phenomenol Res* 6,307-321 D 45.
- BUBER, Martin.** What Is Common To All (translation). *Rev Metaph* 11,359-379 Mr 58.
- BUCHANAN, James M** and Tullock, Gordon. Economic Analogues To The Generalization Argument. *Ethics* 74,300-301 Jl 64.
- BUCHANAN, James M** and Tullock, Gordon. Gains-From-Trade In Votes. *Ethics* 76,305-306 Jl 66.
- BUCHANAN, James M.** Ethical Rules, Expected Values, And Large Numbers. *Ethics* 76,1-13 O 65.
- The size of the group an individual interacts with is a determinant of his choice of ethical rules. The crucial factor is whether an individual trying to choose between acting always on a moral law or acting always on the basis of expediency will calculate the utility of the consequences of his choice assuming that his choice will or will not affect others' choices. His decision in this regard will depend upon how many others there are. The moral law will tend to get accepted in smaller groups and the maxim of expediency in larger ones.
- BUCHANAN, Scott Milross.** *Essay In Politics.* NY Philosophical Lib 1953.
- BUCHDAHL, Gerd.** *Metaphysics And The Philosophy Of Science, The Classical Origins: Descartes To Kant.* Cambridge MIT Pr 1969.
- BUCHDAHL, Gerd.** *The Image Of Newton And Locke In The Age Of Reason.* NY Sheed & Ward 1961.
- BUCHDAHL, G.** The Problem Of Negation. *Phil Phenomenol Res* 22,163-178 D 61.
- BÜCHI, J Richard.** Investigation Of The Equivalence Of The Axiom Of Choice And Zorn's Lemma From The Viewpoint Of The Hierarchy Of Types. *J Sym Log* 18,125-135 Je 53.
- BUCHLER, Justus.** *Metaphysics Of Natural Complexes.* NY Columbia Univ Pr 1966.
- According to the "principle of ontological parity" the author employs, the "real" applies equally to all entities, natural complexes and their traits. All things as natural complexes are composed of traits and these in turn are complexes of other traits. Thus there is no absolute simplicity. All complexes have ordinal location, integrity, contour and scope. The basic features of complexes are best understood as prevalence and ascendance, which are not to be equated with such categories of being as determinateness and permanence of their opposites. The advantage of the idea of complexity is that it is manipulable in an indefinite number of orders; it is analyzable and interpretable without end. Basically, the author uses the notion of natural complexes to broaden the conception of metaphysics as "inquiry into the generic traits of existence," on the ground that "existence" is not generic enough. One of the main tasks of this work is to test the generality of concepts for a more adequate theory of the real.
- BUCHLER, Justus.** *Nature And Judgment.* NY Columbia Univ Pr 1955.
- In this book the author has elaborated some of the central ideas expressed earlier in his *Toward A General Theory Of Human Judgment*, and has extended the systematic framework there initiated. He reaffirms his belief that the concept of judgment should be generalized to include the active and exhibitiv modes as well as the currently more prized assertive mode, and that the ambiguous concept of experience should be replaced by the more general term "proception." In addition, he discusses "query," the methodical ramification of judgments, a process which again should be viewed in three modes. Meaning also should not be equated with a single manifestation of it to the exclusion of other equally important manifestations. The conditions for something to be meaningful is discussed in some detail in terms of precepts, perspectives, and judgments that "articulate" perspectives.
- BUCHLER, Justus.** *The Concept Of Method.* NY Columbia Univ Pr 1961.
- The author states: "The present study asks what makes... methods 'methodic': it tries to determine universal and essential traits, and the nature of methodic activity as such." After a preliminary discussion of the conceptions of method developed by Bentham, Coleridge, and Descartes the author formulates his own view, beginning with the general orientation that "method arises when man comes to recognize himself as manipulative," and raising then the questions of the relation between method and goals and method and knowledge. His conclusion is that: "A method is a power of manipulating natural complexes, purposively and recognizably, within a reproducible order of utterance; and methodic activity is the translation of such power into the pursuit of an end—an end implied by the reproduction." The book concludes with a critical examination of Dewey's view ("the identification of method with problem-solving is in itself unsatisfactory.") and Whitehead's view ("philosophy cannot be interpreted solely in terms of the speculative reason as Whitehead understands it.")
- BUCHLER, Justus.** *Toward A General Theory Of Human Judgment.* NY Columbia Univ Pr 1951.
- BUCHLER, Justus.** A Reply To A Stafford Clayton's Review Of *The Concept Of Method.* *Stud Phil Educ* 3,42-43 Sum 63.
- BUCHLER, Justus.** One Santayana Or Two? *J Phil* 51,52-56 Ja 54.
- BUCHLER, Justus.** The Accidents Of Peirce's System. *J Phil* 37,264-269 My 40.
- BUCK, Roger C** and Seeman, W. Clinical Judges And Clinical Insight In Psychology. *Phil Sci* 22,73-85 Ap 55.
- BUCK, Roger C.** Clark On Natural Necessity. *J Phil* 62,625-628 N 65.
- BUCK, Roger C.** Reflexive Predictions. *Phil Sci* 30,359-369 O 63.
- BUCK, Roger C.** Rejoinder To Grünbaum's "Comments On Professor Roger Buck's Paper 'Reflexive Predictions'". *Phil Sci* 30,373-374 O 63.
- BUCK, Roger** and Hull, David L. The Logical Structure Of The Linnaean Hierarchy. *Systematic Zoology* 15,97-111 1966.
- Set theory is applied to the taxonomic hierarchy: organisms are individuals, taxa are classes and categories are classes of classes. The only peculiarity is that taxa names are intentionally defined. Otherwise, the practice of monotypic classification produces paradoxes.
- BUCKHAM, John Wright.** "Humor At A Time Like This". *Personalist* 27,413-424 O-Autumn 46.
- BUCKHAM, John Wright.** Adventures In Language. *Personalist* 22,297-304 Jl-Sum 41.

- BUCKHAM, John Wright.** Contrapletion: The Values Of Synthetic Dialectic. *Personalist* 26,355-366 O-Autumn 45.
- BUCKHAM, John Wright.** Creating Creators: A Christian Theodicy. *Personalist* 24,190-199 Ap-Spr 43.
- BUCKHAM, John Wright.** George Herbert Palmer, 1842-1942. *Personalist* 23,229-238 Jl-Sum 42.
- BUCKHAM, John Wright.** Idealism And Realism: A Suggested Synthesis. *J Phil* 39,402-413 Jl 42.
- BUCKHAM, John Wright.** Philosophers I Have Known. *Personalist* 21,267-276 Jl-Sum 40.
- BUCKHAM, John Wright.** The Larger Logic. *Personalist* 25,354-364 O-Autumn 44.
- BUCKHAM, John Wright.** The Potency Of Paradox. *J Phil* 41,5-11 Ja 44.
- BUCKHAM, John Wright.** William James, 1842-1942. *Personalist* 23,130-149 Ap-Spr 42.
- BUCKLER, William E.** Newman's *Apologia* As Human Experience. *Thought* 39,77-88 Mr 64.
- BUCKLEW, John.** The Subjective Tradition In Phenomenological Psychology. *Phil Sci* 22,289-299 O 55.
- BUCKLEY, F B.** Analysis Of 'X Could Have Acted Otherwise'. *Phil Stud* 7,69-73 1956.
- BUCKLEY, George M.** *The Nature And Unity Of Metaphysics*. Washington DC 1946.
- BUCKLEY, Joseph.** *Man's Last End*. St Louis Herder 1949.
- BUCKLEY, M J.** *Morality And The Homosexual: A Catholic Approach To A Moral Problem*. Westminster MD Newman Pr 1960.
- BUCKLEY, Michael J.** *Motion And Motion's God*. Princeton NJ Princeton Univ Pr 1971.
- A highly technical and scholarly treatment of the concept of "motion" in Aristotle, Cicero, Newton, and Hegel. The author proposes to examine each of these thinker's methods as an exercise in philosophic "semantics." His thesis is that a pluralistic examination of four different and archetypal treatments of "... the theme that God can be demonstrated from motion..." will serve as a preliminary to philosophic "inquiry," i.e., into the idea itself rather than the discussion of the idea by one or another thinker. Knowledge of the history of ideas and critical metaphysics is presupposed. The book is footnoted and the footnotes taken together provide a useful bibliography.
- BUCKLEY, Michael J.** A Thomistic Philosophy Of History. *New Scholas* 35,342-362 Jl 61.
- BUCKLEY, Michael J.** Saint Justin And The Ascent Of The Mind To God. *Personalist* 44,89-103 Wint-Ja 63.
- BUCKLEY, Michael J.** The Spirituality Of The Human Ego. *Personalist* 41,289-301 Sum-Jl 60.
- BUKUMI, Jean.** Imāna: Some Names Of God In The Kirundi Language. *Int Phil Quart* 4,394-418 S 64.
- The author's aim is to illuminate the concept of God of the Barundi people according to their native religion before its contact with Christianity, using as sources the native folk song, lullabies and stories. The principal names analyzed are: *Incanyi*: he who makes fire for men, symbolizing the spirit of loving concern; *Rutungane*: he who is the fullness of balance, justice, perfection; *Iyakare*: he who is at the origin, the source of all; *Habiyambere*: he who is fully, alive, without limits or defects; *Rurema, Umuremyi*: the creator of all things not himself; *Hangimana*: he who is the object of hopeful and blissful contemplation; *Mushinzimana*: he who gives solid protection, who can be relied upon; *Niyuhire*: he who constantly pours out being and life to all, the all-preserver; *Nduwimana*: he to whose family I belong, to whom I belong as his own.
- BUHRER, Edwin T.** Retracing The Liberal Tradition. *Humanist* 20,133-142 My-Je 60.
- BUESCHER, Gabriel Norbert.** *The Eucharistic Teaching Of William Ockham*. Washington DC 1950.
- This is a study of the entire eucharistic doctrine of William Ockham as found in his *Commentaries on the Sentences*, and in his works *De Sacramento Altaris*, *De Corpore Domini*, and *Quodlibeta*.
- BUFFUM, Imbrie.** *Studies In The Baroque From Montaigne To Rotrou*. New Haven Yale Univ Pr 1957.
- BUGBEE JR, Henry G.** *The Inward Morning, A Philosophical Exploration In Journal Form*. State College PA Bald Eagle Pr 1958.
- The intimate reflections of a philosopher, set down in journal form make up the whole of this book. The writer is close to Marcel in his thinking, yet exhibits a concern that could only be found in an American. Problems of art, ethics, politics, war, mystical experience, and the daily concerns of life are all dealt with through the medium of the writer's personal experience.
- BUGBEE, Henry G.** On Starting With Love. *Humanitas* 2,149-164 Fall 66.
- BUGENTAL, J F T.** A Critique Of Peter Koestenbaum's "The Vitality Of Death". *J Existent* 5,433-436 Sum 65.
- BUGENTAL, J F T.** The Nature Of The Therapeutic Task In Intensive Psychotherapy. *J Existent* 5,199-204 Fall 64.
- BUGENTAL, James F T.** The Elastic Clock. *Humanitas* 3,5-22 Spr 67.
- BUGENTAL, James Frederick Thomas (ed).** *Challenges Of Humanistic Psychology*. NY McGraw-Hill 1967.
- BUGG, Eugene G.** A Criticism Of Leibniz's Theory Of Consonance. *J Aes Art Crit* 21,467-472 Sum 63.
- BUHLER, Charlotte.** Considerations About The Role Of Values And Beliefs In Human Life. *J Existent* 2,147-174 Fall 61.
- BUHLER, Charlotte.** Humanizing Versus Dehumanizing Trends In Our Culture. *Humanitas* 2,247-260 Wint 67.
- BUHR, Manfred.** Johann Gottlieb Fichte (On The 150th Anniversary Of His Death). *Soviet Stud Phil* 3,15-23 Fall 64.
- BUILDER, Geoffrey.** The Resolution Of The Clock Paradox. *Phil Sci* 26,135-144 Ap 59.
- BUKER, Alden.** The Baroque S-T-O-R-M: A Study In The Limits Of The Culture-Epoch Theory. *J Aes Art Crit* 22,303-314 Spr 64.
- BUKOFZER, Manfred F.** The Baroque In Music History. *J Aes Art Crit* 14,152-155 D 55.
- BULL, R A.** A Modal Extension Of Intuitionist Logic. *Notre Dame J Form Log* 6,142-146 1965.
- BULL, R A.** An Algebraic Study Of Diodorean Modal Systems. *J Sym Log* 30,58-64 Mr 65.
- BULL, R A.** An Axiomatization Of Prior's Modal Calculus Q. *Notre Dame J Form Log* 5,211-214 1964.
- BULL, R A.** Some Results For Implicational Calculi. *J Sym Log* 29,33-39 Mr 64.
- BULL, R A.** The Implicational Fragment Of Dummett's LC. *J Sym Log* 27,189-194 Je 62.
- BULLOFF, Jack J (ed)** and Holyoke, Thomas C (ed) and Hahn, S W (ed). *Foundations Of Mathematics: Symposium Papers Commemorating The 60th Birthday Of Kurt Gödel*. NY Springer Verlag 1969.
- BUNGE, Mario (ed).** *Problems In The Foundations Of Physics*. NY Springer 1971.
- BUNGE, Mario (ed).** *Quantum Theory And Reality*. NY Springer 1967.
- In his preface, entitled "The Turn of the Tide," M Bunge argues that realism is coming back to physics; that the phenomenalist period is drawing to an end. The first paper, and the longest of them, is Sir Karl Popper's "Quantum Mechanics without The Observer," followed by H Mehlberg's "The Problem of Physical Reality in Contemporary Physics." The remaining papers are P G Bergmann's "The Quantum State Vector and Physical Reality," H Margenau and L Cohen's "Probabilities in Quantum Mechanics," J-P Vigié's "Hidden Parameters Associated with Possible Internal Motions of Elementary Particles," G Ludwig's "An Axiomatic Foundation of Quantum Mechanics on a Nonsubjective Basis," and M Bunge's "A Ghost-free Axiomatization of Quantum Mechanics." Formerly, the discussions about whether the quantum theory concerns real objects or real experiences have been comparatively free-ranging. This seems to be the first technical treatment of the subject.
- BUNGE, Mario (ed).** *The Critical Approach To Science And Philosophy*. NY Free Pr Of Glencoe 1964.
- The essays reflect a recognition of Popper's influence, and especially his critical approach to knowledge: in philosophy, logic and mathematics, science, society and history. Bunge pays tribute to Popper's critical rationalism, empiricism and realism.
- BUNGE, Mario.** *Causality: A Rejoinder To Professor Schlegel's And Morgenbesser's Reviews*. *Phil Sci* 29,306-317 Jl 62.
- BUNGE, Mario.** *Causality: The Place Of The Causal Principle In Modern Science*. Cambridge Harvard Univ Pr 1959.
- This comprehensive treatment of causality consists of thirteen chapters arranged in four parts. Part I is devoted to clarifying the concept of causality. Typical definitions, including those of Aristotle, Galileo, and Hume are critically examined. Hume's constant-conjunction formula is said to have shortcomings remedied by introducing the concept of uniqueness and, in particular, the notion of production. This leads to a refinement of the maxim "Same causes same effects." Part II, What Causal Determinism Does Not Assert, gives a detailed list of what causality is not. The view of causality defended here is one that allows chance to operate as an ontological category. Part III, What Causal Determinism Does Assert, presents arguments for such conclusions as that simple causation is implied by usual formulations of the causal principle and that linear causal chains are a rough model of real becoming. Part IV, The Function of the Causal Principle in Science, argues that causation has a limited range of application. Science now employs a broader principle.
- BUNGE, Mario.** *Foundations Of Physics*. NY Springer 1967.
- This book is devoted to the axiomatic foundation and philosophical analysis of the main current physical theories: classical mechanics, electromagnetic theory, relativity, and quantum mechanics.
- BUNGE, Mario.** *Intuition And Science*. Englewood Cliffs NJ Prentice-Hall 1962.
- Philosophers have sometimes resorted to intuition in order to justify their views. Mario Bunge attacks all such justificatory procedures. He criticizes Dilthey's "verstehen," Bergson's "metaphysical intuition," and Husserl's "Wesensschau." These neo-Romantic philosophies, as Bunge labels them, "have not enabled us to attain a deeper understanding of history, or of life, or of a single essential property or essential law of any class of objects." However, Bunge's objections are generally the standard ones directed against any employment of a psychological criterion for validation. He does little to examine some of the logical dilemmas that have made intuitionism an attractive alternative to formalism and other rationalistic systems. Thus no analysis is attempted of what accounts for the necessity in those analytic sentences which are not strict substitution instances of tautological formulae. And even though he argues against Brouwer's mathematical intuitionism he does not argue against the more crucial intuitionism used to defend the ontological commitment to classes.
- BUNGE, Mario.** *Metascientific Queries*. Springfield IL Thomas 1959.
- Bunge's approach to some interesting problems in the philosophy of science (emergence, interpretation of quantum physics, the analogy between feed-back systems and human thought) is vigorous and fresh.
- BUNGE, Mario.** *Method, Model And Matter*. Boston Reidel 1973.
- BUNGE, Mario.** *Philosophy Of Physics*. Boston Reidel 1973.

BUNGE, Mario. *Scientific Research: Part I—The Search For System; Part II—The Search For Truth.* NY Springer 1967.

This is a treatise on the philosophy and methodology of science. The author addresses himself both to philosophers interested in the ways of science and to scientists interested in the philosophical presuppositions and implications of their own work. There are more than a thousand problems, and extensive bibliographies. The author's philosophy is suggested by the organization of this work. In fact, after the first three preliminary chapters, the book follows what the author takes to be the line of real research as opposed to the usual philosophical descriptions of it. One trait of this work is its frequent appeal to examples drawn from many fields of research, from physics to social science, both past and contemporary. Another characteristic is its radical departure from the accepted positivist picture of science. This seems to be the first systematic treatise in the field and it challenges many accepted views.

BUNGE, Mario. *Semantics.* Boston Reidel 1974.

BUNGE, Mario. *The Myth Of Simplicity, Problems Of Scientific Philosophy.* Englewood Cliffs NJ Prentice-Hall 1963.

This "problem book" aims to elucidate some key concepts of philosophy and science, such as those of conceptual analysis, analyticity, truth, law, level, and simplicity, and to show that these concepts are rich and complex, thereby exploding the myth that simplicity is either a fact or a desideratum of research. Part I, Analysis, deals with kinds of analyticity, and distinguishes nine meanings of the word 'level'. Part II, Simplicity and Truth, examines logical simplicity, semantical and epistemological simplicity, several kinds of pragmatic simplicity, and simplicity in theory construction. Part III, Scientific Law, takes up induction in science, various criteria of scientific law, causality and chance, and certain metalaws.

BUNGE, Mario. A General Black Box Theory. *Phil Sci* 30,346–358 O 63.

BUNGE, Mario. Cosmology And Magic. *Monist* 47,116–141 Fall 62.

BUNGE, Mario. Ethics As A Science. *Phil Phenomenol Res* 22,139–152 D 61.

BUNGE, Mario. Kinds And Criteria Of Scientific Laws. *Phil Sci* 28,260–281 JI 61.

BUNGE, Mario. Levels: A Semantical Preliminary. *Rev Metaph* 13,396–406 Mr 60.

BUNGE, Mario. New Dialogues Between Hylas And Philonous. *Phil Phenomenol Res* 15,192–199 D 54.

BUNGE, Mario. On Null Individuals. *J Phil* 63,776–777 D 66.

Reasons are given for keeping and even multiplying Martin's null individual. Many scientific theories are many-sorted, in the sense that they concern n -tuples of individuals, one of which is occasionally absent. Several examples are shown, which suggest that for the sake of the uniformity of treatment as many null individuals as reference sets are needed. Also, a new characterization of the concept of null individual is offered: The null individual of a given kind is that object which, physically added to an arbitrary individual of the same kind, yields the latter. The concept is used in the author's version of mereology.

BUNGE, Mario. The Complexity Of Simplicity. *J Phil* 59,113–134 Mr 62.

This paper attempts to show that simplicity is a complex concept. Various kinds of simplicity are first distinguished, then some attempts to gauge degree of complexity are examined, and finally the reasons for seeking certain kinds of simplicity while avoiding others are investigated. It is argued that not all kinds of simplicity are desirable or even compatible with one another. Briefly and rather inaccurately, two kinds of objects can be simple: things and signs. Before analyzing ontological simplicity the paper examines the simplicity of signs, a semiotic problem that has only recently been faced in a scientific spirit.

BUNGE, Mario. The Place Of Induction In Science. *Phil Sci* 27,262–270 JI 60.

BUNGE, Mario. The Weight Of Simplicity In The Construction And Assaying Of Scientific Theories. *Phil Sci* 28,120–149 Ap 61.

BUNTING, J Whitney (ed). *Ethics For Modern Business Practice.* NY Prentice-Hall 1953.

BUNZEL, John H. The Commitment To Power Of Robert S Lynd. *Ethics* 71,90–103 Ja 61.

BURANELLI, Vincent. *Josiah Royce.* NY Twayne 1964.

This volume leads the reader into metaphysics through literature. Compared with French and Spanish philosophy, there has been a widening gap between the American literary thinker and the professional philosopher. But Royce was as deeply interested in poetry as in mathematical logic; in history, furthermore, he produced one admirable volume, *California*. Royce's problem in the history of his native state is to determine how social order can be created out of anarchy. He is proud of California's achievement but a harsh critic of the American ethos. He rebukes self-righteousness and utter blindness to the rights of nonEnglish speaking inhabitants. The author sketches Royce's metaphysics in its connections with logic, particularly the theory of order, the Fichtean and Jamesian theory of act and will, and the Christian doctrine of a redemptive community atoning for the sin of all. The volume has a useful bibliography and a thorough index.

BURANELLI, Vincent. Pascal's Principles Of Philosophy. *New Scholas* 30,330–349 JI 56.

BURANELLI, Vincent. The Case Against Thoreau. *Ethics* 67,257–268 JI 57.

BURANELLI, Vincent. The Historical And Political Thought Of Boulainvilliers. *J Hist Ideas* 18,475–494 O 57.

BURANELLI, Vincent. The Verdict On Thoreau. *Ethics* 70,64–65 O 59.

BURCH, G B. *Early Mediaeval Philosophy.* NY King's Crown Pr 1951.

The author asserts that the early Middle Ages, a sort of neo-pre-Socratic period, displayed a spontaneity and diversity of thought which continued until the thirteenth-century revival of Aristotle gave scholars an accepted canon of philosophical terminology. The book at hand describes the doctrines of five

outstanding philosophers of that period: John Scotus Erigena, Anselm of Canterbury, Peter Abelard, Bernard of Clairvaux, and Isaac of Stella.

BURCH, George Bosworth. Anaximander, The First Metaphysician. *Rev Metaph* 3,137–160 D 49.

BURCH, George Bosworth. Contemporary Indian Philosophy. *Phil East West* 7,49–56 Ap–Jl 57.

BURCH, George Bosworth. Medieval Philosophy. *Rev Metaph* 5,455–464 Mr 52.

BURCH, George Bosworth. Principles And Problems Of Monistic Vedānta. *Phil East West* 11,231–238 Ja 62.

BURCH, George Bosworth. The Hindu Concept Of Existence. *Monist* 50,44–54 Ja 66. The Hindu epistemological approach to philosophy seeks existence within the realm of experience. Dreams and other illusions make certainty impossible concerning the existence of things we experience. But in the experience of awakening we have intuitive certainty that the now sublated dream objects do not and never did exist. Certainty is possible only concerning the past and only of nonexistence. Existence is not given in experience; nonexistence is the positive concept. The continued nonexistence of sublated objects is a problem unsolved because of its never arising. Distinction of successive stages of nonexistence by successive sublations generates a metaphysical theory. Only the subject is never sublated and so exists absolutely.

BURCH, George Bosworth. The Nature Of Life. *Rev Metaph* 5,1–10 S 51.

BURCH, George Bosworth. The Philosophy Of P D Ouspensky. *Rev Metaph* 5,247–268 D 51.

BURCH, George Bosworth. The Place Of Revelation In Philosophical Thought. *Rev Metaph* 15,396–408 Mr 62.

In order to clarify the proper place of revelation in Western philosophical thought, the author first considers the problem as it appears in the conflict between Vedānta and Buddhism. He then discusses the positions of Plato, Aristotle, Descartes, Hume, and Kant. Finally, after commenting on the psychology of revelation, the author argues that reason, experience, and revelation are coordinate sources of ordinary knowledge. He concludes that revelation provides not only religious truth but all that metaphysical truth which is the heart of the Western cultural tradition.

BURCH, George B. Seven-Valued Logic In Jain Philosophy. *Int Phil Quart* 4,68–93 F 64.

BURCH, George B. The Neo-Vedānta Of K C Bhattacharya. *Int Phil Quart* 5,304–310 My 65.

Vedānta philosophy is rational analysis of experience in terms of reality and appearance. The mark of illusion is that it can be sublated as a dream when we wake up. According to non-dualist Vedānta the whole world can be sublated. What cannot be sublated is the self. K C Bhattacharya follows the Vedānta practice of constructing a series of steps from object to subject with a new subtlety of discrimination which justifies the designation "neo-Vedānta." Freedom is attained, or rather recognized as eternally possessed, by progressive development of the subjective attitude from perception of environment to perception of the body, inner feeling of the body, knowledge of absence by conscious non-perception, image, idea, thought, feeling, introspection, non-individual self, and finally, freedom itself.

BURCH, George B. The Problem Of Universals In Philosophy Of Education. *Educ Theor* 7,216–220 JI 57.

BURCH, George. Contemporary Vedānta Philosophy, Continued. *Rev Metaph* 10,122–157 S 56.

BURCH, George. Contemporary Vedānta Philosophy, I. *Rev Metaph* 9,485–504 Mr 56.

BURCH, George. Contemporary Vedānta Philosophy, II. *Rev Metaph* 9,662–680 Je 56.

BURCH, George. Recent Vedānta Literature. *Rev Metaph* 12,68–96 S 58.

BURCH, George. The Christian Philosophy Of Love. *Rev Metaph* 3,411–426 Je 50.

BURES, Charles E. Operationism, Construction, And Inference. *J Phil* 37,393–401 JI 40.

BURGENER, R C. Remarks On Price's "Comment On 'Price's Theory Of The Concept'" *Rev Metaph* 12,649–653 Je 59.

BURGENER, R J C. An Inspective Theory Of Thinking. *Rev Metaph* 13,175–184 S 59.

BURGENER, R J C. Price's Theory Of The Concept. *Rev Metaph* 11,143–159 S 57.

BURGERS, J M. *Experience And Conceptual Activity: A Philosophical Essay Based Upon The Writings Of A N Whitehead.* Cambridge MA MIT Pr 1965.

This book is an essay in speculative metaphysics, not a discussion of the logic of conceptual thinking as the title might suggest to some. The author is the first physical scientist to make a comprehensive effort to find exemplifications for Whitehead's metaphysical principles in contemporary science. His primary concern is to establish valuation as an essential aspect of all processes, whether they be human or electro-magnetic. He finds the Whiteheadian concept of order verified in recent studies of crystallization.

BURGESS, John H. *The Time Dimension In Science And Psychology: A Study In Naturalism.* Decatur IL Time Dimension 1971.

BURGEVIN, Frederick Haviland. *Cribratio Alchorani: Nicholas Cusanus's Criticism Of The Koran In The Light Of His Philosophy Of Religion.* NY Vantage Pr 1969.

BURHENN, Herbert. Historical Evidence And The Explanation Of Actions. *Southern Humanities Review* 10,65–73 Wint 76.

This essay argues that the form which explanations of actions take in historical writing is influenced by the kinds of evidence which the historian has available. Three cases are distinguished: (1) the historian has first-person evidence about the agent's plans or reasoning pertaining to the action and adduces this reasoning to explain the action; (2) the historian has no first-person evidence but is able to construct a rationale for the action; (3) the historian has evidence from which he can conclude that the agent possessed certain character traits to which he can appeal in constructing an explanation.

- BURHENN, Herbert.** Religious Beliefs As Pictures. *J Amer Acad Relig* 42,326-335 Je 74.
This essay examines the analogy between religious beliefs and pictures as developed by Wittgenstein and D Z Phillips. This analogy is used by them to bring out four features of religious belief: (1) the intimate relation between a religious belief and the style of a person's life; (2) the distinction between religious beliefs and empirical claims; (3) the inapplicability of our usual criteria of contradiction to some religious beliefs; (4) the irreplaceability of religious beliefs by value-judgments or expressions of attitudes. It is argued that the most problematic feature of the analogy is the ignoring of the propositional explication of religious beliefs.
- BURHOE, Ralph Wendell.** Commentaries On Resources From The Social Sciences. *Zygon* 1,93-96 Mr 66.
- BURHOE, Ralph Wendell.** Five Steps In The Evolution Of Man's Knowledge Of Good And Evil. *Zygon* 2,77-96 Mr 67.
- BURHOE, Ralph Wendell.** Values Via Science. *Zygon* 4,65-99 Mr 69.
- BURKE, Edward L.** Camus And The Pursuit Of Happiness. *Thought* 37,391-409 S 62.
- BURKE, Edward L.** Karl Marx: Reflections Of A Young Man On The Choice Of A Career In Life. *New Scholas* 35,191-201 Ap 61.
- BURKE, Kenneth.** *A Grammar Of Motives*. NY Prentice-Hall 1945.
This work is a condensation and abridgement and the forerunner of two additional volumes in the semantic field of dramatics or action with the five basic terms of dramatism as the key for the analysis: act, scene, agent, agency and purpose or what, where, who, how and why. This work is not without its dance of dialectics as the clue to a resolution of all evils, particularly that of war, in the underlying aim of *ad bellum purificandum*.
- BURKE, Kenneth.** *A Rhetoric Of Motives*. NY Prentice-Hall 1950.
The volume considers some of the classic analyses of the subject of rhetoric and some of the contemporary considerations of such topics as propaganda, advertising, wishful thinking and the like. In advancing his own theories, Burke considers in broad outline the range of rhetoric, its basic and its realistic function.
- BURKE, Kenneth.** *Language As Symbolic Action; Essays On Life, Literature And Method*. Berkeley Univ Of Calif Pr 1966.
The author's purpose in this book is to articulate a particular theory of language and to illustrate its usefulness as a tool of literary criticism. The latter task is carried out in a series of eleven essays dealing either with particular works, e.g., *Faust*, or with individual authors, e.g., Theodore Roethke. The former task ranges from another attempt to define the nature of man to speculations about the origin of language, and it includes a short critical essay on the recent work of McLuhan.
- BURKE, Kenneth.** *Perspectives By Incongruity And Terms For Order* (edited by Stanley Edgar Hyman And Barbara Karmiller). Bloomington Indiana Univ Pr 1964.
A representative sampling of Burke's writing designed to introduce his criticism to a wider circle of readers. Burke has great respect for the power of the *term* to resolve critical dilemmas, and he compiles lists of key terms which he uses in a special sense, such as piety, strategies, eloquence, to accommodate his own critical needs. Sometimes Burke's style tends to be dazzlingly obscure. However, Burke is neither an ordinary nor a conventional critic. His philosophical, sociological, historical, anthropological, psychological, and creative interests serve to enrich and broaden the scope of his literary inquiry.
- BURKE, Kenneth.** *The Philosophy Of Literary Form: Studies In Symbolic Action*. University 1941.
The central theme of this collection of essays on such miscellaneous subjects as "The Rhetoric of Hitler's 'Battle'" and "On Musicality in Verse" is that literature is a form of symbolic action. Literary criticism as understood by Mr Burke is an attempt not merely to analyze the literary surface but to penetrate its psychological depths and elucidate its social and other meanings.
- BURKE, Kenneth.** Terministic Screens. *Proc Cath Phil Ass* 39,87-102 1965.
- BURKE, Marjorie L.** *Origin Of History As Metaphysic*. NY Philosophical Lib 1950.
The author begins the concluding chapter of this book with the statement, "The class-bias resulting from the communal attempt to attain freedom tends towards the depersonalization of knowledge, and towards the debasement of philosophy to generalized systems of verbal techniques." History is discussed as a particular bias of thought whose premises have come to be taken for granted because of the pressure of cultural sanctions.
- BURKE, Peter.** A Survey Of The Popularity Of Ancient Historians, 1450-1700. *Hist Theor* 5,135-152 1966.
- BURKE, Richard.** G H Mead And The Problem Of Metaphysics. *Phil Phenomenol Res* 23,81-88 S 62.
This article is a summary of the "empiricist metaphysics" of George Herbert Mead. Against the common interpretation (of M Natanson, A E Murphy, P Pfuetze and others) that Mead began as a tough-minded social psychologist and ended as a metaphysician like Whitehead and Bergson, I argue that (1) he held a consistently positivist or anti-metaphysical position throughout his life; and (2) his attempt to incorporate "subjective" and "phenomenological" data into the method of science deserves serious consideration.
- BURKE, Thomas Patrick.** *The Reluctant Vision: An Essay In The Philosophy Of Religion*. Philadelphia Fortress Pr 1974.
- BURKEL, Beatrice** and Clarke, W Norris. The Self In Eastern And Western Thought: The Wooster Conference. *Int Phil Quart* 6,101-109 Mr 66.
- BURKHARD, Samuel.** Religion And Public Education. *Educ Theor* 3,57-64 Ja 53.
- BURKHARDT, Frederick (ed).** *The Cleavage In Our Culture; Studies In Scientific Humanism In Honor Of Max Otto*. Boston Beacon Pr 1952.
- BURKHARDT, Frederick.** Democracy As Philosophy. *Antioch Rev* 1,488-498 Wint 41.
- BURKHARDT, Frederick.** The War And The Philosopher. *Antioch Rev* 3,81-91 Mr 43.
- BURKHART, Robert.** The Relation Of Intelligence To Art Ability. *J Aes Art Crit* 17,230-241 D 58.
- BURKILL, T Alec.** *God And Reality In Modern Thought*. Englewood Cliffs NJ Prentice-Hall 1963.
The author begins with Kant's system, which he argues is a metaphysical interpretation of classical physics. As a result of the Kantian synthesis, all theoretical knowledge is limited to the phenomenal sphere of space and time. Burkhill demonstrates that the post-Kantian period dealt with philosophical problems within the context of Kant's epistemological dualism. As a result the only philosophical option was to be "phenomenally contented" or "phenomenally discontented." The author attempts his own philosophical analysis by emancipating thought from the Kantian dualism. He does so by broadening the traditional "rational" attitude toward life. Philosophy becomes, therefore, not a normative or hortatory discipline, but a descriptive one.
- BURKLE, Howard R.** *The Non-Existence Of God: Antitheism From Hegel To Duméry*. NY Herder & Herder 1969.
Antitheism rejects God as an independent existence, affirming man as creator. Likewise death of God theologians have "a suspicion against existence as a metaphysical category." Existents are actual, directly encounterable, independent, and ultrarational; to search for God in experience is to search for the highest conceivable existent or value. Experience of God is of "an utterly unique object" that is "beyond the world." Hegel misconceived the existent God as obstructing man's fulfillment; Sartre apotheosized existence yet futilely strained to get beyond it; Duméry rejected existence. Following Whitehead and Hartshorne, the answer to these Antitheists is that God is a persuasive activity, a final end of creation transcending creation, an eternal creative purpose permitting the creature's freedom and aiming at the enrichment of value.
- BURKLE, Howard R.** Jean-Paul Sartre: Social Freedom In *Critique De La Raison Dialectique*. *Rev Metaph* 19,742-757 Je 66.
After reviewing Laing and Cooper, Desan, Odajnyk, and Mary Warnock on the question of Sartre's supposed attempt to reconcile existentialism and Marxism, the author examines Sartre's later concept of social freedom. He argues that the individual's autonomy of choice is the irreducible core of human freedom and that Sartre's concept of the group in fusion offers a suggestive lead for understanding the ontological ground of a free society.
- BURKLE, Howard R.** Schaff And Sartre On The Grounds Of Individual Freedom. *Int Phil Quart* 5,647-665 D 65.
Sartre considers Marxism the only present living philosophy but accuses it of neglecting individuality and freedom. Adam Schaff admits the charge but rejects what he thinks is Sartre's pessimistic, a-social individualism. Schaff's own "scientific" concept is inadequate. Society predominates. Individuals woefully follow social determinations, deviating only statistically. Exactly here Sartre makes an important contribution. Not his existentialism but his analysis of consciousness in *Being and Nothingness* conceives man, dialectically, as individual and social, originating and responding, spontaneous and bound. This analysis, plausible in some ways and implausible in others, is a suggestive and serious attempt to solve the ontological issues confronting anyone who does more than simply declare man free. Sartre prefers the individual but does not remain bound by it. The dynamics of "desire" which constitute the free individual's relation to his physical environment may be recreated in society, thus transmuting the empty freedom of the lonely existentialist hero into the creative freedom of an open society.
- BURKLEY, Francis J.** The Importance Of Christian Aesthetics In Catholic Life. *New Scholas* 20,126-156 Ap 46.
- BURKS, Arthur W.** A Theory Of Proper Names. *Phil Stud* 2,36-45 Ap 51.
- BURKS, Arthur W.** Dispositional Statements. *Phil Sci* 22,175-193 JI 55.
- BURKS, Arthur W.** Empiricism And Vagueness. *J Phil* 43,477-485 Ag 46.
- BURKS, Arthur W.** Icon, Index, And Symbol. *Phil Phenomenol Res* 9,673-689 Je 49.
- BURKS, Arthur W.** Peirce's Conception Of Logic As A Normative Science. *Phil Rev* 52,187-192 Mr 43.
- BURKS, Arthur W.** Peirce's Theory Of Abduction. *Phil Sci* 13,301-306 O 46.
- BURKS, Arthur W.** Presupposition Theory Of Induction. *Phil Sci* 20,177-197 JI 53.
- BURKS, Arthur W.** Reichenbach's Theory Of Probability And Induction. *Rev Metaph* 4,377-394 Mr 51.
- BURKS, Arthur** and Weiss, Paul. Peirce's Sixty-Six Signs. *J Phil* 42,383-388 JI 45.
- BURKS, Arthur.** On The Presuppositions Of Induction. *Rev Metaph* 8,574-611 Je 55.
- BURKS, Richard V.** Conception Of Ideology For Historians. *J Hist Ideas* 10,183-198 Ap 49.
- BURNETT, J R** and Broudy, H S and Smith, B O. A Reply To C Arnold Anderson's Review Of *Democracy And Excellence In American Secondary Education*. *Stud Phil Educ* 4,12-13 Spr 65.
- BURNETT, Joe R.** An Analysis Of Some Philosophical And Theological Approaches To Formation Of Educational Policy And Practice. *Proc Phil Educ* 17,7-30 Mr 61.
- BURNETT, Joe R** and Klassen, Frank and Anderson, A W. Discussion Report On The *Education Of American Teachers*. *Educ Theor* 15,333-340 O 65.
- BURNETT, Joe R.** Conant On The Philosophy Of Education. *Educ Theor* 14,24-30 Ja 64.
- BURNETT, Joe R.** Observations On The Logical Implications Of Philosophic Theory For Educational Theory And Practice. *Educ Theor* 11,65-70 Ap 61.
- BURNETT, Joe R.** Some Observations On The Logical Implications Of Philosophic Theory For Educational Theory And Practice. *Proc Phil Educ* 14,51-57 Mr-Apr 58.
- BURNETT, Joe R.** Whitehead On The Aim Of Schooling. *Educ Theor* 11,269-278 O 61.

BURNETT, Joe. On Professor Mc Murray's "Autonomous Discipline Of Education" *Educ Theor* 6,10-16 Ja 56.

BURNHAM, James. *The Machiavellians: Defenders Of Freedom.* NY Day 1943.

BURNS, Arthur Lee. International Theory And Historical Explanation. *Hist Theor* 1,55-74 1960.

BURNS, E Bradford. The Enlightenment In Two Colonial Brazilian Libraries. *J Hist Ideas* 25,430-438 Jl-S 64.

BURNS, Edward McN. The Liberalism Of Machiavelli. *Antioch Rev* 8,321-330 S 48.

BURNS, H W and Brauner, Charles J. *Problems In Education And Philosophy.* Englewood Cliffs NJ Prentice-Hall 1965.

BURNS, Hobert W (ed) and Brauner, Charles J (ed). *Philosophy Of Education: Essays And Commentaries.* NY Ronald Pr 1962.

BURNS, Hobert W and Brauner, Charles J. A Reply To Lewis A Bayles's Review Of *Philosophy Of Education: Essays And Commentaries.* *Stud Phil Educ* 3,10-14 Sum 63.

BURNS, Hobert W. Cunningham's Analysis Of Theological Concepts: A Reply. *Educ Theor* 8,150-156 Jl 58.

BURNS, Hobert W. On The Theory Of Behavior. *Proc Phil Educ* 18,165-182 Ap 62.

BURNS, Hobert W. Pragmatism And The Science Of Behavior. *Phil Sci* 27,58-74 Ja 60.

BURNS, Hobert W. Response To Butler's "Preface To A Logic". *Proc Phil Educ* 20,94-98 Mr 64.

BURNS, Hobert W. Response To Presidential Address. *Educ Theor* 14,257-260 O 64.

BURNS, Hobert W. The Common Man: His Century—And His Competence. *Educ Theor* 3,269-271 Jl 53.

BURNS, Hobert W. The Distinctive Function Of Education In Social Reconstruction. *Educ Theor* 5,203-205 O 55.

BURNS, Hobert W. The Logic Of The "Educational Implication". *Educ Theor* 12,53-63 Ja 62.

BURNS, J H. "Winzerus": A Forgotten Political Writer. *J Hist Ideas* 21,124-130 Ja-Mr 60.

BURNS, J H. J S Mill And The Term "Social Science". *J Hist Ideas* 20,431-432 Je-S 59.

BURNS, J Patout. Action In Suarez. *New Scholas* 38,453-472 O 64.

BURNS, John V. *Dynamism In The Cosmology Of Christian Wolff: A Study In Pre-critical Rationalism.* NY Exposition Pr 1966.

This short study, apparently based on a doctoral dissertation at Fordham University, concentrates on Wolff's development of Leibniz's dynamistic conception of substance.

BURNS, John. The Problem Of Specific Natures. *New Scholas* 30,286-309 Jl 56.

BURNS, Robert J. Plato And The Soul. *New Scholas* 20,334-343 O 46.

BURNS, Wayne. The Scientific Humanism Of Alex Comfort. *Humanist* 11,269-274 D 51.

BURR JR, Samuel Engle. Tolerance, Intolerance, And Prejudice. *Educ Theor* 2,116-122 Ap 52.

BURR, H S. A Basis For A Theory Of Law. *Main Currents* 17,3-7 S-O 60.

BURR, H S and Northrop, F S C. The Electro-Dynamic Theory Of Life. *Main Currents* 19,4-10 S-O 62.

BURR, H S. Some Results Of Electro-Dynamic Theory. *Main Currents* 19,11-12 S-O 62.

BURR, Harold Saxton. *The Nature Of Man And The Meaning Of Existence.* Springfield IL Thomas 1962.

BURRELL, David B. *Exercises In Religious Understanding.* Notre Dame Univ Notre Dame Pr 1975.

The author has written a work of metaphysics, or hermeneutics, or philosophical theology. What Burrell is doing is to analyze a series of so-called "religious" thinkers by using the philosophical methodologies and skills pertinent to each thinker. What happens then is a precise and summary statement of each thinker's understanding of "matters religious in his age." Burrell deals intelligently with Saint Augustine, Saint Anselm, Saint Thomas, Kierkegaard and Jung, in 3 chapters. The conclusion is to demonstrate the internal coherence of each thinker's understanding of the Christian faith, and as well, the rational intelligibility of the Christian faith when appropriated by everyone.

BURRELL, David B. C S Peirce: Pragmatism As A Theory Of Judgment. *Int Phil Quart* 5,521-540 D 65.

Although Peirce's pragmatism was often presented and is often taken as a theory of meaning, it is manifestly incomplete until one explains how the continuous, ongoing process of signifying culminates in a judgment. This Peirce never quite managed to show, though he recognized "assertion as an act of a totally different nature from apprehending the meaning of a proposition." He does invoke, however, three successive analogies for judgment: action, volition, and purpose. Each proves inadequate under piercing auto-criticism, and the last one employed, *purpose*, shades off into an "intellectual sympathy." This suggestion, vague but fruitful, points to a more satisfactory interpretation of the category of "firstness" and allows a comparison with B J Lonergan's theory of judgment.

BURRELL, David B. John Duns Scotus: The Univocity Of Analogous Terms. *Monist* 49,639-658 O 65.

Scotus is pushed to his doctrine of univocity by certain models of concept-formation and inquiry. After scrutinizing Scotus' reasoning vis-a-vis his questionable assimilation of Aristotle, Aquinas and Henry of Ghent, the article concludes: the very directness of access to God granted by a univocal concept of being betrays a failure to appreciate how problematic our conceptual access to mystery must be, and the most telling weaknesses in Scotus' account of philosophical knowledge.

BURRELL, David B. Kant And Philosophical Knowledge. *New Scholas* 38,189-213 Ap 64.

BURRELL, David. *Analogy And Philosophical Language.* New Haven Yale Univ Pr 1973.

With questions inspired by Heidegger and, even more, by Wittgenstein, the book approaches aspects of Plato, Aristotle, Aquinas and Scotus, emphasizing their philosophizing as activity rather than doctrine. In examining how these philosophers pose their questions and consider answers to them, Burrell centers on the role of analogous expressions, how they are used and what, resorting to contemporary techniques of analysis and logic, may be inferred concerning rules and criteria for their application. While he concludes that such criteria do not seem susceptible to algorithmic formulation because analogous terms retain an irreducibly systematic ambiguity, Burrell displays the philosophical activity by which sensitivity is increased for the recognition and clarification of analogical usages.

BURRELL, David. A Note On Analogy. *New Scholas* 36,225-232 Ap 62.

BURRELL, David. Religious Language And The Logic Of Analogy. *Int Phil Quart* 2,643-657 D 62.

BURROUGHS, Josephine L. Translation Of Ficino's Platonic Theology. *J Hist Ideas* 5,227-242 Ap 44.

BURROW, Trigrant. The Neurodynamics Of Behavior: A Phyllobiological Foreword. *Phil Sci* 10,271-288 O 43.

BURROW, Trigrant. The Social Neurosis: A Study In "Clinical Anthropology". *Phil Sci* 16,25-40 Ja 49.

BURT, Cyril. Information Theory And Aesthetic Education. *J Aes Educ* 1,55-69 Fall 66.

BURTON, Arthur. A Commentary On The Problem Of Human Identity. *J Existent* 5,257-264 Spr 65.

BURTON, Arthur. Existential Conceptions In John Hersey's Novel: *The Child Buyer.* *J Existent* 2,243-258 Fall 61.

BURTON, Arthur. The Clinician As Moralist. *J Existent* 1,207-218 Sum 60.

BURTON, Arthur. Time, Space, And Ascensionism. *J Existent* 4,289-300 Spr 64.

BURTON, David H. Theodore Roosevelt's Social Darwinism And Views On Imperialism. *J Hist Ideas* 26,103-118 Ja-Mr 65.

An analysis of Theodore Roosevelt's views on social Darwinism, this article shows the conflict in Roosevelt's thought between applying Darwinism to some kind of evolutionary principle for all people, and accepting the imperialist thesis that some races are more fit to rule than others. The author believes that Roosevelt was strongly influenced by Darwin, though this was somewhat tempered by Roosevelt's concern with character, which along with such attributes as love, courage and duty, can be passed along through a society because of the efforts of individuals and institutions. The author concludes that Roosevelt's Darwinism ultimately does not determine his imperialism, which is instead based on what Roosevelt saw as the benefit for mankind.

BURTT, E A. A Discussion Of The Theory Of International Relations. *J Phil* 42,486-491 Ag 45.

BURTT, E A and Brown Jr, Stuart M. "The Meeting Of East And West". *Phil Rev* 56,73-81 Ja 47.

BURTT, E A. Does Humanism Understand Man? *Humanist* 5,108-114 Autumn 45.

BURTT, E A. East And West In Sri Aurobindo's Philosophy. *Phil East West* 6,231-234 O 56.

BURTT, E A. How Can The Philosophies Of East And West Meet? *Phil Rev* 57,590-604 N 48.

BURTT, E A. Humanism And The Doctrine Of Sin. *Humanist* 5,173-180 Wint 45.

BURTT, E A. Intuition In Eastern And Western Philosophy. *Phil East West* 2,283-291 Ja 53.

BURTT, E A. Method And Metaphysics In Sir Isaac Newton. *Phil Sci* 10,57-66 Ap 43.

BURTT, E A. Philosophy And Philosophers In The Far East. *Phil Phenomenal Res* 9,377-388 Mr 49.

BURTT, E A. The Generic Definition Of Philosophic Terms. *Phil Rev* 62,41-57 Ja 53.

BURTT, E A. The Problem Of Philosophic Method. *Phil Rev* 55,505-533 S 46.

BURTT, E A. The Status Of "World Hypotheses". *Phil Rev* 52,590-601 N 43.

BURTT, E A. Value And Existence. *J Phil* 44,169-178 Mr 47.

BURTT, E A. What Can Western Philosophy Learn From India? *Phil East West* 5,195-210 O 55.

BURTT, E A. What Is Metaphysics? *Phil Rev* 54,533-557 N 45.

BURTT, Edwin A. Neo-Orthodoxy And Sin. *Humanist* 1,112-116 Autumn 41.

BURTT, Edwin Arthur. *In Search Of Philosophic Understanding.* NY 1965.

Burt argues that much can be gained by investigating the emotional motivations behind the basic presuppositions of competing philosophies. By discussing, in turn, ordinary language philosophy, existentialism, and Marxism he demonstrates how these presuppositions and motives can be made explicit. And one must, he says, make one's own motives and presupposition clear as well as those of others. Only if such motivation is made conscious, can we improve our presuppositions and avoid having our motives conflict with our concern for truth. Burt welcomes "continuing revolution in our philosophical presuppositions as a natural and normal process, to be fostered under conscious guidance." He discusses in some detail the different motives and presuppositions in the history of science and suggests the direction in which future change in science may lie. He also discusses truth, objectivity and the understanding of persons and suggests that what is needed is universal sensitivity to motives and presuppositions in both Western and Eastern thought.

BURTT, Edwin Arthur. *Types Of Religious Philosophy, Revised Edition.* NY Harper 1951.

- BURT, Edwin A.** The Core Of Dewey's Way Of Thinking. *J Phil* 57,401-419 Je 60.
The author sees Dewey as essentially a philosopher-moralist and takes the central principle of his philosophy to be that of responsibility. Dewey, the author claims, more than any other philosopher, conceived the essential foundations and formulated the rationale for the open society. Although Dewey's philosophy needs revision, the author finds in it a source of wise understanding.
- BURT, Edwin A.** Truth, Understanding, And Philosophy. *Proc Amer Phil Ass* 38,5-16 O 1965.
- BURUS, Hobert W.** A Response To Kenneth D Benne's "The Philosopher And The Scientific Researcher In The Study Of Education". *Proc Phil Educ* 19,70-74 Ap 63.
- BURWICK, Fred** And Rathbun, John W. Paul Tillich And The Philosophy Of Schelling. *Int Phil Quart* 4,373-393 S 64.
Beginning with Tillich's early analyses of Schelling's religious-historical constructions and the roles of mysticism and symbolism in Schelling's philosophy, the authors feel that a "persistent parallel" to Schelling's philosophy "is apparent throughout Tillich's philosophical-theological development." In their judgment, Schelling's transcendental idealism provides a fundamentally accurate perspective for viewing "the general structure and intent of Tillich's theology." The 1956 Munich edition of Schelling's *Werke* and Tillich's *Systematic Theology* serve as the primary sources. After an initial discussion of how the "ecstatic reason" intuitively and symbolically presents the Absolute, the authors pursue cognate existential questions of man's freedom, estrangement, and non-being, ending with an analysis of how the two men use a dialectical method of correspondence to move from the mechanism of existence to historical vitalism based on the twin themes of redemption and grace.
- BUSCH, Thomas W.** Being And Nothingness: Ontology Versus Phenomenology Of The Body. *S J Phil* 3,178-183 Wint 65.
I attempt to establish two points: first, that Sartre's ontology (as presented in the Introduction to *Being and Nothingness*) must be understood within the framework of the modified *cogito* he first presented in *The Transcendence of the Ego*, and second, that Sartre's phenomenological analysis of the body in the section "Being-for-Others" in *Being and Nothingness* is seen to be inconsistent with his view of being-for-itself as "pure appearance...total emptiness (since the world is outside of it)."
- BUSH-BROWN, Albert.** "Get An Honest Bricklayer!": The Scientist's Answer To Ruskin. *J Aes Art Crit* 16,348-356 Mr 58.
- BUSH-BROWN, Albert.** The Architectural Polemic. *J Aes Art Crit* 18,143-158 D 59.
- BUSH, N R.** The Marquis D'Argens And His Philosophical Correspondence. Ann Arbor MI Brothers 1953.
- BUSH, W T.** Concerning The Concept Of Pattern. *J Phil* 37,113-134 F 40.
- BUSHELL, Thomas L.** The Sage Of Salisbury: Thomas Chubb, 1679-1747. NY Philosophical Lib 1967.
- BUSHKOVITCH, A V.** Some Consequences Of The Positivistic Interpretation Of Physics. *Phil Sci* 7,97-102 Ja 40.
- BUSHMAN, Richard L.** On The Uses Of Psychology: Conflict And Conciliation In Benjamin Franklin. *Hist Theor* 5,227-240 1966.
- BUSHMAN, Rita Marie.** St Augustine's Metaphysics And Stoic Doctrine. *New Scholas* 26,283-304 Jl 52.
- BUSWELL JAMES O.** A Christian View Of Being And Knowing: An Introduction To Philosophy. Grand Rapids MI Zondervan 1960.
Three orders of Christian pre-suppositions govern the scope of this introductory text. (1) Metaphysical: there exists a supreme, personal and intelligent Creator. (2) Epistemological: man in some measure is capable of intelligent apprehension of truth: *The Bible* is the infallible word of God. (3) Ethical: the universal moral evil evident in the world has a primitive cause, which has put mankind out of a correct relationship with God. There is an opening section dealing with the nature of philosophy and of philosophical "categories." After discussing "materialism" and "idealism" in the chapter devoted to ontology (*Being*), a position termed "dualistic realism" (there are mental events and material events in "integrated interaction") is affirmed. The chapters introducing the student to epistemology (*Knowing*) seek to relate faith, reason, and being. There is a short section of "suggested assignment," a bibliography, and an index.
- BUSWELL, James Oliver.** The Philosophies Of F R Tennant And John Dewey. NY Philosophical Lib 1960.
The author seeks "to sketch against the background of Tennant's and Dewey's philosophies an integrated system of theistic metaphysics and epistemology." He points out the strong antithesis between Tennant's personalistic psychology and Dewey's anti-mentalistic psychology; between Tennant's dualistic epistemology and Dewey's anti-dualistic theory of knowledge; between Tennant's recognition of existing objective entities in a world of reality and Dewey's substitution of "data" for "objects" in metaphysics. In what is essentially a comparative study in empiricism, Buswell subjects Tennant's realism and Dewey's *a priori* negations to a searching critical analysis, and therefrom opens an avenue to a realistic, integrated theistic philosophy.
- BUTCHVAROV, Panayot Krustev.** The Concept Of Knowledge. Evanston IL 1970.
The book has as its subject matter the conceptual foundations of epistemology. Its central task is the account of the concept of knowledge, but in the course of the inquiry detailed accounts are also offered of the concepts of necessary truth and sense perception. Much of the discussion is concerned with the notions of evidence, justification, and criterion.
- BUTCHVAROV, Panayot.** Concrete Entities And Concrete Relations. *Rev Metaph* 10,412-422 Mr 57.
- BUTCHVAROV, Panayot.** The Concept Of Possibility. *Phil Phenomenol Res* 20,318-337 Mr 60.
Three general theories are distinguished: (1) a possible thing is only in and for thought; (2) what is possible is merely what is not self-contradictory; (3) possibles are actual in themselves but they are not in the world. Neither of these theories seem to be wholly satisfactory to the author. A substitute theory is given, where possibility is defined as "being-thought-about." However, this appears to conflict with the ordinary meaning of the term, in reference to actuality. It is then argued that the traditional meaning of possibility in terms of actuality is itself contradictory. So, the new theory stands, provides satisfactory criteria of the possible, solves certain puzzles, and improves on the traditional meaning of the term.
- BUTLER, Broadus N** And Kolaja, Jiri. Dimensions Of Identification. *Personalist* 41,318-323 Sum-Jl 60.
- BUTLER, J Donald.** *Idealism In Education*. NY Harper And Row 1966.
Harper's Philosophy of Education Series includes, thus far, the present work, and books on pragmatism in education and existentialism in education. The author of the present work, a professor of religion, provides a brief history, a systematic synopsis, and an outline of the strength and weaknesses of idealist philosophy, and then highlights the significant features of an idealist-oriented philosophy of education. The author makes good use of the technique of summing up at the ends of certain chapters. In the idealist-oriented philosophy of education which the author puts forward, emphasis is placed on the student as a person, a self, a spirit.
- BUTLER, J Donald.** A Reply To Thomas F Green's Review Of Religious Education. *Stud Phil Educ* 3,70-71 Sum 63.
- BUTLER, J Donald.** Preface To A Logic. *Educ Theor* 14,229-254 O 64.
- BUTLER, J Donald.** The Role Of Value Theory In Education. *Educ Theor* 4,69-77 Ja 54.
- BUTLER, J F.** The Impasse Between Philosophy And Theology. *Personalist* 31,369-379 Autumn-O 50.
- BUTLER, J F.** Toynbee And The Categories Of Interpretation. *Phil Rev* 59,230-233 Ap 50.
- BUTLER, James Donald.** *Four Philosophies And Their Practice In Education And Religion*. NY Harper 1951.
This volume provides a comprehensive study of four major philosophical tendencies or viewpoints in our contemporary period: naturalism, idealism, realism, and pragmatism.
- BUTLER, John F.** Creation, Art, And Lila. *Phil East West* 10,3-12 Ap-Jl 60.
- BUTLER, Judson R.** The Integration Of General Education. *Main Currents* 6,33-35 Sum-Jl 48.
- BUTLER, R J (ed).** *Analytical Philosophy, Second Series*. NY Barnes & Noble 1965.
This book contains a collection of previously unpublished papers on a variety of philosophical problems.
- BUTLER, Richard.** *The Mind Of Santayana*. Chicago Regnery 1955.
From a point of view characterized as "the realism of Aristotle and Aquinas," the clerical author launches a general attack upon Santayana's philosophy as vitiated by radical error in its fundamental theses. Santayana's scepticism is seen as a pose behind which lurks "Democritean materialism." In his exposition of the confused doctrine of essence, Santayana is both disingenuous and dogmatic, combining the errors of materialism and transcendentalism in his developed metaphysical system. While Santayana should be esteemed for his poetic gifts and stylistic talents, the author contends that his philosophy "belonged to him and should die with him."
- BUTLER, Ronald J (ed).** *Cartesian Studies*. NY Barnes & Noble 1972.
- BUTLER, Ronald J.** Aristotle's Sea-Fight And Three-Valued Logic. *Phil Rev* 64,264-274 Ap 55.
- BUTLER, Ronald J.** The Scaffolding Of Russell's Theory Of Descriptions. *Phil Rev* 63,350-364 Jl 54.
- BUTTERFIELD, H.** Reflections On Religion And Modern Individualism. *J Hist Ideas* 22,33-46 Ja-Mr 61.
- BUTTS, C F.** Science And Social Responsibility. *Phil Sci* 15,100-103 Ap 48.
- BUTTS, Robert (ed)** And Pearce, Glenn (ed) And Leach, James (ed). *Science, Decision And Value: Proceedings Of The Fifth University Of Western Ontario Philosophy Colloquium, 1969*. Boston Reidel 1973.
- BUTTS, Robert E (ed).** *William Whewell's Theory Of Scientific Method*. Pittsburgh Pittsburgh Univ Pr 1968.
- BUTTS, Robert E.** Hume's Scepticism. *J Hist Ideas* 20,413-419 Je-S 59.
- BUTTS, Robert E.** Husserl's Critique Of Hume's Notion Of Distinctions Of Reason. *Phil Phenomenol Res* 20,213-221 D 59.
- BUTTS, Robert E.** Necessary Truth In Whewell's Theory Of Science. *Amer Phil Quart* 2,161-181 Jl 65.
Almost alone amongst his nineteenth-century British contemporaries, Whewell maintained that genuine science develops in the direction of becoming a comprehensive system of laws that are both universal and necessary. The examination of Whewell's view of necessity in science begins with an analysis of his claims that necessity is not derivable from experience, that necessary propositions are such that their negations are not only false, but impossible, and that necessity is known by means of intuition. Whewell's theory of necessity is illustrated by a detailed analysis of his philosophy of classical mechanics. Finally, an attempt is made to show that Whewell tried to justify the forms of scientific thought that he regarded as necessary. Recent commentators have held either that Whewell made no attempt at justification (Ducasse), or that his philosophy of science was conventionalistic (Walsh).

- BUTTS, Robert E.** On Walsh's Reading Of Whewell's View Of Necessity. *Phil Sci* 32,175-181 Ap 65.
- BUYTAERT, Eligius M.** Ockham: *Tractatus Minor*. *Fran Stud* 24,34-100 1964.
- BUYTAERT, Eligius.** The *Elementarium Logicae* Of Ockham. *Fran Stud* 25,151-276 1965.
- BUYTENDIJK, F J J.** Experienced Freedom And Moral Freedom In The Child's Consciousness. *Educ Theor* 3,1-13 Ja 53.
- BUYTENDIJK, F J J.** Philosophic Basis Of Human Relations. *Phil Today* 2,108-112 Sum 58.
- BUYTENDIJK, F J J.** The Meaning Of Pain. *Phil Today* 1,180-185 Fall 57.
- BYCHOWSKIJ, B.** American Personalism: "Philosophic Devilry". *Personalist* 30,169-174 Spr-Ap 49.
- BYKOV, K** and Airapetyantz, E. Physiological Experiments And The Psychology Of The Subconscious (translation). *Phil Phenomenol Res* 5,577-593 Je 45.
- BYLES, W Esdaile.** The Analogy Of Being. *New Scholas* 16,331-364 O 42.
- BYRNE, James W.** John Locke's Philosophy Of Religious Toleration. *Personalist* 46,245-252 Spr-Ap 65.
- BYRNE, James W.** The Notion Of Obligation In Locke's Philosophy. *Personalist* 44,35-51 Wint-Ja 63.
- BYRNE, Lee.** An Educational Application Of Resources Of The Unity Of Science Movement. *Phil Sci* 7,241-262 Ap 40.
- BYRNS, Richard H.** The Symbolization Of Motion. *Main Currents* 17,89-91 Mr-Ap 61.
- BYRNS, Ruth.** Bibliography Of Jacques Maritain (1910-1942): Part I, Writings By Maritain And Part II, Writings About Maritain. *Thomist* 5,345-372 Ja 43.
- BYWATER JR, William G.** *Clive Bell's Eye*. Detroit 1975.
- Part I of this book consists of an argument claiming that Bell's formalism is a humanistic one involving the interaction of an artist and an audience that is evoked by a painting. Part II, a collection of eleven articles, indicate a shift in the ideas Bell expresses in *Art*, his major work. This shift is marked by Bell's admission of biographical and historical facts into the aesthetic evaluation of a painting, factors not permitted in a similar situation in *Art*. Part III contains a checklist of Bell's published writings collated by Donald A. Laing.
- CACOULOS, Ann R.** *Thomas Hill Green: Philosopher Of Rights*. NY Twayne 1974.
- CADIN, Francesco.** The Possibility Of Sacred Art. *Phil Today* 5,286-289 Wint 61.
- CAFFARENA, José GAomez.** *Der Ontologische Gottesbeweis* (Review In English), By D Henrich. *Int Phil Quart* 3,617-624 D 63.
- CAHN, Edmond N.** *The Sense Of Injustice, An Anthropocentric View Of Law*. NY New York Univ Pr 1949.
- CAHN, Edmond.** *The Moral Decision: Right And Wrong In The Light Of American Law*. Bloomington Indiana Univ Pr 1955.
- Using actual decisions of American courts as materials for analytic study, the author proposes to discover what moral guides are to be found in American law. The book's first section presents a view of the consanguinity of "the legal" and "the good," based first on the recognition that morals constitute a legal order and second on the arguable hypothesis that law institutionalizes a moral order. The second part comes down to cases of a substantive character in the law of rights as adjudicated by American courts, including discussion of some rights recently established, and some that seem on the verge of being established, as well as of rights long since accepted in both morals and law. In the third part, the moral elements involved in procedural questions before the courts are analyzed.
- CAHN, Edmond.** *The Predicament Of Democratic Man*. NY Macmillan 1961.
- Democracy involves a shift from an imperial perspective to consumer perspective. Professor Cahn develops the implications of the consumer perspective by distinguishing collective and individual responsibility of citizens in a democracy and spelling out the nature and limits of those responsibilities. Citizens have a collective obligation to act in the prevention of, the reparation for, and protest against injustice within the state. As individuals, men have to search their own consciences as to their roles in cases of social injustice; and Cahn provides seven questions for such a search. He also discusses the positive incentives of democracy: passive equality, which demands the creation and perpetuation of conditions of equal justice, and active equality, which demands equal opportunities for all men in their search for self-fulfillment. The roles of officials and citizens are clarified by frequent reference to crucial court decisions.
- CAHN, Steven M.** *Fate, Logic And Time*. New Haven Yale Univ Pr 1967.
- The publication is a critical study of the major arguments, historical and contemporary, in defense of fatalism.
- CAHN, Steven M.** *The Eclipse Of Excellence: A Critique Of American Higher Education*. Washington DC Public Affairs Pr 1973.
- This book deals with a philosophical discussion of central issues facing American higher education.
- CAHN, Steven Mark (ed).** *The Philosophical Foundations Of Education*. NY Harper & Row 1970.
- This is a comprehensive anthology of historical and contemporary writings in philosophy of education.
- CAHN, Steven.** Fatalistic Arguments. *J Phil* 61,295-304 My 64.
- This article claims that various attempts to refute Richard Taylor's views on fatalism are unsuccessful. The article also contains a proof that unless Taylor's views are modified he is committed to denying that any actions whatever can occur.
- CAHN, Zvi.** *The Philosophy Of Judaism*. NY Macmillan 1962.
- CAHNMAN, Werner Jacob (ed)** and Boskoff, Alvin (ed). *Sociology And History: Theory And Research*. NY Free Pr Of Glencoe 1964.
- CAILLIET, Emile.** *The Beginning Of Wisdom*. NY Revell 1947.
- CAIN, Seymour.** *Gabriel Marcel*. NY Hillary House 1963.
- CAIN, Theron I.** Problems And Prospects Of Civic Planning. *J Aes Art Crit* 3,68-78 Wint 44.
- CAIRNS, Dorion.** "An Approach To Phenomenology" in *Philosophical Essays In Memory Of Edmund Husserl*, Marvin Farber (ed), 3-18. Cambridge Harvard Univ Pr 1940.
- Phenomenological method is essential to its accounts. Methodology is itself phenomenological, yields improved theory and methods, and evidentially grounded knowledge. It stresses observation of things themselves (of whatever sort: individual, generic and specific, actual or possible), in the manners peculiar to each sort. It is a reflective discipline, seeking to explicate the determinations of the mental processes as intensive to such affairs, and the affairs as intended to. Phenomenology is thus descriptive, eidetic and transcendental: the philosophical discipline of reflective criticism at every level, including that knowledge itself claims to produce.
- CAIRNS, Dorion.** "Phenomenology" in *A History Of Philosophical Systems*, V Ferm (ed), 353-364. NY Philosophical Lib 1950.
- The various contexts within which phenomenology can be developed are brought out. In the first section, the historical development is outlined, while the second presents the basic elements which distinguish phenomenological philosophy. In the latter, the main topics are: the essentials of evidence, the nature of eidetic sciences and their truths, and the intentionality of consciousness. The article concludes with a delineation of what constitutes transcendental phenomenology, with a specific discussion of the "general thesis of the natural attitude" and the "transcendental-phenomenological" attitude. The interrelation of these ideas is shown as the gateway to understanding the nature of reflective consciousness.
- CAIRNS, Dorion.** Concerning Beck's "The Last Phase Of Husserl's Phenomenology". *Phil Phenomenol Res* 1,492-497 Je 41.
- CAIRNS, Dorion.** The Ideality Of Verbal Expressions. *Phil Phenomenol Res* 1,453-462 Je 41.
- These components are distinguishable in verbal expressing: (1) the judging act, (2) the sense expressed by (3) the verbal expression, which is embodied in (4) sounds/marks, and (5) the thing(s) which the expression is about. The essay focuses on verbal expressions showing that they are ideal individuals: they remain identifiably the same through variations in their embodiments. While real individuals exemplify universals, verbal expressions are embodied by real sounds or marks. Expressions, like melodies or folk dances, combine ideality with mutability (historical change): they are thus ideal individuals and neither real individuals nor ideal universals.
- CAIRNS, Grace E.** *Philosophies Of History, Meeting Of East And West In Cycle-pattern Theories Of History*. NY Philosophical Lib 1962.
- In her Preface the author describes this book as "an introduction to some of the important approaches to the cyclical patterning of history in Eastern and Western thought." The Book is divided into three parts, dealing with three main types of cyclical theories of history: (1) recurrent cosmic cycles (Mesopotamia, Indian thought, Buddhism, Jainism, the Mandala, Eastern yogic philosophies, Chinese thought, Greek and Roman thought); (2) one-grand-cycle patterns (Hebrew-Christian, St Augustine, Moslem thought, Hegel and Marx, Aurobindo, Radhakrishnan); (3) culture cycles (Ibn Khaldun, Vico, Spengler, Sorokin, Toynbee). In a Conclusion the author "presents a defense of cyclical patterning of history."
- CAIRNS, Grace E.** The Intuitive Element In Metaphysics. *Phil East West* 4,3-18 Ap 54.
- CAIRNS, Grace E.** The New Being. *Main Currents* 19,90-94 Mr-Ap 63.
- CAIRNS, Grace E.** The Philosophy And Psychology Of The Oriental Mandala. *Phil East West* 11,219-230 Ja 62.
- CAIRNS, Huntington.** *Legal Philosophy From Plato To Hegel*. Baltimore Johns Hopkins Pr 1949.
- CAIRNS, Huntington.** *The Theory Of Legal Science*. Chapel Hill Univ Of N Car Pr 1941.
- Huntington Cairns' volume is a persuasive plea for the scientific study of problems of social order and disorder, a study which would generally be called "sociology of law" rather than "legal science." Mr Cairns is primarily concerned to show the importance for law of such problems as: how techniques of social control are invented, distributed, and inherited, the relation of fact to value, and the nature of scientific propositions and scientific inquiries in fields social. Mr Cairns offers a useful critique of such current terms as *social order*, *causation*, *force*, *equilibrium* and *social heredity*.
- CALDER, W M.** Socrates At Amphipolis. *Phronesis* 6,83-85 1961.
- CALDER, W M.** The Spherical Earth In Plato's *Phaedo*. *Phronesis* 3,121-125 1958.
- CALDIN, E F.** *The Structure Of Chemistry In Relation To The Philosophy Of Science*. NY Sheed & Ward 1961.
- CALDIN, E F.** Modern Physics And Thomist Philosophy. *Thomist* 2,208-225 Mr 40.
- CALDIN, Edward F.** *Power And Limits Of Science: A Philosophical Study*. NY Anglobooks 1953.
- CALDWELL, Gaylon L.** Reinhold Niebuhr And The Crisis Of Our Times. *Ethics* 70,306-315 Jl 60.
- CALDWELL, R L.** Another Look At Thomas Reid. *J Hist Ideas* 23,545-549 O-D 62.
- CALHOUN, Daniel H.** *American History And The Social Sciences* (Edited By Edward N Saveth). *Hist Theor* 5,93-99 1966.
- CALHOUN, Edward.** Human Likeness And The Formation Of Empirical Concepts. *Rev Metaph* 13,383-395 Mr 60.
- CALLAHAN, Daniel John.** *Abortion: Law, Choice, And Morality*. NY Macmillan 1970.
- CALLAHAN, John Francis.** *Augustine And The Greek Philosophers*. Villanova PA Villanova Univ Pr 1967.

CALLAHAN, John Francis. *Four Views Of Time In Ancient Philosophy.* Cambridge Harvard Univ Pr 1948.

In this book the author seeks to delineate four views of time in ancient philosophy including the metaphysical, physical and psychological elements involved. There are four chapters: (1) on Plato (Time, the Moving Image of Eternity); (2) on Aristotle (Time, the Number of Motion); (3) on Plotinus (Time, the Life of Soul); (4) on Augustine (Time, a Distention of Man's Soul). A conclusion compares and contrasts the four views and includes brief remarks on modern philosophical consideration of Time.

CALLAHAN, John F. *The Tradition Of Realism In The Philosophia Perennis.* *Proc Cath Phil Ass* 22,190-192 1947.

CALLEO, David P. *Coleridge And The Idea Of The Modern State.* New Haven Yale Univ Pr 1966.

CALLIERI, Bruno and Frighi, Luigi. *An Approach To The Problem Of Existential Vs Psychoanalytic Anxiety.* *J Existent* 2,323-332 Wint 62.

CALLUS, Daniel A. *The Condemnation Of St Thomas At Oxford.* Westminster MD Newman Bookshop 1946.

CALLUS, Daniel A. *The Origins Of The Problem Of The Unity Of Form.* *Thomist* 24,257-285 Ap-Jl-O 61.

CALOGERO, Guido. *Tolerance And Social Order (Note: A Special Edition).* *Phil Forum (Pacific)* 2,42-47 S 63.

CAMELOT, Thomas. *Tradition.* *Thomist* 27,182-195 Ap-Jl-O 63.

CAMERON, Kenneth Neill. *Marx And Engels Today: A Modern Dialogue On Philosophy And History.* Hicksville NY Exposition Pr 1976.

The present volume really is a dialogue; four characters explore the basic ideas of Marx and Engels on philosophy and history. It is a critical evaluation of the general theory. It seeks to probe the fundamentals of the world outlook which is the dominating commitment under which over a billion people work, think, struggle, live and die. The four characters involve the reader in a range of subjects such as monotheism, immortality, materialism, the meaning of life as well as general questions of the validity of Marx's ideas of social evolution. Two of the characters are Marxists, one doctrinaire, the other more imaginative. The third is a political activist lawyer with doubts about the significance of his own role. The fourth is a young woman social scientist, new to the movement and a critical searcher for answers.

CAMERON, Kenneth Walter. *Emerson The Essayist.* Hartford CT 1972.

CAMERON, W Bruce. *The Use Of Personality Theories In Psychiatry.* *J Existent* 3,277-284 Wint 63.

CAMP, Dennis. *Browning's Pompilia And The Truth.* *Personalist* 47,350-364 Sum-Jl 66.

CAMPAIGNE, Howard M and Scher, Jordan M and Geisser, Seymour. *The Psychotherapeutic Transaction: An Operational Model And System Of Analysis.* *J Existent* 1,529-542 Wint-Spr 61.

CAMPBELL, Bertrand J. *Aristotle's Natural Theology.* *Fran Stud* 4,134-150 Je 44.

CAMPBELL, C A. *On Selfhood And Godhood.* NY Macmillan 1957.

Part I aims at the constructive establishment of a concept of the self to undergird the theologically indispensable concept of the soul. Part II, concerned with the problem of God and the objective validity of religious belief, begins in religion as such, where theism is held to recommend itself strongly under a symbolic interpretation, then develops a metaphysical support for the central tenets of this creed.

CAMPBELL, C A. *Mr Edwards On "Ordinary Language And Absolute Certainty".* *Phil Stud* 1,60-63 Je 50.

CAMPBELL, George. *The Philosophy Of Rhetoric,* Lloyd F Bitzer (ed). Carbondale S Illinois Univ Pr 1963.

CAMPBELL, James Ian. *The Language Of Religion.* NY Bruce 1971.

The book begins with an historical summary of the rise and development of English analytical philosophy, with a description of logical positivism and the principle of verification, objections to the principle of verification, and Ludwig Wittgenstein's theory of language. Campbell then goes on to look at the contemporary attempts by religionists and non-religionists alike to clarify what is meant by religious statements. He refers to all of the relevant Anglo-American literature. A particularly significant chapter deals with the analyst's response to the classic proofs for the existence of God.

CAMPBELL, Keith. *Body And Mind.* Garden City NY Anchor Books 1970.

The author rejects interactionist dualism because there is no discernible mechanism showing how the alleged connection takes place, although it is admitted that on a regularity view of causation this objection would not hold.

CAMPBELL, Keith. *Family Resemblance Predicates.* *Amer Phil Quart* 2,238-244 Jl 65. Wittgenstein made the suggestion in the *Philosophical Investigations* that many predicates apply to objects in virtue of criss-crossing and overlapping resemblances between them. This paper attempts to develop that suggestion into a more systematic and precise account of what it is to be a family resemblance predicate, by what method such predicates may be detected and distinguished from other types, and in what way the distinction is important for logic. It is argued that making the distinction must be understood as part—and part only—of an attack on the traditional problem of justifying the use of general terms, that family resemblance predicates are essentially dependent on predicates of a more fundamental kind, and that hence not all predicates can be of the family resemblance type. It is argued further that although family resemblance predicates are clearly intelligible and doubtless exist in English, they suffer from disabilities which made their successful removal from our thought an improvement.

CAMPBELL, Norman. *What Is Science?* NY Dover 1952.

CAMPBELL, Percy A. *Our Natural Universe Including Man: An Inquiry Into Consciousness, Life, Death, "Miracles", Cosmic Rays, Etc.* Philadelphia College Offset Pr 1950.

CAMPBELL, Robert (ed). *New Morality Or No Morality.* NY Bruce 1969.

CAMPBELL, William Edward. *Erasmus, Tyndale, And More.* Milwaukee Bruce 1950.

CANAVAN, Francis P. *The Political Reason Of Edmund Burke.* Durham NC Duke Univ Pr 1960.

CANAVAN, Francis P. *The State As Educator.* *Thought* 25,487-496 S 50.

CANFIELD, Francis X (ed). *Philosophy And The Modern Mind: 1960-1961.* Detroit Sacred Heart Sem 1961.

CANFIELD, John V. *Free Will And Determinism: A Reply.* *Phil Rev* 72,502-504 O 63.

CANFIELD, John V. *Judgments In Sleep.* *Phil Rev* 70,224-230 Ap 61.

CANFIELD, John V. *The Compatibility Of Free Will And Determinism.* *Phil Rev* 71,352-368 Jl 62.

Canfield argues that free will is compatible with determinism. He explains how he understands the phrase "an event is determined" and then sketches four senses of the word "can". In terms of these four senses, he offers a sufficient condition of an act's being free, and then shows how a determined act could meet this condition.

CANFIELD, John and Lehrer, Keith. *A Note On Prediction And Deduction.* *Phil Sci* 28,204-208 Ap 61.

CANNABRAVA, Euryalo. *Convention, Nature, And Art.* *Phil Phenomenol Res* 9,469-479 Mr 49.

CANNABRAVA, Euryalo. *On Truth, Knowledge, And Valuation.* *Phil Phenomenol Res* 13,525-530 Je 53.

CANNABRAVA, Euryalo. *Present Tendencies In Latin American Philosophy.* *J Phil* 46,113-118 Mr 49.

CANNABRAVA, Eurylo. *Coercion And Cooperation (Note: A Special Edition).* *Phil Forum (Pacific)* 2,60-63 S 63.

CANNAVO, S. *Extensionality And Randomness In Probability Sequences.* *Phil Sci* 33,134-146 Je 66.

CANNON, Alexander. *Power Within: The Re-examination Of Certain Psychological And Philosophical Concepts In The Light Of Recent Investigations And Discoveries.* NY Dutton 1953.

CANNON, H Graham. *Darwin And Lamarck.* *Main Currents* 15,106-110 My 59.

CANNON, Walter F. *John Herschel And The Idea Of Science.* *J Hist Ideas* 22,215-239 Ap-Je 61.

CANNON, Walter F. *The Normative Role Of Science In Early Victorian Thought.* *J Hist Ideas* 25,487-502 O-D 64.

CANTIN, Eileen. *Mounier: A Personalist View Of History.* Paramus NJ Paulist Pr 1973.

CANTONI, Louis J. *Walt Whitman, Secular Mystic.* *Personalist* 36,379-384 Autumn-O 55.

CANTORE, Enrico. *Philosophy In Atomic Physics: Complementarity.* *Mod Sch* 34,79-104 Ja 57.

CANTRIL, Hadley. *Ethical Relativity From The Transactional Point Of View.* *J Phil* 52,677-686 N 55.

CANTY, John Thomas. *A Natural Deduction System For Modal Logic.* *Notre Dame J Form Log* 5,199-210 1964.

CANTY, John Thomas. *A Note On The Axiomatization Of Rubin's System (S).* *Notre Dame J Form Log* 6,190-192 1965.

CANTY, John Thomas. *Completeness Of Copi's Method Of Deduction.* *Notre Dame J Form Log* 4,142-144 1963.

CANTY, John Thomas. *Systems Classically Axiomatized And Properly Contained In Lewis's S3.* *Notre Dame J Form Log* 6,309-318 1965.

CAPALDI, Nicholas. *Human Knowledge: A Philosophical Analysis Of Its Meaning And Scope.* NY Pegasus 1969.

CAPALDI, Nicholas. *The Art Of Deception.* NY Brown 1971.

CAPALDI, Nicholas. *Hume's Rejection Of "Ought" As A Moral Category.* *J Phil* 63,126-137 Mr 66.

A textual analysis of the is-ought paragraph in the context of the entire section of the *Treatise*, Hume's moral theory and philosophy as a whole, and his historical antecedents reveals that Hume was at no time discussing the derivation of 'ought' from 'is' nor was he making any case against naturalism. Rather he was attacking all forms of non-naturalism by questioning the meaningfulness of the alleged moral 'ought'. This attack is shown to be consistent with a naturalistic account of obligation and the derivability of all moral judgments from purely factual judgments, of which moral judgments are a subset in Hume's theory.

CAPALDI, Nicholas. *Some Misconceptions About Hume's Moral Theory.* *Ethics* 76,208-211 Ap 66.

CAPEK, Milic. *"Bergson's Theory Of Matter And Modern Physics" in Bergson And The Evolution Of Physics,* P A Gunter (ed), 297-330. Knoxville 1969.

This is an exposition of Bergson's theory of the physical world, but it also explores in a detailed way the question to what extent Bergson views anticipated certain features of contemporary physics. Among those are the dynamic nature of the relativistic time-space, the indeterminacy of microphysical events and the "vibratory" nature of matter. The author also tries to determine what is living and what is dead in Bergson's critical comments on relativity theory.

CAPEK, Milic. *"Ernst Mach's Biological Theory Of Knowledge" in Boston Studies In The Philosophy Of Science,* 400-420. NY Humanities Pr 1969.

Mach's epistemology, in contrast to the pre-evolutionary empiricism of Hume, Comte and Mach, is biologically oriented. Following in this respect Herbert Spencer, Mach

regarded the cognitive functions of human mind as a result of a gradual adaptation to our environment. But despite Mach's distrust of "mechanistic mythology," his critical attitude to Newton and his open-minded approach to non-Euclidian geometry, Mach's thought still belonged to the last century since, like Spencer, he assumed that the process of cognitive adaptation of human mind to reality is essentially completed. Similar conservative features are present in the thought of Helmholtz and Poincaré.

CAPEK, Milic. "Leibniz On Matter And Memory" in *The Philosophy Of Leibniz And The Modern World*, Ivor Leclerc (ed), 78–113. Nashville Vanderbilt Univ Pr 1973.

The article traces the development of Leibniz's thought from his original adherence to atomism to his panpsychistic monadism, first hinted at in 1670 by his definition of matter as "instantaneous mind." While Leibniz himself did not follow his hint that the mind-body problem should be approached from this angle, Bergson and Whitehead two centuries later did. But their panpsychism differs in several ways from that of Leibniz; it is neither strictly deterministic nor does it accept the reality of durationless instants. According to them, matter is a quasi-instantaneous mind, with a much shorter span of the present moment and thus possessing an element of indeterminism.

CAPEK, Milic. "The Elusive Nature Of The Past" in *Experience, Existence And The Good*, 126–142. Carbondale S Illinois Univ Pr 1961.

The problem of the status of the past is discussed. Its reality—or rather its subsistence—is inescapable as long as we give up the non-empirical notion of instantaneous present; as long as the present moment has a certain duration, it is tinged with the past. Furthermore, only the indestructibility of the past can make the difference between the historical truth and the myth, between a correct and false recollection, meaningful. But the immortality of the past does not mean its absolute changelessness as each moment continually "fades" more and more into the past.

CAPEK, Milic. "The Significance Of Piaget's Researches On The Psychogenesis Of Atomism" in *Boston Studies In The Philosophy Of Science*, 446–455. NY Humanities Pr 1971.

Piaget's researches on the formation of corpuscular explanations in child's mind under the pressure of ordinary (macroscopic) experience acquires its full significance within the genetic theory of knowledge and in the light of recent discoveries in microphysics.

CAPEK, Milic. "Time In Relativity Theory: Arguments For A Philosophy Of Becoming" in *Voices Of Time*, J T Fraser (ed), 434–454. NY Braziller 1966.

The essay consists of five parts: first, the arguments for the static interpretation of space-time are considered; second, the consequences of the constancy of the world-interval are stated; third, the dynamic character of space-time is pointed out; fourth, the very concept of the backwards flowing time is shown to be incompatible with relativity; and, finally, the status of "Now" and the potentiality of the future are discussed.

CAPEK, Milic. "Two Types Of Continuity" in *Boston Studies In The Philosophy Of Science*, 361–374. NY Humanities Pr nd.

The term "continuity" is indiscriminately applied to two very different things: a) infinite divisibility of space and time and b) intuitive qualitative continuity of immediate experience. The failure to distinguish them leads to serious confusions.

CAPEK, Milic. André Marie Ampère. *Encyclopedia Of Philosophy* 1,93–94 1967.

Ampère's philosophical views, his relations to Maine de Biran and his theory of matter as a product of inextensive dynamic atoms are discussed.

CAPEK, Milic. James's Early Criticism Of The Automaton Theory. *J Hist Ideas* 15,260–279 Ap 54.

James's rejection of the automaton theory, known on the continent under the name of psychophysical parallelism and today as "double aspect theory" was given in three of his early articles: "Are We Automata" in *Mind* (1879), "Remarks on Spencer's Definition of Mind as Correspondence" in *Journal of Speculative Philosophy* and "The Feeling of Effort" (1880), later reprinted in *Collected Essays and Reviews* (1920). The first of these articles was incorporated with very few changes into his *Principles of Psychology*, Chapter V. James criticized the difficulties, both logical and empirical, to which the doctrine denying the causal efficacy of consciousness leads.

CAPEK, Milic. Note About Whitehead's Definitions Of Co-Presence. *Phil Sci* 24,79–86 Ja 57.

Whitehead's two definitions of co-presence are analyzed. In *The Concept of Nature*, co-presence is defined as a dyadic relation holding between two events in one instantaneous space and is illustrated by one misleading example. Two years later, in *The Principle of Relativity*, it is defined as a relation between the event A and the whole four-dimensional region separating the causal past from the causal future of the same event. This is the same what Eddington called "Elsewhere." Only in his later writings Whitehead substituted a less misleading term "contemporary" to that of "co-present" which is easily confused with "co-instantaneous"; he also then correctly stressed the causal unrelatedness of the corresponding events.

CAPEK, Milic. Process And Personality In Bergson's Thought. *Phil Forum (Boston)* 17,25–42 1959–60.

CAPEK, Milic. Reichenbach's Early Kantianism. *Phil Phenomenol Res* 19,86–94 S 58. This article includes a more detailed discussion of Reichenbach's philosophical phase prior to 1920 and his attempt to extend the list of a priori categories by his own "transcendental deduction" of the category of probability.

CAPEK, Milic. Relativity And The Status Of Space. *Rev Metaph* 9,169–199 D 55.

This is a criticism of the static interpretation of the relativistic fusion of space with time. This interpretation is influenced by the perennial tendency to represent time in spatial terms which can be traced to the very dawn of Western thought. But it is also incompatible with an attentive analysis of the relativistic concept of space-time whose more appropriate name should be time-space. The fusion of space with time means a dynamization of space rather than a spatialization of time. There are only

spatio-temporal, not purely spatial relations. The classical Newtonian space, conceived of as an instantaneous cut in the four-dimensional world history does not exist; it is replaced by the zone of causal independence.

CAPEK, Milic. Simple Location And Fragmentation Of Reality. *Monist* 48,195–218 Ap 64.

Whitehead's criticism of the fallacy of simple location in space and time is nothing but another name for the rejection of the doctrine of external relations, i.e., fragmentation of reality into mutually external units. Long before Whitehead's criticism the rejection against the atomization of reality took place in psychology under the name of *Gestalt* Theory; even before that some outstanding physicists, such as Faraday and Maxwell, pointed out that the concept of isolated particle is a result of artificial abstraction since, as Mach later pointed out, "to neglect the rest of the universe is impossible." However, Whitehead went too far in holding that "everything is present everywhere"; this view would lead to another version of "the bloc universe" and is contrary to the present empirical evidence.

CAPEK, Milic. Stream Of Consciousness And "Durée Réelle". *Phil Phenomenol Res* 10,331–353 Mr 50.

As the title indicates, it is a comparative study of James' and Bergson's views of the inner perception of time; their affinities and differences are analyzed. The similarities of both concepts are greater than Bergson was willing to concede; their main differences are the following: Bergson generalized the results of his introspective analysis of psychological duration in applying it to the structure of time in general while James' analysis was originally confined to psychology. Second, Bergson from the beginning insisted on the "immortality of the past" which James originally did not accept. These two differences nearly vanished in the last metaphysical stage of James' thought when James, under the influence of Bergson adopted his own version of process philosophy, outlined in his last work *A Pluralistic Universe*.

CAPEK, Milic. The Development Of Reichenbach's Epistemology. *Rev Metaph* 11,42–67 S 57.

This article traces the evolution of Reichenbach's epistemological views from his original nearly orthodox Kantianism in his doctoral dissertation in 1917 to his conventionalism and physicalism. In the middle period Reichenbach adopted a biological theory of knowledge when he regarded the conceptual framework of classical physics as being based on our experience of the world of middle dimensions. The tension between this theory and his conventionalism persisted through the rest of his life.

CAPEK, Milic. The Doctrine Of Necessity Re-examined. *Rev Metaph* 5,11–54 S 51.

The article consists of four parts. In the first one the development of determinism from Democritus to the present is traced; the implicit tendency of both theological and naturalistic determinism to eliminate time is pointed out. In Part II it is shown that even in the timeless metaphysical systems, inspired by rigorous determinism, it is impossible to eliminate time at least on the phenomenal level. Part III attempts to show the logical incompatibility of the classical (Spinoza-Laplacean) determinism and succession. In Part IV the static interpretation of the relativistic space-time is criticized.

CAPEK, Milic. The Myth Of Frozen Passage: The Status Of Becoming In The Physical World. *Boston Stud Phil Sci* 2,441–463 1964.

This article is a becomingless interpretation of Minkowski's concept of space-time, although it is a culmination of the centuries-long tradition of the timelessly oriented philosophies, is incompatible with a more attentive interpretation of Minkowski's formula for the constancy of the world-interval.

CAPEK, Milic. The Reappearance Of The Self In The Last Philosophy Of William James. *Phil Rev* 62,526–544 O 53.

The article surveys the development of James' views on the status of the psychological subject (Self); the uncertainties and hesitations in James' views are pointed out. But, contrary to the prevailing view, upheld especially by John Dewey and Ralph B Perry, James' article "Does Consciousness Exist?" in 1904 does not represent the final stage of his thought. This can be found only in his last book *A Pluralistic Universe* six years later in which the existence of the "full self" is reasserted. James reached this conclusion after the period of intense intellectual struggle which can be traced in the private notes and drafts published by R B Perry. The idea of dynamic self was consonant with the process philosophy which James finally adopted.

CAPEK, Milic. The Theory Of Eternal Recurrence In Modern Philosophy Of Science, With Special Reference To C S Peirce. *J Phil* 57,289–296 Ap 60.

The cyclical theory of time is based on three basic assumptions: a) that the universe consists of distinct atomic entities, persisting through time and identifiable in different successive instants; b) that the number of these entities is finite (the finiteness of the world); c) that it is meaningful to speak about a definite state of the universe at each particular instant. All these assumptions are either rejected by contemporary physics or made highly questionable. Furthermore, there are logical difficulties inherent in the theory itself; the concept of absolutely identical repetition is meaningful in absolute linear time in which identical cosmic cycles succeed each other; but this would contradict the theory. Similar objections apply also to Peirce's view which is, furthermore, incompatible with the rest of his process philosophy.

CAPEN, Samuel P. Reflections On Freedom In Education. *Phil Phenomenol Res* 8,494–507 Je 48.

CAPITAN, W H (ed) and Merrill, D D (ed). *Art, Mind And Religion; Proceedings*. Pittsburgh Pittsburgh Univ Pr 1967.

This book contains the following selections: P H Nowell-Smith, "Acts and Locutions"; George Nakhnikian, "St Anselm's Four Ontological Arguments"; Hilary Putnam, "Psychological Predicates" (comments by Bruce Aune and U T Place); Stanley Cavell, "Music Discomposed" (comments by Joseph Margolis and Monroe C Beardsley, rejoinder by Cavell); Ninian Smart, "Mystical Experience" (comments by Nelson Pike and Paul F Schmidt, rejoinder by Smart).

CAPITAN, W H (ed) and Merrill, D D (ed). *Metaphysics And Explanation*. Pittsburgh: Pittsburgh Univ Pr 1966.

Proceedings of the 1964 Oberlin Colloquium in philosophy contained the following selections: S Korner, "On Deductivism as a Philosophy of Science"; J J C Smart, "Nonsense"; Joel Feinberg, "Causing Voluntary Actions" (comments by Keith S Donnellan and Keith Lehrer, rejoinder by Feinberg); Nicholas Rescher, "Evaluative Metaphysics" (comments by Lewis White Beck and Thomas E Patton, rejoinder by Rescher); Herbert Hochberg, "Things and Qualities" (comments by Richard Severans and J M Shorter, rejoinder by Hochberg).

CAPITAN, William H. *Philosophy Of Religion, An Introduction*. Indianapolis: Pegasus 1972.

To introduce the reader to the richness of the field, the author treats a variety of religious topics: the teleological argument for the existence of God; the problem of evil; revelation, miracles and immortality; faith and religious experience; and religious language. In the last chapter the meaning of life is discussed as viewed by contemporary writers, Zen Buddhism and the Death-of-God theologians. Each chapter contains a philosophical critique by the author, which finally suggests that religion is for making the adventure of life full and significant.

CAPITAN, William H. On Unity In Poems. *Monist* 50,188-203 Ap 66.

An examination of several poems leads to the conclusion that there can be no general test of poetic unity but, even so, unity can be meaningfully required in judging poems if it is sought within the conditions set by each poem. This means the canon of unity is tenable provided the notion of a universal poetic structure is abandoned and the very special structuring of the poet's mind is taken as the starting point in applying the canon. Indeed, unity is not a luxury superadded to a poem but a necessary condition of a poem's being anything at all.

CAPITAN, William H. Part X Of Hume's Dialogues. *Amer Phil Quart* 3,82-86 Ja 66. In Hume's Dialogues, Part X, Philo presents the trilemma attributed to Epicurus: "Is God willing but unable to prevent evil? Able but unwilling? Both willing and able? Whence, then is evil?" Some critics say Philo is trying to disprove God's existence. Some say he is not. I say he grants God exists as the first cause in order to show natural religion is impossible. For natural religion must establish God's benevolence, but it cannot combat "moderate scepticism" to establish any moral attribute of God. It would have to show first that men are for the most part happy—a proposition no one can prove both because it is contrary to everyone's feeling and experience and because it is impossible to compute all the pains and pleasures of all men. Philo's argument stands independently of the more frequently discussed four causes argument of Part XI.

CAPONIGRI, A Robert. *History And Liberty: The Historical Writings Of Benedetto Croce*. Chicago: Regnery 1955.

CAPONIGRI, A Robert. *Philosophy From The Romantic Age To The Age Of Positivism*. Notre Dame: Notre Dame Univ Pr 1971.

CAPONIGRI, A Robert. *Time And Idea; The Theory Of History In Giambattista Vico*. Chicago: Regnery 1953.

CAPONIGRI, A Robert. Italian Philosophy, 1943-1950. *Phil Phenomenol Res* 11,489-509 Je 51.

CAPONIGRI, A Robert. Philosophy And History. *Mod Sch* 27,104-123 Ja 50.

CAPONIGRI, A Robert. The Ethical And Sociological Bases Of Italian Politics: Sturzo And Croce. *Ethics* 59,35-48 O 48.

CAPONIGRI, A Robert. The Status Of The Person In The Humanism Of Giovanni Gentile. *J Hist Phil* 2,61-70 Ap 64.

CAPONIGRI, Aloysius Robert. *Philosophy From The Renaissance To The Romantic Age*. Notre Dame: Notre Dame Univ Pr 1963.

CAPPON, Daniel. Punishment And The Person. *Ethics* 67,184-195 Ap 57.

CAPRA, Fritjof. *The Tao Of Physics: An Exploration Of The Parallels Between Modern Physics And Eastern Mysticism*. Berkeley: CA Shambhala 1975.

This speculative book explores alleged parallels between modern physics, Part I and Part II, the mystical aspects of "Eastern" religions and philosophies as described in very short expositions of Hinduism, Buddhism, Chinese "Thought," Taoism and Zen Buddhism; the parallels are about: the unity of all things, beyond semantic/logical opposites, space-time, emptiness and form patterns of change, the cosmic dance and the "new koans" of physics.

CAPUTO, John D. Kant's Refutation Of The Cosmological Argument. *J Amer Acad Relig* 42,686-691 D 74.

The author shows that Kant's refutation of the cosmological argument is fallacious, because it is false that the cosmological argument is committed to the ontological argument. The cosmological argument is no mere groping among concepts but rather establishes the existence of a necessary being—granted its premises. Kant fails to attack the dialectically spurious premises of the argument but is diverted by architectonic concerns into trying to link the cosmological argument with the ontological argument, a diversion which gives his opponent the upper hand.

CARAFIDES, John L. H Spiegelberg On The Phenomenology Of C G Jung. *J Phenomenological Psychology* 5,75-80 Fall 74.

I have tried to show that H Spiegelberg's assessment of Jung as phenomenologist is hasty. Taking some points mentioned: a) Jung could very well have been aware of the movement and its workers. Proof of this is now to be found in Jung's letters. Mention is made of Scheler (1927); b) I took exception to his view that Jung's concept of the collective unconscious does not lend itself to phenomenological verification. Here I elicit E Fink's statement in the appendix to the *Crisis* as support; and, c) He overlooks other obvious parallels, e.g., teleology, archetypes as a priori categories and others.

CARE, Norman S (ed) and Grimm, Robert H (ed). *Perception And Personal Identity*. Cleveland: 1969.

CARE, Norman S (ed) and Trelogan, Thomas K (ed). *Issues In Law And Morality*. Cleveland OH 1973.

Each symposium consists of a main paper, comments by a second speaker, and a reply. In Symposium I, Ted Honderich provides a very strong argument against political violence. Edmund L Pincoffs provides the comments centering on the concept of violence, uncritical presuppositions, and a distinction between "symbolic and non-symbolic violence." In Symposium II, Graham Hughes addresses disruption of legal processes and two types of justificatory account. The comments by Hyman Gross are directed to the assumption of a *prima facie* moral obligation to obey the law, and Hughe's claims as to what can count as justification for disruption. In Symposium III, Joel Feinberg argues first that if there are private immoral acts that cause no harm, there is no justification for their suppression by the state. Michael challenges Feinberg's approach more than his conclusions, and reaching normative conclusions from intuition in particular cases. In the final Symposium, Gerald G Maccaul Jr deals with the relationship between law and action in accordance with a person's conscience. Hugo Adam Bedau offers the critical comments.

CARINGTON, Whately. *Matter, Mind And Meaning*. New Haven: Yale Univ Pr 1949.

CARLO, William C. The Role Of Essence In Existential Metaphysics: A Reappraisal. *Int Phil Quart* 2,557-590 D 62.

CARLO, William E. Reductionism And Emergence: Mechanism And Vitalism Revisited. *Proc Cath Phil Ass* 40,94-103 1966.

CARLO, William E. The Ontological Status Of Matter. *Proc Cath Phil Ass* 38,142-153 1964.

CARLSON, Sebastian. The Virtue Of Humility (Concluded). *Thomist* 7,363-414 Jl 44.

CARLSON, Sebastian. The Virtue Of Humility. *Thomist* 7,135-178 Mr 44.

CARLSON, T J. A Note On The History Of Philosophy. *J Phil* 48,127-128 Mr 51.

CARLSSON, P Allan. Jung And James On The Typology Of World Views. *Journal Of General Education* 25,113-119 Jl 73.

Both Carl Gustav Jung and William James attempted to divide all men into two world-and-life viewpoints. James used "temperament" as his basic concept while Jung used "general attitude types." The first part of the paper comments briefly on Jung's discussion of James' typology in *Psychological Types*; Jung saw a comparison between James' tender-minded/tough-minded dichotomy and his own introverted/extroverted dichotomy. The second part develops Jung's expanded eight-fold typology, while the third part discusses the respective roles the typologies play in the systems of these two thinkers. Parallels and differences in the typologies are critically noted.

CARLSSON, P Allan. Jung On Meaning And Symbols In Religion. *Journal Of General Education* 22,29-40 Ap 70.

Carl Gustav Jung maintains that the emphasis on man's rational capability to the exclusion of his irrational tendencies have resulted in modern man's search for a soul. This excluded irrational tendency is part of the individual's unconscious, which includes both a personal unconscious and a collective unconscious. God is an archetype of the collective unconscious and thus is excluded from man's rational life. The unconscious attempts to contact the rational side of man through symbols. Personal wholeness is achieved through harmony among the parts of the personality. The peculiar use of important terms is analyzed and implications of the theory are critically noted.

CARLSTON, Kenneth S. *Law And Organization In World Society*. Urbana: 1962.

Justice is organized social action that makes and enforces laws so as to maximize the realization of values. To be effective, the state must express the values of its members via its authority, creatively planning, acting, and appraising its actions. Thus law is a statement of a pattern of social action necessary to express an idea. Today states are increasingly influenced by world-wide events. But decision-making of states continues to be particularistic. A world-authority is lacking. It can be created by a search for interstate agreement. The foregoing principles are illustrated by a study of national concession agreements in world society.

CARLYON, James T. Bowne In The Classroom. *Personalist* 28,266-272 Jl-Sum 47.

CARMAN, John Braisted. *The Theology Of Ramanuja: An Essay In Interreligious Understanding*. New Haven: Yale Univ Pr 1974.

In his book *The Theology of Rāmānuja*, the author has presented us with an outstanding piece of research on one of the great Hindu theologians of the Vedānta system. Beginning with a discussion of the methodology and an introduction to Rāmānuja's life and writings, the author develops the major aspects of Rāmānuja's doctrine of God and his influence upon the Sri Vaisnava movement. Carman's approach is historical and phenomenological, yet he, a Christian, points out the limitations of this methodology in his final chapter. The comparison of Carman's thought with Christian theological concepts, the discussion of the problem of the relation of unmerited grace to meritorious effort, and the question of natural theology, etc., will undoubtedly catch and hold the attention of Christian theologians and philosophers alike.

CARMICHAEL, A Max. Individual Freedom And Increasing Socialization. *Educ Theor* 8,179-181 Jl 58.

CARMICHAEL, A Max. The Philosophic Issue In Democracy. *Educ Theor* 1,54-62 My 51.

CARMICHAEL, Douglas. Autonomy And Order. *J Phil* 55,648-654 Jl 58.

CARMICHAEL, Joel. *Karl Marx: The Passionate Logician*. NY: Scribner's 1967.

CARMICHAEL, Peter A. "Derivation" Of Universals. *Phil Phenomenol Res* 8,700-705 Je 48.

CARMICHAEL, Peter A. A Note On Conversion *per Accidens*. *Phil Rev* 50,628-629 N 41.

CARMICHAEL, Peter A. Aesthetic Knowledge. *J Phil* 58,378–386 J1 61.

The author asserts that aesthetic knowledge may be aesthetically analyzable, but doubts whether it is analyzable otherwise or in any way accountable otherwise. He contends that the artist's distinctive knowledge is a true construction of his experience. It is wholly internal; if it happens to tally with something found out by natural science, moral disposition, or common sense, that is adventitious.

CARMICHAEL, Peter A. Animadversion On The Null Class. *Phil Sci* 10,90–94 Ap 43.

CARMICHAEL, Peter A. Esthetic Contrast And Contradiction. *J Phil* 48,42–47 Ja 51.

CARMICHAEL, Peter A. First Philosophy First. *Phil Rev* 56,293–305 My 47.

CARMICHAEL, Peter A. For Want Of Reason And Ethics. *J Phil* 44,67–79 Ja 47.

CARMICHAEL, Peter A. Further Concerning The Null Class. *Phil Sci* 12,146 Ap 45.

CARMICHAEL, Peter A. Knowing. *J Phil* 56,341–350 Ap 59.

CARMICHAEL, Peter A. Limits Of Method. *J Phil* 45,141–151 Mr 48.

CARMICHAEL, Peter A. Limits Of Religious Knowledge. *Phil Phenomenol Res* 10,53–64 S 49.

CARMICHAEL, Peter A. Professor Copi Concerning Analysis. *Phil Stud* 5,73–74 1954.

CARMICHAEL, Peter A. The Logical Ground Of Deontology. *J Phil* 46,29–40 Ja 49.

CARMICHAEL, Peter A. The Metaphysical Matrix Of Science. *Phil Sci* 20,208–216 J1 53.

CARMICHAEL, Peter A. The Null Class Nullified. *Phil Rev* 52,61–68 Ja 43.

CARMICHAEL, Peter A. The Phantom Of Critical Objectivity. *J Aes Art Crit* 9,13–20 S 50.

CARMICHAEL, Peter A. The Rhetorical Conception Of Truth. *Phil Phenomenol Res* 27,104–106 S 66.

CARMICHAEL, Peter. Antisocial Medicine. *Antioch Rev* 14,27–33 Mr 54.

CARNAP, R. *Logical Foundations Of Probability*. Chicago Univ Of Chicago Pr 1950.

CARNAP, Rudolf (ed) and Jeffrey, R C (ed). *Studies In Inductive Logic And Probability*. Berkeley Univ Of Calif Pr 1971.

CARNAP, Rudolf. *Formalization Of Logic*. Cambridge Harvard Univ Pr 1943.

In this volume Carnap considers the question whether or not the connectives of the standard propositional calculus can be interpreted in a non-normal way, that is, contrary to the prescription of the normal truth tables. He presents a formal argument that they can be so interpreted and offers four examples of non-normal interpretation. Two of these would violate the principle of contradiction, two the principle of excluded middle.

CARNAP, Rudolf. *Introduction To Semantics*. Cambridge Harvard Univ Pr 1942.

Professor Carnap's monograph is a technical introduction to one of the newest fields of logical research. Semantics, as presented in this book, is one of the three main branches of semiotic, i.e., the theory of signs and languages; the other two branches are syntax and pragmatics.

CARNAP, Rudolf. *Logical Foundations Of Probability*. Chicago Univ Of Chicago Pr 1950.

The book makes a new approach to the old problem of induction and probability. It aims at the clarification and definition of the concept of probability in the sense of degree of confirmation and also the clarification of induction and construction of a system of inductive logic. Carnap here furnishes a theory of the logical relations between any hypothesis and any piece of knowledge that might be regarded as confirming evidence for the hypothesis. By defining the concept of confirmation and using the definition as the basis for constructing a logical theory, the author furnishes a system of inductive logic.

CARNAP, Rudolf. *Meaning And Necessity, A Study In Semantics And Modal Logic*. Chicago Univ Of Chicago Pr 1947.

CARNAP, Rudolf. *Philosophical Foundations Of Physics*. NY Basic Books 1966.

Carnap's new book succeeds in giving us one of the clearest statements concerning the major issues in the philosophy of science. Carnap deals with the definitions of length, time, and space as well as the role of theoretical terms, analyticity, observation and statistical laws in contemporary physical theories. Most fascinating is Carnap's attempt to show how Einstein's theory of relativity can also be accommodated by a strictly Euclidean geometry if we are willing to make the appropriate modifications in the classical laws of optics and mechanics. Also of primary interest is Carnap's use of the "Ramsey sentence" in order to show how theoretical terms can be replaced by class variables bound by the existential quantifier. A third point of interest is Carnap's claim that only "basic laws" are the kind that can sustain counterfactual statements. They are laws that "hold everywhere, at all times" and are formulated in terms of causal rather than logical modalities. In several chapters Carnap attempts to deal with the thorny issue of free will and determinism in which he defends Schlick's view that one is free unless he is compelled.

CARNAP, Rudolf. *Testability And Meaning*. New Haven Yale Univ Pr 1950.

CARNAP, Rudolf. *The Continuum Of Inductive Methods*. Chicago Univ Of Chicago Pr 1952.

CARNAP, Rudolf. A Reply To Leonard Linsky's "Some Notes On Carnap's Concept Of Intensional Isomorphism And The Paradox Of Analysis". *Phil Sci* 16,347–350 O 49.

CARNAP, Rudolf and Bar-Hillel, Yehoshua. *An Outline Of The Theory Of Semantic Information*. Cambridge MA MIT 1952.

CARNAP, Rudolf. Meaning And Synonymy In Natural Languages. *Phil Stud* 6,33–46 1955.

CARNAP, Rudolf. Meaning Postulates. *Phil Stud* 3,65–73 O 52.

CARNAP, Rudolf. Modalities And Quantification. *J Sym Log* 11,33–64 Je 46.

CARNAP, Rudolf. On Inductive Logic. *Phil Sci* 12,72–97 Ap 45.

CARNAP, Rudolf. On Some Concepts Of Pragmatics. *Phil Stud* 6,89–91 1955.

CARNAP, Rudolf. On The Application Of Inductive Logic. *Phil Phenomenol Res* 8,133–148 S 47.

CARNAP, Rudolf. Probability As A Guide In Life. *J Phil* 44,141–147 Mr 47.

CARNAP, Rudolf. Rejoinder To Linsky On "A Note On Carnap's 'Truth And Confirmation'". *Phil Stud* 1,83 D 50.

CARNAP, Rudolf. Rejoinder To Mr Kaufmann's Reply, "On The Nature Of Inductive Inference". *Phil Phenomenol Res* 6,609–610 Je 46.

CARNAP, Rudolf. Remarks On Induction And Truth. *Phil Phenomenol Res* 6,590–601 Je 46.

CARNAP, Rudolf. Remarks On Probability. *Phil Stud* 14,65–74 1963.

Carnap gives a brief outline of the development of the field of logic during the prior ten years and specifies some points on which his views have changed since he wrote *The Logical Foundations of Probability* (1950). Some of the points of change and the resulting alterations are: 1) revised meaning of logical probability; 2) two (rather than one) triples of concepts connected with probability; 3) re-examination of certain key terms; 4) re-defining of the comparative concept; 5) the requirement of logical independence of atomic sentences abolished; 6) the requirement of completeness for the set of primitive predicates abolished.

CARNAP, Rudolf. Reply To Felix Kaufmann's "Rudolf Carnap's Analysis Of 'Truth'". *Phil Phenomenol Res* 9,300–304 D 48.

CARNAP, Rudolf. Reply To Nelson Goodman's "On Infirmities Of Confirmation-Theory". *Phil Phenomenol Res* 8,461–462 Mr 48.

CARNAP, Rudolf. The Problem Of Relations In Inductive Logic. *Phil Rev* 2,75–80 O 51.

CARNAP, Rudolf. Variety, Analogy, And Periodicity In Inductive Logic. *Phil Sci* 30,222–227 J1 63.

CARNAP, Rudolph. Remarks To Kemeny's Paper, "A Contribution To Inductive Logic". *Phil Phenomenol Res* 13,375–376 Mr 53.

CARNAP, Rudolph. The Two Concepts Of Probability. *Phil Phenomenol Res* 5,513–532 Je 45.

CARNELL, Edward J. *The Burden Of Søren Kierkegaard*. Grand Rapids MI Eerdmans 1965.

CARNELL, Edward John. *Philosophy Of The Christian Religion*. Grand Rapids MI Eerdmans 1952.

CARNES, John R. "Why Should I Obey The Law"? *Ethics* 71,14–26 O 60.

CARNES, John R. Democratic Presumptions. *Phil Forum (Pacific)* 2,57–71 S 63.

CARNES, Robert D. Descartes And The Ontological Argument. *Phil Phenomenol Res* 24,502–511 Je 64.

This paper attempts to pinpoint explicitly the vicious circularity in Proposition I of Descartes' "geometrical demonstrations" of God's existence. The argument is treated both discursively and symbolically. Since the phrase "nature or concept" occurs crucially, the term "concept" is examined relevant to the following distinctions: (I) Property concepts—General and Individual (Enumerative and Descriptively unique) (II) Psychological concepts—depending on how one interprets "concept," the argument differs in form and conclusion. When "concept" is taken in the sense of: general property concepts and descriptively unique, individual property concepts—only a hypothetical conclusion is derivable.

CARNEY, James D. *Cogito, Ergo Sum And Sum Res Cogitans*. *Phil Rev* 71,492–496 O 62.

Carney argues that Hintikka is wrong in claiming that Descartes deduced *sum res cogitans* from *cogito, ergo sum* (Hintikka, "Cogito, Ergo Sum: Inference or Performance," *Philosophical Review*, Volume 71, Pages 3–32), in his Second Meditation. Descartes proved *sum res cogitans* in the Sixth Meditation, on the basis of clear and distinct ideas about myself and my body.

CARNEY, James D. Was Moore Talking Nonsense In 1918? *Phil Phenomenol Res* 22,521–527 Je 62.

CARNUS, Juliette. The Cosmological System Of Pierre Bayle. *Phil Sci* 8,585–597 O 41.

CARNUS, Juliette. The Rise Of French Personalism. *Personalist* 34,261–268 Sum–Jl 53.

CAROL, J B. A Bibliography Of The Assumption. *Thomist* 14,133–160 Ja 51.

CARP, E A D E. The World Conception Of The Mentally Deficient Human Being. *J Existent* 1,121–126 Spr 60.

CARPENTER, Frederic I. *American Literature And The Dream*. NY Philosophical Lib 1955.

This book is an attempt to reinterpret American literature "as a kind of imaginative and experimental projection" of the "American Dream"—the ideal of perfect freedom and democracy.

CARPENTER, Patricia. Musical Form Regained. *J Phil* 62,36–47 Ja 65.

Prevalent is the notion that music uniquely manifests "pure time." But to derive musical form then from its "temporal" matter is hazardous: structure, objectivity, wholeness are slighted; and because of the peculiar nature of the musical object, levels of form are easily confused. Musical form and content are not uniquely inseparable. Music seems "incorporeal," hence "temporal." But form as material shape is never separable from "stuff," be this "time" or clay. However, music is not "formed time," but a temporal *Gestalt*, and like any art, exploits pre-established formal schemes to shape a perceptual whole. Both tone—and time—art, inherent shaping forces of the medium, derive as well from tonal characteristics as from necessary repetition of an evanescent stimulus. In the concrete musical work, neither form nor content is bare "pure time." Aesthetic form, as outer manifestation of inner idea, is in any art inseparable from the total content expressed.

CARPENTER, Richard B. "Ontological Naïveté" And The Truth Of Myth. *Personalist* 44,199–211 Spr–Ap 63.

- CARPENTER, Richard B.** The Phenomenon Of Spirit As A Content Of Visual Art. *Int Phil Quart* 3,94–105 F 63.
- CARR, David.** *Phenomenology And The Problem Of History; A Study Of Husserl's Transcendental Philosophy.* Evanston IL. 1974.
This study explores the elements of Husserl's transcendental phenomenology which led its development from the ahistoricalism of Kantian transcendentalism to the culminating recognition, in Husserl's *Crisis*, of the historical character of subjectivity and leads to the exposition of the central concept of the life-world and the disclosure of the historical presuppositions of transcendental phenomenology previously undetected.
- CARR, Edward Hallett.** *Studies In Revolution.* NY Macmillan 1950.
- CARR, Edward Hallett.** *What Is History?* NY Knopf 1961.
- CARR, Geraldine Wildon.** Shakespeare, Browning And The Self. *Personalist* 29,391–395 Autumn–O 48.
- CARR, H Wildon.** Berkeley And Dr Johnson: An Imaginary Dialogue. *Personalist* 41,13–14 Wint–Ja 60.
- CARR, Lester.** Social Action: An Existential Approach. *J Existent* 5,277–286 Spr 65.
- CARR, Robert.** The Religious Thought Of John Stuart Mill: A Study In Reluctant Scepticism. *J Hist Ideas* 23,475–495 O–D 62.
- CARR, Wildon.** The Modern Concept Of God. *Personalist* 30,246–256 Sum–Jl 49.
- CARRIERE, Gaston.** Man's Downfall In Plotinus. *New Scholas* 24,284–308 Jl 50.
- CARRIERE, Gaston.** Plotinus' Quest Of Happiness. *Thomist* 14,217–237 Ap 51.
- CARRITT, E F.** *Theory Of Beauty.* NY Barnes & Noble 1962.
- CARROLL, John B.** *The Study Of Language; A Survey Of Linguistics And Related Disciplines In America.* Cambridge Harvard Univ Pr 1953.
- CARROLL, John Bissell.** *Language And Thought.* Englewood Cliffs NJ Prentice–Hall 1964.
- CARROLL, Katherine M.** Alienation, Existentialism, And Education. *Proc Phil Educ* 16,72–77 Ap 60.
- CARROLL, Katherine M.** Gordon Hullfish: Liberal. *Educ Theor* 13,216–217 Jl 63.
- CARROLL, Owen.** Sartre And Barth. *Phil Today* 9,101–111 Sum 65.
- CARRUTH, Hayden.** *After The Stranger, Imaginary Dialogues With Camus.* NY Macmillan 1965.
This work consists of imaginary dialogues between Aspen, a neurotic American painter, and Albert Camus. Two characters from Camus' fiction, Dora from *The Just Assassins*, and d'Arrast from the *Growing Stone*, are later introduced and contribute to the debate.
- CARSON, Herbert L.** The Tragic Quest. *Personalist* 44,309–321 Sum–Jl 63.
- CARTER, Curtis L (ed).** *Skepticism And Moral Principles: Modern Ethics In Review.* Evanston IL New Univ Pr 1973.
- CARTER, Curtis L.** Painting And Language: A Pictorial Syntax Of Shapes. *Leonardo* 9,111–118 Sum 76.
In this article, the author further develops his proposal, presented in previous articles, that painting presents a linguistic structure, by showing that shapes act as syntactic elements in the language of painting styles. He presents a counter-argument to Nelson Goodman's position by showing that shapes meet Goodman's criterion of syntactic discreteness by which he separates linguistic from other symbolic systems. The author utilizes current research in the area of picture-reading machines to show that style is a properly syntactical domain and that shapes are the primitive elements of the language of painting.
- CARTER, Robert E.** The Chronology Of Saint John Chrysostom's Early Life. *Traditio* 18,357–363 1962.
- CARTER, W C** and Rettig, A S. Analytic Minimization Methods I. *J Comp Syst* 1,179–195 Jl 53.
- CARTERETTE, Edward C (ed)** and Friedman, M P (ed). *Historical And Philosophical Roots Of Perception.* NY Academic Pr 1974.
- CARTRIGHT, Richard.** Substitutivity. *J Phil* 63,684–685 N 66.
- CARTWRIGHT, Dorwin.** Basic And Applied Social Psychology. *Phil Sci* 16,198–208 Jl 49.
- CARTWRIGHT, Helen Morris.** Heraclitus And The Bath Water. *Phil Rev* 74,466–485 O 65.
Cartwright criticizes an argument Geach presented in *Reference and Generality* against what he calls "the accepted treatment of referring expressions like 'some A.'"
She discusses the use of variables with mass nouns like "water" and judgments of identity with such nouns.
- CARTWRIGHT, Richard L.** Comments On Dr Hochberg's Paper On "The Ontological Operator". *Phil Sci* 23,260–265 Jl 56.
- CARTWRIGHT, Richard L.** Negative Existentials. *J Phil* 57,629–639 S–O 60.
The author examines two responses to the argument that there are no negative existentials. Inflationism contends that so-called existential statements are of two quite different kinds; taken as denials of being, negative existentials are all false; taken as denials of existence, not all negative existentials are false. Deflationism holds that negative existentials are not about those things whose existence they deny. The author criticizes both views, holding that inflationists wrongly take statements like "Dragons do not exist" as typical of negative existentials generally and that deflationists do the same with statements such as 'Carnivorous cows don't exist'.
- CARTWRIGHT, Richard L.** Ontology And The Theory Of Meaning. *Phil Sci* 21,316–325 O 54.
- CARUTHERS, J Wade.** A Message To Prospective Teachers: Education And American World Relations. *Educ Theor* 3,65–67 Ja 53.
- CARVER JR, George Alexander** and Gray, James and Metzger, Walter. *Aesthetics And The Problem Of Meaning; The Application To Aesthetics Of The Logical Positivists' Verifiability Criterion Of Cognitive Meaning.* New Haven Yale Univ Pr 1952.
- CARY, Joyce.** *Art And Reality: Ways Of The Creative Process.* NY Harper 1958.
- CARY, Stephen G And Others.** *Speak Truth To Power, A Quaker Search For An Alternative To Violence.* Philadelphia 1957.
This pamphlet is a study of international conflict prepared by a study group for the Friends' Service Committee. It analyzes the present world scene, America's response to it, and the weaknesses in this response. A non-violent method is suggested as an alternative to violence—in essence, the Gandhian approach. This non-violent resistance should be based upon three elements: non-cooperation, good will, non-violence. No utopia is expected, but the authors contend that the alternative to non-violence would be atomic violence—"a virulent, if not final, instrument for the destruction of liberty and the dehumanizing of men."
- CASANUEVA, Humberto Diaz.** The Philosopher And Concrete Existence. *Phil Phenomenal Res* 10,36–52 S 49.
- CASAS, Manuel Gonzalo.** Concerning The Concept Of Transcendence (translation). *Phil Phenomenal Res* 10,610–612 Je 50.
- CASE, Shirley Jackson.** *The Origins Of Christian Supernaturalism.* Chicago Univ Of Chicago Pr 1946.
- CASEY, John (ed).** *Morality Et Moral Reasoning.* NY Barnes & Noble 1971.
The five essays represent current work on ethics which is being done among younger philosophers at Cambridge. The first is: *Morality and the Emotions*, by Bernard Williams. R Scruton in: *Attitudes, Beliefs and Reasons*, analyses the concept of "attitudes" and defends a form of "emotivism." S W Blackburn, in: *Moral Realism*, denies that a correspondence theory of truth can be applied to moral judgements on the ground that it is inconsistent with the combination of the two propositions that moral properties cannot vary without factual varying and that some moral propositions at least are not entailed by any factual. J E J Altham, in: *Evaluation and Speech*, also considers the relation of moral judgements to factual. J Casey, in: *Actions and Consequences*, discusses the distinction between killing and letting die as employed in cases where a doctor has to decide between the life of a mother and that of her unborn child.
- CASH, Arthur Hill.** *Sterne's Comedy Of Moral Sentiments: The Ethical Dimension Of The Journey.* Pittsburgh Duquesne Univ Pr 1966.
- CASPARI, Fritz.** *Humanism And The Social Order In Tudor England.* Chicago Univ Of Chicago Pr 1954.
- CASPARI, Fritz.** Erasmus On The Social Functions Of Christian Humanism. *J Hist Ideas* 8,78–106 Ja 47.
- CASPARI, Fritz.** Sir Thomas More And *Justum Bellum*. *Ethics* 56,303–308 Jl 46.
- CASS, John A.** *Quest Of Certainty: A Modern Irenicon.* Paterson NJ 1950.
- CASSARA, Ernest.** *The Enlightenment In America.* NY Twayne 1975.
This book focuses principally on the intellectual contributions of the major American figures in life style, the pursuit of science, human and civil rights, constitutional government, religion and education.
- CASSEM, Ned H.** The Way To Wisdom: A Bi doctrinal Study Of Friedrich Nietzsche. *Mod Sch* 39,335–358 My 62.
- CASSERLEY, J V Langmead.** *Toward A Theology Of History.* NY 1965.
Although strongly influenced by Toynbee, Casserley sketches a Christian philosophy of history which scrupulously avoids postulating a universal process of historical development.
- CASSERLEY, Julian Victor Langmead.** *The Christian In Philosophy.* NY Scribner 1951.
This volume contains a discussion of the relation of Christian thought to the progress of Western philosophy, and the method the Christian philosopher must adopt in facing contemporary problems. The author reviews the contributions of Christianity to the development of Western philosophy during the last two thousand years.
- CASSERLEY, Julian Victor Langmead.** *The Death Of Man: A Critique Of Christian Atheism.* NY Morehouse–Barlow 1967.
- CASSIDY, Francis Patrick.** *Molders Of The Medieval Mind: The Influence Of The Fathers Of The Church On The Medieval Schoolmen.* St Louis Herder 1944.
- CASSIDY, Harold Gomes.** *The Sciences And The Arts: A New Alliance.* NY Harper 1962.
The aim of this study is "to heal the schism which exists between too many artists and scientists, philosophers and technologists." While science deals with the truths of observable, empirically verifiable data, and while art deals primarily with the truths of feelings, scientists and artists are engaged in three similar activities: the *analytic* process of gaining knowledge through the accumulation of data; the *synthetic* process of correlating all relevant information; and the *reducing to practice* procedure of testing through use the results of synthetic and analytic investigation.
- CASSINELLI, C W.** Criminal Law: The Rules Of The Polity. *Ethics* 75,240–258 Jl 65.
- CASSINELLI, C W.** Some Reflections On The Concept Of The Public Interest. *Ethics* 69,48–61 O 58.
- CASSIRER, Ernest.** Giovanni Pico Della Mirandola (Part I). *J Hist Ideas* 3,123–144 Ap 42.
- CASSIRER, Ernest.** Giovanni Pico Della Mirandola (Part II). *J Hist Ideas* 3,319–346 Je 42.
- CASSIRER, Ernst (ed)** and Kristeller, P O (ed) and Randall Jr, J H (ed). *The Renaissance Philosophy Of Man.* Chicago Univ Of Chicago Pr 1948.
- CASSIRER, Ernst.** *An Essay On Man: An Introduction To The Philosophy Of Human Culture.* New Haven Yale Univ Pr 1944.

CASSIRER, Ernst. *The Myth Of The State.* New Haven Yale Univ Pr 1946.

Professor Cassirer's concern in this book is to set in historical perspective and to determine the significance of the re-emergence of myth and mythic thinking in the twentieth century. The book begins with four chapters on the nature and function of myth in general, and continues with a series of studies of political thinkers who moved steadily toward a more nearly adequate rational or scientific political theory and away from mythic thinking. These essays on the "Struggle against Myth" are followed by studies of Carlyle, Gobineau, and Hegel, accenting their contribution to the ingredient ideas which operated as bases for the final expression of the totalitarian myth of the state.

CASSIRER, Ernst and Koyré, Alexandre and Olschki, Leonardo. Symposium In Honor Of The Tercentenary Of The Death Of Galileo And The Birth Of Newton. *Phil Rev* 52,333-391 JI 43.

CASSIRER, Ernst. Some Remarks On The Question Of The Originality Of The Renaissance. *J Hist Ideas* 4,49-56 Ja 43.

CASSIRER, Ernst. The Concept Of Group And The Theory Of Perception. *Phil Phenomenol Res* 5,1-36 S 44.

CASSIRER, Ernst. The Influence Of "Language Upon The Development Of Scientific Thought. *J Phil* 39,309-327 Je 42.

CASSIRER, H W. *A Commentary On Kant's 'Critique Of Judgement'.* NY Barnes & Noble 1970.

CASSIRER, H W. *Kant's First Critique.* NY Humanities Pr 1954.

The book represents probably the first published attempt to assess Kant's work from a point of view thoroughly influenced by modern positivism. It does not claim to deal with the text in detail and could not be described as a thorough commentary, but aims rather at making clear and assessing Kant's general point of view. The interpretation is realistic as regards physical objects and very negative as regards metaphysics.

CASSIRER, Thomas. Awareness Of The City In The *Encyclopédie*. *J Hist Ideas* 24,387-396 JI-S 63.

CASTAÑEDA CALDERÓN, Héctor Neri (ed). *Action, Knowledge And Reality: Critical Studies In Honor Of Wilfrid Sellars.* Indianapolis Bobbs-Merrill 1976.

This collection of essays is designed to promote the study of the philosophy of W Sellars. Part I consists of 11 essays on various aspects of Sellars' philosophy. Part II "Sellarsian" consists of a short autobiographical sketch by Sellars and a series of three lectures on "The Structure of Knowledge."

CASTAÑEDA CALDERÓN, Héctor Neri (ed). *Intentionality, Minds, And Perception.* Detroit 1966.

CASTAÑEDA CALDERÓN, Héctor Neri. *The Structure Of Morality.* Springfield IL Thomas 1974.

CASTANEDA, Hector Neri. "Ought" And Assumption In Moral Philosophy. *J Phil* 57,791-802 D 60.

The author examines the extent to which it is true that 'ought'-sentences can be characterized as (1) entailing or involving imperatives, or (2) being used to tell somebody what to do or to do something. He criticizes Hare's view, arguing that it is not the common function of 'ought'-sentences to tell somebody what to do or to do something. Whereas imperatives are used only assertively, he claims, normatives may be used unassertively as well as assertively.

CASTAÑEDA, Hector Neri. "7 + 5 = 12" As A Synthetic Proposition. *Phil Phenomenol Res* 21,141-158 D 60.

The study here discusses Kant's claim that (most) arithmetical propositions are synthetic, and elucidates its truth together with the importance of his view that numbers are relations of objects to their parts. This unfashionable view and Kant's insights are developed more completely. The author formulates Kant's idea of a synthetic proposition, provides a test for deciding whether a proposition is synthetic or not, and argues for the plausibility of Kant's views of ordinary arithmetic propositions.

CASTANEDA, Hector Neri. A Note On Imperative Logic. *Phil Stud* 6,1-3 1955.

CASTANEDA, Hector Neri. A Theory Of Morality. *Phil Phenomenol Res* 17,339-352 Mr 57.

CASTAÑEDA, Hector Neri. Baier's Justification Of The Rules Of Reason. *Phil Phenomenol Res* 22,366-373 Mr 62.

CASTANEDA, Hector Neri. Correction To "The Logic Of Obligation" (A Reply). *Phil Stud* 15,25-27 1964.

CASTANEDA, Hector Neri. Criteria, Analogy, And Knowledge Of Other Minds. *J Phil* 59,533-546 S 62.

This paper examines an argument, due to Norman Malcolm (*Journal of Philosophy*, Volume 55, 1958), against the classical view that knowledge of other minds is based on analogy with knowledge of one's own mind. The contention is that this argument almost proves something important but that this is not what appears in its conclusion. Malcolm uses his argument for two different purposes: to refute the classical view and to establish a contrary view of his own. However, as a refutation the argument tries to prove too much and involves a debatable premise. As a result the crucial issues between Malcolm and the classical view are obscured.

CASTANEDA, Hector Neri. Imperative Reasonings. *Phil Phenomenol Res* 21,21-49 S 60.

The purpose is to re-examine "the logic of imperatives," and discuss in what sense there are imperative inferences. Castaneda agrees with R Hare, that there are legitimate imperative inferences. He tries to formulate the imperative analogues of truth-values, which are involved in the validity of imperative inferences. The author suggests an intimate connection between imperatives and (ought) sentences, and

finally shows the logical relations between imperatives, indicatives and (ought) sentences.

CASTANEDA, Hector Neri. Knowledge And Certainty. *Rev Metaph* 18,508-547 Mr 65.

CASTANEDA, Hector Neri. On A Proposed Revolution In Logic. *Phil Sci* 27,279-292 JI 60.

CASTANEDA, Hector Neri. Professor Bar-Hillel On Nonformal Implications And Phenomenalism. *Phil Stud* 12,85-90 1961.

In this article Castaneda responds to an article by Bar-Hillel in which Bar-Hillel charges that Castaneda, in a previous article, has failed to distinguish between sentence-types and sentence-tokens and between non-indexical and indexical sentences. Castaneda's response is to go into an earlier paper by Bar-Hillel which Bar-Hillel claims could have saved Castaneda from the alleged error. Castaneda argues among other things, that (a) Bar-Hillel's discussions are for the most part irrelevant to a study of nonformal logical relations and that (b) his claim that indexical sentences cannot stand at all in logical relations is false. He concludes that as a result of (b) Bar-Hillel's "simplest" proof of the impossibility of any strictly phenomenalist language collapses.

CASTANEDA, Hector Neri. Some Nonformal "Logical" Relations. *Phil Stud* 8,89-91 1957.

CASTANEDA, Hector Neri. The Logic Of Change, Action, And Norms. *J Phil* 62,333-343 Je 65.

This is an attempt to clarify some points in the logic of norms via a critical examination of G H Von Wright's *Norm and Action*. In this book Von Wright makes an admirable attempt at formulating the formal propositional logic of norms and assertions about actions. To this end he successfully develops four beautiful calculi: (a) one for the elementary logic of change, (b) one for the logic of action, (c) one for the general logic of norms, and (d) one for the logic of hypothetical norms.

CASTANEDA, Hector Neri. The Logic Of Obligation. *Phil Stud* 10,17-22 1959.

CASTANEDA, Hector-Neri (ed) and Nakhnikian, George (ed). *Morality And The Language Of Conduct.* Detroit 1963.

This book contains essays by H D Aiken, R B Brandt, Hector-Neri Castaneda, W D Falk, W K Frankena, John Ladd, George Nakhnikian, Francis V Raab, and Wilfrid Sellars, on the nature of morality as an institution and on the nature and functions of the language of conduct.

CASTANEDA, Hector-Neri. A Note On Deontic Logic (A Rejoinder To David Sidorsky's "A Note On Three Criticisms Of Von Wright"). *J Phil* 63,231-234 Ap 66.

CASTANEDA, Hector-Neri. A Note On S5. *J Sym Log* 29,191-192 D 64.

CASTELL, Alburey. *Science As A Goad To Philosophy.* Stockton CA Col Of The Pacific 1953.

The four Tully Cleon Knoles Lectures in Philosophy for 1953 by Professor Castell include one which gives the series its title, and three others on the notions of purpose, freedom, and moral values respectively.

CASTELL, Alburey. *The Self In Philosophy.* NY Macmillan 1965.

CASTELL, Alburey. A Theory Of Ethical Criticism. *Ethics* 51,463-469 JI 41.

CASTELL, Alburey. Education As A Goad To Philosophy. *Educ Theol* 12,91-98 Ap 62.

CASTELL, Alburey. Meanings: Emotive, Descriptive, And Critical. *Ethics* 60,55-61 O 49.

CASTELL, Alburey. Philosophy As Theory Of Criticism. *Phil Rev* 51,405-412 JI 42.

CASTELL, Alburey. The Critical And The Mechanical. *Phil Rev* 60,70-79 Ja 51.

CASTELL, Alburey. The Self In Philosophy. *Phil Forum (Pacific)* 1,4-77 D 62.

CASTELL, Alburey. What The Self Is Not. *Ethics* 72,137-140 Ja 62.

CASTILLO, Cesar R. A Parallel Between Ontological And Neurophysiological Concepts. *J Existent* 1,89-111 Spr 60.

CATALANO, Joseph S. *A Commentary On Jean-Paul Sartre's Being And Nothingness.* NY Harper & Row 1974.

This work is neither a summary nor an evaluation of Sartre's *Being and Nothingness* but a commentary and aid to the reader who wishes to study Sartre's difficult essay on ontology first hand. A background chapter and commentary on Sartre's Introduction prepare the initiated as well as the uninitiated in the historical presuppositions and peculiar terminology of this work. The commentary contains an Introduction, Four Parts and a Conclusion, divisions which correspond to the Table of Contents of Sartre's work.

CATANIA, Francis J. A Bibliography Of St Albert The Great. *Mod Sch* 37,11-28 N 59.

CATER, Douglass and Childs, Marquis W. *Ethics In A Business Society.* NY Harper 1954.

CATLIN, G E G. *Political And Sociological Theory And Its Applications.* Ann Arbor 1964.

A series of lectures on the problems of eternal peace, the nature of democracy, the role of education, and the philosophical and political background of the first amendment. Through the discussions, the question of the role of political theory (which is said to include philosophy and science) is raised.

CATON, Charles E. A Stipulation Of A Modal Propositional Calculus In Terms Of Modalized Truth-values. *Notre Dame J Form Log* 4,224-226 1963.

CATON, Charles E. An Apparent Difficulty In Frege's Ontology. *Phil Rev* 71,462-475 O 62.

Frege held three positions which seem to be inconsistent: 1) the sense of an expression is an object, 2) the senses of some expressions are unsaturated, and 3) no object is unsaturated. Caton shows the reasons why Frege held these doctrines, and goes on to argue that they are not really incompatible. This resolution leads to further consideration of the notion of unsaturatedness.

- CATON, Hiram.** *The Origin Of Subjectivity: An Essay On Descartes.* New Haven Yale Univ Pr 1973.
- CATTELL, Raymond Bernard.** *A New Morality From Science: Beyondism.* Elmsford NY Pergamon Pr 1973.
- CATURELLI, Alberto.** Dialectic Of Being And Manifestation Of Existence. *Phil Today* 7,258-278 Wint 63.
- CAUCHY, Venant.** A Defense Of Natural Ethics. *Proc Cath Phil Ass* 29,206-217 1955.
- CAUCHY, Venant.** Notes On The Modal Syllogism. *Mod Sch* 34,121-130 Ja 57.
- CAUCHY, Venant.** The Nature And Genesis Of The Skeptic Attitude. *Mod Sch* 27,203-221 Mr 50.
- CAUTHEN, Kenneth.** Process And Purpose: Toward A Philosophy Of Life. *Zygon* 3,183-204 Je 68.
- CAUTHEN, Kenneth.** Science And Theology: From Orthodoxy To Neo-orthodoxy. *Zygon* 1,256-274 S 66.
- CAVARNOS, Constantine.** *Byzantine Thought And Art: A Collection Of Essays.* Belmont MA 1968.
- CAVARNOS, Constantine.** *Modern Greek Thought.* Belmont MA 1969.
- This book provides an opportunity for the English-reading world to learn the fate of philosophy in modern times in the land of its birth—Greece. It is composed of three studies, the first of which is an "Introduction" to modern Greek philosophy from 1750 to the present, through a discussion of its distinctive characteristics: the use of ancient Greek philosophy as a preparatory discipline to philosophize within Christian belief about the meaning of human existence. The second essay, "Critique of Science," maintains that "the modern Greeks have not overestimated the values and capabilities of the positive science," ranking philosophy above science and Christian teaching above philosophy. The third essay deals with "Views of Man's Nature and Destiny," showing the continuation among modern Greeks of their Byzantine tradition of a deep interest in man and the consideration of him "as the highest created being."
- CAVARNOS, Constantine.** *Plato's Theory Of Fine Art.* Belmont MA 1973.
- CAVARNOS, Constantine.** *Plato's View Of Man.* Belmont MA 1975.
- CAVARNOS, Constantine.** *The Classical Theory Of Relations: A Study In The Metaphysics Of Plato, Aristotle And Thomism.* Belmont MA 1975.
- CAVARNOS, Constantine.** Plato's Teaching On Fine Art. *Phil Phenomenol Res* 13,487-498 Je 53.
- CAVE, Sydney.** *The Christian Way; A Study Of New Testament Ethics In Relation To Present Problems.* NY Philosophical Lib 1949.
- CAVELL, Stanley.** *Must We Mean What We Say: A Book Of Essays.* NY Scribner's 1969.
- CAVELL, Stanley.** *The World Viewed: Reflections On The Ontology Of Film.* NY Viking Pr 1971.
- CAVELL, Stanley** and Sesonske, Alexander. Logical Empiricism And Pragmatism In Ethics. *J Phil* 48,5-16 Ja 51.
- A division has arisen within the naturalist school of moral philosophy, with the contenders being "the emotive theorists vs. the cognitive theorists." The author suggests that the fundamental agreements between the groups far outweigh the peripheral and sometimes illusory disagreements. The article establishes the areas of agreement, deals with illusory disagreements, and indicates the peripheral disagreements can be considered disagreements in emphasis.
- CAVELL, Stanley.** Austin At Criticism. *Phil Rev* 74,204-219 Ap 65.
- Cavell discusses Austin's methods and purposes in doing philosophy, touching on Austin's distinction-making and the importance he put on gathering empirical facts. He also examines the "new way" in which Austin criticized previous philosophers and traditions.
- CAVELL, Stanley.** The Availability Of Wittgenstein's Later Philosophy. *Phil Rev* 71,67-93 Ja 62.
- Cavell criticizes David Pole's *The Later Philosophy of Wittgenstein* for severely misinterpreting Wittgenstein. He tries to set things right by treating some major topics in the later Wittgenstein, showing what Wittgenstein said, and explaining how Pole misunderstood him. These topics are: rules, decision, the relevance of the appeal to everyday language, and the knowledge of our language. Cavell closes with some comments on the style of the *Philosophical Investigations*.
- CAWELLI, John G.** Conformity And Democracy In America: Some Reflections Occasioned By The Republication Of Martineau's *Society In America*. *Ethics* 73,208-213 Ap 63.
- Harriet Martineau's comments on 19th century America differ from and agree with Tocqueville's ideas in interesting ways. Martin Lipset's introduction to the book claims she agrees with Tocqueville on the idea that Americans are conformist in spite of the official ideology of liberty and individualism, but this author thinks Martineau's analysis differs significantly. For Martineau, conformity was not a product of democracy, but of the desire for individual or group advantage. She also argues that vocal minorities exploit majority apathy and present themselves as expressing a large consensus, posing a danger to free thought and action.
- CAWS, Peter.** *Science And The Theory Of Value.* NY Random House 1967.
- CAWS, Peter.** *The Philosophy Of Science.* Princeton NJ Van Nostrand 1965.
- Among the subjects with which Caws deals are dispositions, theoretical constructs, propositions, protocol sentences, hypotheses, axioms and theorems of higher and lower calculi, models, measurement, the calculus of probability, degree of confirmation, causality, determinism, emergence, conventionalism, and the relation of science to the humanities. But few of these topics are examined in any great detail. The sections on probability are the most developed and Caws argues effectively that Hume's critique has not been answered by any contemporary analysts.
- CAWS, Peter.** A Reappraisal Of The Conceptual Scheme Of Science. *Phil Sci* 24,221-234 Jl 57.
- CAWS, Peter.** On Being In The Same Place At The Same Time. *Amer Phil Quart* 2,63-66 Ja 65.
- CAWS, Peter.** Science, Computers, And The Complexity Of Nature. *Phil Sci* 30,158-164 Ap 63.
- CAWS, Peter.** The Functions Of Definition In Science. *Phil Sci* 26,201-228 Jl 59.
- CAWS, Peter.** The Paradox Of Induction And The Inductive Wager. *Phil Phenomenol Res* 22,512-520 Je 62.
- CAZDEN, Norman.** Sensory Theories Of Musical Consonance. *J Aes Art Crit* 20,301-320 Spr 62.
- CAZDEN, Norman.** Towards A Theory Of Realism In Music. *J Aes Art Crit* 10,135-151 D 51.
- CELL, Edward.** *Language, Existence And God.* Nashville Abingdon Pr 1971.
- This extensive study begins by acknowledging that linguistic philosophy has been evoked by cultural conditions and goes on to ask: what sort of response to cultural exigencies is logical analysis? Symptom? Despair? Band Aid? The specific? The focus for E Cell's investigations is the possibility of talking about God in a meaningful way. This study concludes that analytic philosophy, having neglected problems of supreme importance for human life, is accordingly a symptom of the depersonalization of our time. The analyses of the later Wittgenstein and of Wisdom, however, escape that judgment, because both make important contributions toward the renewal of meaning. Specifically, Wisdom's metaphysics is found to be theologically meaningful and can be related to the philosophical theology of Paul Tillich.
- CENTORE, F F.** *Life, Atoms, Chance: Three Essays In The Philosophy Of Science.* NY Pageant Pr 1966.
- CERF, Walter H.** An Approach To Heidegger's Ontology. *Phil Phenomenol Res* 1,177-190 D 40.
- CERF, Walter.** 'In A State'. *Phil Phenomenol Res* 24,174-194 D 63.
- CERF, Walter.** "To Know" And "To Understand". *Phil Phenomenol Res* 12,83-94 S 51.
- CERF, Walter.** A Metaphysical Phenomenology. *Rev Metaph* 5,125-144 S 51.
- CERF, Walter.** Certainty And Certitude. *Phil Phenomenol Res* 13,515-524 Je 53.
- CERF, Walter.** Existentialist Mannerism And Education. *J Phil* 52,141-151 Mr 55.
- CERF, Walter.** In Reply To Mr Zilsel's "concerning 'Phenomenology And Natural Science'". *Phil Phenomenol Res* 2,220-222 D 41.
- CERF, Walter.** Logical Positivism And Existentialism. *Phil Sci* 18,327-338 O 51.
- CERF, Walter.** Philosophy And This War. *Phil Sci* 9,166-182 Ap 42.
- CERF, Walter.** Psychoanalysis And The Realistic Drama. *J Aes Art Crit* 16,328-336 Mr 58.
- CERF, Walter.** Studies In Philosophical Psychology. *Phil Phenomenol Res* 22,537-558 Je 62.
- CERF, Walter.** The Eleventh International Congress Of Philosophy. *Phil Rev* 64,280-299 Ap 55.
- CERF, Walter.** The Physicomorphic Conception Of Man. *J Phil* 48,345-355 My 51.
- CERF, Walter.** Value Decisions. *Phil Sci* 18,26-34 Ja 51.
- CERNIC, David G.** *The Unfolding Of The Person: A Study In The Development Of Royce's Personalism.* North Quincy MA Christopher 1972.
- CERVANTES, Lucius F.** Woman's Changing Role In Society. *Thought* 40,325-368 S 65.
- CEVASCO, George A.** J-K Huysmans And The Impressionists. *J Aes Art Crit* 17,201-207 D 58.
- CH'EN, Kenneth Kuan Sheng.** *The Chinese Transformation Of Buddhism.* Princeton NJ Princeton Univ Pr 1973.
- CH'EN, Kenneth.** Transformations In Buddhism In Tibet. *Phil East West* 7,117-126 O 57-Ja 58.
- CH'EN, Li-fu.** *Why Confucius Has Been Reverenced As The Model Teacher Of All Ages.* NY St John's Univ Pr 1976.
- The text answers the question in the title by discussing in English Confucius and: his life and times, theism, Chinese culture, morals and Humanism, education, world peace, the "well-being of mankind" and Confucian philosophical influences; the author's Chinese text is included.
- CHAFE, Wallace L.** *Meaning And The Structure Of Language.* Chicago Univ Of Chicago Pr 1970.
- CHAGIN, B A.** The Role Of The Subjective Factor In The Prevention Of World War. *Soviet Stud Phil* 3,3-8 Wint 1964-65.
- CHAI, Ch'u** and Chai, Winberg. *Confucianism.* Woodbury NY Barron's Educ Ser 1973.
- The introduction gives an overview of Confucianism in Chinese history, along with a few pages on the classics. Then, beginning with pre-Confucian philosophical and religious thought, it traces the rise of Confucius and Confucianism through the various schools. Each chapter centers around a major exponent or phases: Mencius, Hsün Tzu, the Ch'in and Han periods, the Yin-Yang school of Tung Chung-Shu, the rise of Neo-Confucianism and its development of rationalism and idealism. There is also a chapter on modern China, which includes a section on Confucianism and Communism.
- CHAI, Winberg** and Chai, Ch'u. *Confucianism.* Woodbury NY Barron's Educ Ser 1973.
- The introduction gives an overview of Confucianism in Chinese history, along with a few pages on the classics. Then, beginning with pre-Confucian philosophical and religious thought, it traces the rise of Confucius and Confucianism through the various schools. Each chapter centers around a major exponent or phases: Mencius, Hsün

- Tzu, the Ch'in and Han periods, the Yin-Yang school of Tung Chung-Shu, the rise of Neo-Confucianism and its development of rationalism and idealism. There is also a chapter on modern China, which includes a section on Confucianism and Communism.
- CHAKRAVARTY, Amiya.** Metaphysical Orientations In Indian Philosophy. *Phil Today* 4,289-293 Wint 60.
- CHALMERS, David.** Ray Stannard Baker's Search For Reform. *J Hist Ideas* 19,422-434 Je 58.
- CHALMERS, W R.** Parmenides And The Beliefs Of Mortals. *Phronesis* 5,5-22 1960.
- CHAMBERLAIN, Joseph F.** A Discussion Of The Theory Of International Relations. *J Phil* 42,482-484 Ag 45.
- CHAMBERLAIN, Robert L.** George MacDonald's "A Manchester Poem" And Hopkins's "God's Grandeur". *Personalist* 44,518-527 Autumn-O 63.
- CHAMBERS, A B.** Chaos In Paradise Lost. *J Hist Ideas* 24,55-84 Ja-Mr 63.
- CHAMBERS, Clarke A.** The Belief In Progress In Twentieth-Century America. *J Hist Ideas* 19,197-224 Ap 58.
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- CHAMBERS, William N.** Party Development And Party Action: The American Origins. *Hist Theor* 3,91-120 1963.
- CHAMBLISS, J J.** Boyd H Bode's Philosophy Of Education. Columbus Ohio State Univ Pr 1963.
- CHAMBLISS, J J.** A Reply To Martin LaForse's Review Of Boyd H Bode's Philosophy Of Education. *Stud Phil Educ* 4,161-163 Spr 65.
- CHAMBLISS, J J.** Chauncey Wright On Education. *Educ Theor* 15,1-6 Ja 65.
- CHAMBLISS, J J.** Thomas Tate's Forgotten Philosophy Of Education. *Educ Theor* 13,309-313 O 63.
- CHAMBLISS, Rollin.** *Meaning For Man*. NY Philosophical Lib 1966.
- CHAMPIGNY, Robert.** Existentialism And The Modern French Novel. *Thought* 31,365-384 S 56.
- CHAMPIGNY, Robert.** Main Intentions In The Use Of Language. *J Phil* 56,528-532 Je 59.
- CHAMPIGNY, Robert.** The Theatrical Aspect Of The Cogito. *Rev Metaph* 12,370-377 Mr 59.
- CHAMPIGNY, Robert.** Translations From The Writings Of Contemporary French Philosophers. *J Phil* 54,313-353 My 57.
- CHAMPLAIN, Nathaniel And Others.** The Distinctive Nature Of The Discipline Of The Philosophy Of Education. *Educ Theor* 4,1-3 Ja 54.
- CHAMPLIN, Nathaniel L.** *Education And Philosophical Thought*, By Kingsley Price. *Stud Phil Educ* 3,15-27 Sum 63.
- CHAMPLIN, Nathaniel L** and Villemain, Francis T. Frontiers For An Experimentalist Philosophy Of Education. *Antioch Rev* 19,345-359 Fall 59.
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- CHAMPLIN, Nathaniel L.** Some Neglected Philosophic Problems Of Education. *Educ Theor* 7,122-127 Ap 57.
- CHAMPLIN, Nathaniel L.** The Attacks Upon Public Education: Their Significance For Philosophy Of Education. *Educ Theor* 8,157-161 Jl 58.
- CHAMPLIN, Nathaniel.** A Response To Kenneth D Benne's "The Philosopher And The Scientific Researcher In The Study Of Education". *Proc Phil Educ* 19,74-78 Ap 63.
- CHAN, Wing-tsit (ed)** and Watson, Burton (ed) and De Bary, W T (ed). *Sources Of Chinese Tradition*. NY Columbia Univ Pr 1960.
- CHAN, Wing-tsit.** *Chinese Philosophy, 1949-1963: An Annotated Bibliography Of Mainland China Publications*. New Haven Far Eastern 1965.
- CHAN, Wing-tsit.** A Bibliography Of Chinese Philosophy. *Phil East West* 3,241-256 O 53.
- CHAN, Wing-tsit.** Basic Chinese Philosophical Concepts. *Phil East West* 2,166-170 Jl 52.
- CHAN, Wing-tsit.** Basic Problems In The Study Of Chinese Philosophy. *Phil East West* 4,157-166 Jl 54.
- CHAN, Wing-tsit.** Chinese Philosophy In Communist China. *Phil East West* 11,115-124 O 61.
- CHAN, Wing-tsit.** Chinese Philosophy In Mainland China, 1949-1963. *Phil East West* 14,25-38 Ap 64.
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- CHAN, Wing-tsit.** Chinese Thought. *Rev Metaph* 8,658-668 Je 55.
- CHAN, Wing-tsit.** How Buddhistic Is Wang Yang-ming? *Phil East West* 12,203-216 O 62.
- CHAN, Wing-tsit.** Hu Shih And Chinese Philosophy. *Phil East West* 6,3-12 Ap 56.
- CHAN, Wing-tsit.** Neo-Confucianism And Chinese Scientific Thought. *Phil East West* 6,309-332 Ja 57.
- CHAN, Wing-tsit.** The Evolution Of The Confucian Concept Jên. *Phil East West* 4,295-320 Ja 55.
- CHAN, Wing-tsit.** Transformation Of Buddhism In China. *Phil East West* 7,107-116 O 57-Ja 58.
- CHANDLER, Albert R.** The Problem Of A Philosophical Dictionary. *Phil Rev* 51,304-311 My 42.
- CHANDLER, Hugh S.** Three Kinds Of Classes. *Amer Phil Quart* 3,77-81 Ja 66.
- The difficulties in which we find ourselves when we become entangled in the still continuing debate between nominalists and realists, as well as many other difficulties, arise in part from our lack of reasonably precise technical terms for kinds of classes. In this paper I define three kinds of classes suggested to me by remarks in the writings of William Whewell and Dugald Stewart. When the distinctions between these kinds of classes are made clear we can better understand Wittgenstein's notion of "family resemblance"; but it becomes unclear that there is anything in this notion that should distress a realist. Members of a class can share one nature, or, I suppose, one idea, even though there are no characteristic features that all these members have in common.
- CHANDLER, Robert W.** A Revised Conception Of Ethical Analysis. *J Phil* 51,464-473 Ag 54.
- CHANG, C C** and Belluce, L P. A Weak Completeness Theorem For Infinite Valued First-order Logic. *J Sym Log* 28,43-50 Mr 63.
- CHANG, C C** and Keisler, H J. *Continuous Model Theory*. Princeton NJ Princeton Univ Pr 1966.
- This monograph is the first really systematic study of the model theory (semantics) of many-valued logic. The first three chapters are concerned with preliminaries on topology, model theory, and continuous logic. The next chapter examines the relation of elementary equivalence among models, including the downward Skolem-Löwenheim theorem; the fifth chapter contains the generalizations of such classical results as the compactness and upward S-L theorems. The authors specialize their work in the sixth chapter to consider certain particular kinds of models: saturated models, universal models. The last chapter considers classes of models closed under various algebraic operations.
- CHANG, C C** and Keisler, H Jerome. An Improved Prenex Normal Form. *J Sym Log* 27,317-326 S 62.
- CHANG, C C** and Morel, Anne C. On Closure Under Direct Product. *J Sym Log* 23,149-154 Je 58.
- CHANG, Carsun.** *The Development Of Neo-Confucian Thought*. NY Bookman 1957.
- This book treats the period from Han Yü to Chu Hsi: a history of Confucianism from after the founders to circa 1200 AD.
- CHANG, Carsun.** *Wang Yang-ming: Idealist Philosopher Of Sixteenth-Century China*. Jamaica NY St John's Univ Pr 1962.
- This study is a contribution to our understanding of Chinese thought in its medieval phase and of Wang Yang-Ming (1472-1529) who was the last of the creative thinkers associated with the Sung period. Wang's work was chiefly in the field of epistemology. Professor Chang's study is of the first of its kind in a Western language.
- CHANG, Carsun.** A Comparison Of Confucian And Platonic Ethical Views. *Phil East West* 13,295-310 Ja 64.
- CHANG, Carsun.** Chinese Intuitionism: A Reply To Feigl On Intuition. *Phil East West* 10,35-50 Ap-Jl 60.
- CHANG, Carsun.** Reason And Intuition In Chinese Philosophy. *Phil East West* 4,99-112 Jl 54.
- CHANG, Carsun.** The Significance Of Mencius. *Phil East West* 8,37-48 Ap-Jl 58.
- CHANG, Carsun.** Wang Yang-ming's Philosophy. *Phil East West* 5,3-18 Ap 55.
- CHANG, Chen-chi.** The Nature Of Ch'an (Zen) Buddhism. *Phil East West* 6,333-356 Ja 57.
- CHANG, Chin-liang** and Lee, Richard Char-tung. *Symbolic Logic And Mechanical Theorem Proving*. NY Academic Pr 1973.
- CHANG, Chung-Yuan.** *Creativity And Taoism: A Study Of Chinese Philosophy, Art And Poetry*. NY Julian Pr 1963.
- CHANG, Chung-Yuan.** Creativity As Process In Taoism. *Main Currents* 13,109-110 My 57.
- CHANG, Chung-Yuan.** Self-Realization And The Inner Process Of Peace. *Main Currents* 15,75-81 Mr 59.
- CHANG, Chung-Yuan.** Ways Of Experiencing Ch'an. *Main Currents* 20,57-61 Ja-F 64.
- CHANG, Garma C C.** *The Buddhist Teaching Of Totality: The Philosophy Of Hwa Yen Buddhism*. University Park Penn State Univ Pr 1971.
- This work is a synthetic interpretation of the Chinese Buddhist Hwa Yen religio-philosophic School established during the T'ang period (7th-8th century A.D.) by Tu Shun (557-640) and Fa Tsang (643-712) based on the Chinese translations of the 'Mahāyāna' Sanskrit text, the *Gaṇḍavyūha* or *Avatamsaka Sūtra* (e.g., Taishō 279). Professor Chang examines in some detail the interrelationships of such concepts as emptiness (*Sūnyatā*), Buddhist "idealism" and "mind-only" epistemology. There are 53 pages of translated Hwa Yen texts and biographies of the Patriarchs.
- CHANG, I-m'iao.** *Existence Of Intangible Content In Architectonic Form Based Upon The Practicality Of Lao-tzu's Philosophy*. Princeton NJ Princeton Univ Pr 1956.
- CHAO, Yuen Ren.** Notes On Chinese Grammar And Logic. *Phil East West* 5,31-42 Ap 55.
- CHAPIN, Seymour L.** A Case Of Arms Control In The French Enlightenment. *J Hist Ideas* 27,285-295 Ap-Je 66.
- The purpose of this article is to bring to light attempts at arms control in the Eighteenth century. The humanistic aim of such attempts is discussed, and their success in more realistic terms is analyzed. The views of Montesquieu, Brun de Condamine, and Bory are included. The author's conclusion is that after the

Eighteenth century the unity of science and morality had been destroyed, leaving the development of new weapons unrestricted by any moral coercion. Early attempts at arms control were effective to the degree they were, just because this separation had not yet occurred.

CHAPMAN, Emmanuel. Beauty And The War. *J Phil* 39,493-498 Ag 42.

CHAPMAN, Emmanuel. Living Thomism. *Thomist* 4,369-387 Jl 42.

CHAPMAN, Emmanuel. Of Words And Men. *Mod Sch* 18,76-79 My 41.

CHAPMAN, Emmanuel. Some Aspects Of St Augustine's Philosophy Of Beauty. *J Aes Art Crit* 1,46-51 Spr 41.

CHAPMAN, Emmanuel. To Be—That Is The Answer. *Thomist* 5,137-152 Ja 43.

CHAPMAN, Gerald Wester. Edmund Burke: The Practical Imagination. Cambridge Harvard Univ Pr 1967.

CHAPMAN, Harmon M. Sensations And Phenomenology. Bloomington Indiana Univ Pr 1966.

CHAPMAN, J W (ed) and Pennock, James Roland (ed). *The Limits Of Law*. NY Lieber-Atherton 1974.

CHAPMAN, John W (ed) and Pennock, J Roland (ed). *Equality*. NY Atherton Pr 1967. The ninth yearbook of the American Society for Political and Legal Philosophy contains eighteen essays. The first six essays discuss the various meanings of "equality" and the various kinds of egalitarianism. The next five essays consider the roles of equality in Christianity, Judaism, Hinduism, and existentialism. And the final seven essays examine political equality as it applies to the individual and to nations.

CHAPMAN, John W. Rousseau, Totalitarian Or Liberal? NY Columbia Univ Pr 1956. This is not a book about Rousseau's influence, but an examination of his political theory "with a view to explaining the sense in which it deserves to be called liberal" even though "it does contain illiberal elements." Rousseau differs from classical liberalism in a way that relates him to modern liberalism with its sense of man's "social dependence" without sacrifice of individuality. Yet the "key to Rousseau's moral and political theory" remains "individual autonomy" that is not "atomism."

CHAPPELL, V C (ed). *The Philosophy Of Mind*. Englewood Cliffs NJ Prentice-Hall 1962.

CHAPPELL, V C. Comments On Donald Davidson's "Actions, Reasons, And Causes". *J Phil* 60,700-701 N 63.

CHAPPELL, V C. Particulars Re-Clothed. *Phil Stud* 15,60-64 1964.

The article goes into Allaire's paper "Bare Particulars" in which Allaire seeks to reconcile what he calls the "individual-character analysis" of things like colored discs with the Russellian "principle of acquaintance." The author argues that the individual-character analysis is founded on certain views about reference that are either wrong or merely true by definition. Concerning the principle of acquaintance he charges that Allaire makes the false assertion that there is a sense of "know" in which "to know" means "to be acquainted with." He concludes, among other things, that since both views are incorrect the task of reconciling them is no real problem.

CHAPPELL, V C. Sameness And Change. *Phil Rev* 69,351-362 Jl 60.

CHAPPELL, V C. Time And Zeno's Arrow. *J Phil* 59,197-212 Ap 62.

A number of recent writers have made use of arguments of Zeno to help establish crucial tenets of their own philosophies of nature. This paper examines such use by Bergson, Whitehead, Russell, and Weiss of one of Zeno's four motion arguments, the so-called Flying Arrow. The main purpose of this examination is to throw light on some recently proposed views of motion and time and to offer some considerations relevant to their assessment.

CHAPPELL, V C. Whitehead's Metaphysics. *Rev Metaph* 13,278-304 D 59.

CHAPPELL, Vere C. Ego And Person: Phenomenology Or Analysis. *Monist* 49,18-27 Ja 65.

In my contribution to the symposium, "Phenomenology and Analysis," I both discuss and make use of the methods of the linguistic analyst; I also make some critical observations about the phenomenologist's description of his supposedly alternative method, or at least about Spiegelberg's description in his symposium paper. I claim that the phenomenologist misdescribes his method, though I admit that some linguistic analysts have misdescribed their methods as well. I then suggest that it is less misleading to regard both as concerned with concepts than with either "phenomena" or words. In making use of the analytic method, I attack some of the problems about persons which Spiegelberg discusses in his paper; in particular I take issue with his view that persons and bodies are different entities.

CHAPPELL, Vere C. Response To Professor Chisholm. *Monist* 49,36-37 Ja 65.

CHAPPELL, Vere C. Whitehead's Theory Of Becoming. *J Phil* 58,516-527 S 61.

The author criticizes Whitehead's epochal theory of time, according to which time (or becoming) is not a continuous process but an atomic succession. The criticism is twofold. The author argues, first, that the position itself is unintelligible and, second, that the argument on which Whitehead rests this position is invalid. This criticism does not, however, affect the major elements in Whitehead's account of actual occasions because, the author asserts, the role played by philosophical arguments in Whitehead's thought, such as Zeno's argument, is relatively slight.

CHARI, C T K. On The Dialectical Affinities Between East And West (Part Two). *Phil East West* 3,321-336 Ja 54.

CHARI, C T K. On The Dialectical Affinities Between East And West. *Phil East West* 3,199-222 O 53.

CHARI, C T K. Quantum Physics And East-West Rapprochement. *Phil East West* 5,61-68 Ap 55.

CHARI, C T K. Russian And Indian Mysticism In East-West Synthesis. *Phil East West* 2,226-237 O 52.

CHARI, C T K. Time Reversal, Information Theory, And World Geometry. *J Phil* 60,579-583 S 63.

Hilary Putnam's model of thermodynamic reversibility gives rise to the following questions, which this paper attempts to answer: (1) Is a time with "reversed entropy" conceptually admissible at all, and if so, in what context? (2) Can Oscar Smith in the Putnam reversed-entropy apparatus communicate information to somebody who is living in the ordinary entropic time? (3) Do relativistic and quantum-theoretical (for example, Feynman-Stückelberg) models, in which the time coordinate can take on decreasing instead of increasing values, carry unsuspected metaphysical implications?

CHARI, V K. *Whitman In The Light Of Vedantic Mysticism*. Lincoln 1965.

CHARLES, C M. When Teachers Search For Meaning. *Educ Theor* 16,366-369 O 66.

CHARLESWORTH, James Clyde (ed). *A Design For Political Science: Scope, Objectives, And Methods*. Philadelphia 1966.

CHARLESWORTH, M J. Linguistic Analysis And Language About God. *Int Phil Quart* 1,139-167 F 61.

CHARLESWORTH, Max. The Meaning Of Existentialism. *Thomist* 16,472-496 O 53.

CHARLESWORTH, Maxwell John. *Philosophy And Linguistic Analysis*. Pittsburgh Duquesne Univ 1959.

A thorough exposition of the philosophy which has become dominant in England, during the present century, is offered in this book. G E Moore's critique of idealism and his combination of analysis with certain common sense convictions, together with Bertrand Russell's early views on language and logic, are discussed as elements in the background of Wittgenstein's teaching. Some information on the relation of emotive ethics to the central program is given. There is a survey of more recent analytic trends at both Oxford and Cambridge. Throughout, the author offers penetrating criticisms which in no way detract from his major aim: "to present the main ideas of the analysis as completely and as objectively as possible."

CHARLSON, Price. Aspect And Quality In Nature's Mirror. *J Aes Art Crit* 24,221-226 Wint 65.

CHARLSON, Price. The Behavior Of Qualities. *Phil Phenomenol Res* 25,233-238 D 64.

CHARLTON, Kenneth. Holbein's 'Ambassadors' And Sixteenth-Century Education. *J Hist Ideas* 21,99-109 Ja-Mr 60.

CHARON, Jean E. Physics Reveals That Evolution Has A Goal. *Main Currents* 23,3-9 S-O 66.

CHARON, Jean E. Science And Society. *Main Currents* 21,109-114 My-Je 65.

CHARRON, J D. The "Wisdom" Of Pierre Charron: An Original And Orthodox Code Of Morality. *Charl Hill Univ Of N Car Pr* 1961.

CHARRON, William C. Death: A Philosophical Perspective On The Legal Definitions. *Washington Univ Law Quarterly* 979-1008 1975.

This article considers the logic appropriate to arguments concerning legal definitions, and especially the definition of death. It also evaluates various definitions of death set forth by state legislatures, courts, and professional organizations, all of which equate human death with a physiological state of one sort or another, e.g., total brain death. In turn, a definition of human death on a psychological plane that identifies death with the permanent loss of all consciousness is advanced and defended in respect of various semantic and ethical criteria developed from a consideration of the problems and interests surrounding the definitional debate.

CHASE, Richard. *Quest For Myth*. Baton Rouge 1949.

This recent essay in mythologistics attempts to develop a theory by means of which mythic phenomena may be interpreted and accounted for; it tries as well to dispel the obscurity that the author feels is resultant upon certain other theories by placing these theories and attitudes toward myth in "proper perspective."

CHATALIAN, George. Induction And The Problem Of The External World. *J Phil* 49,601-606 S 52.

CHATALIAN, George. Probability: Inductive Versus Deductive. *Phil Stud* 3,49-55 Je 52.

CHATTERJEE, Margaret (ed). *Contemporary Indian Philosophy, Series II*. NY Humanities Pr 1974.

There is some attempt to look afresh at the traditional systems of Indian thought. The direction of these essays is mainly towards questions in logic, analysis, and phenomenology.

CHATTERJEE, Margaret. *Our Knowledge Of Other Selves*. NY Asia 1963.

CHATTERJEE, S C. On Philosophical Synthesis. *Phil East West* 10,99-104 O 60-Ja 61.

CHATTERJEE, S C. The Needed Reform In Philosophy. *Phil East West* 1,50-57 O 51.

CHAUDHURI, Haridas. Existentialism And Vedānta. *Phil East West* 12,3-18 Ap 62.

CHAUDHURI, Haridas. The Concept Of Brahman In Hindu Philosophy. *Phil East West* 4,47-66 Ap 54.

CHAUDHURI, Haridas. The Gītā And Its Message For Humanity. *Phil East West* 5,245-264 O 55.

CHAUDHURI, Haridas. The Integralism Of Sri Aurobindo. *Phil East West* 3,131-136 Jl 53.

CHAUDHURI, Haridas. The Self As Freedom. *Phil Forum (Pacific)* 1,78-89 D 62.

CHAUDHURY, P J. Knowledge And Truth: A Phenomenological Inquiry. *Phil Phenomenol Res* 15,535-540 Je 55.

CHAUDHURY, P J. Knowledge Of The Empirical World. *Phil Phenomenol Res* 13,542-545 Je 53.

CHAUDHURY, P J. Psychical Distance In Indian Aesthetics. *J Aes Art Crit* 7,138-140 D 48.

CHAUDHURY, Pravas Jivan. Aesthetic Metaphysics. *J Aes Art Crit* 24,191-196 Fall 65.

- CHAUDHURY, Pravas Jivan.** Artistic Object And Enjoyment: An Essay In A Co-ordinated Theory Of Art. *J Aes Art Crit* 24,165-186 Fall 65.
- CHAUDHURY, Pravas Jivan.** Asceticism In Tagore's Aesthetics. *J Aes Art Crit* 24,213-217 Fall 65.
- CHAUDHURY, Pravas Jivan.** Catharsis In The Light Of Indian Aesthetics. *J Aes Art Crit* 24,151-164 Fall 65.
- CHAUDHURY, Pravas Jivan.** Indian Personalism. *Personalist* 38,260-265 Sum-Jl 57.
- CHAUDHURY, Pravas Jivan.** Indian Poetics. *J Aes Art Crit* 19,289-294 Spr 61.
- CHAUDHURY, Pravas Jivan.** Keats And The Indian Ideal Of Life And Poetry. *Personalist* 43,352-358 Sum-Jl 62.
- CHAUDHURY, Pravas Jivan.** Newton And Hypothesis. *Phil Phenomenol Res* 22,344-353 Mr 62.
- The purpose here is a critical examination of Newton's view of the role of hypotheses in physical science. It is maintained that an hypothesis supposes some physical entity or mechanism behind some phenomenon to explain the latter; these causal agencies behind the phenomena are the crux of serious hypotheses in the practiced methodology of science. However, Newton as a person was afraid of controversy and exposure, and because of his abnormal mental complexes and personality, what he talked about was really description (quantitative laws of observed events); this was safer. So, as the scientist, he worked normally, but as the man, writing about his work (mostly in controversy with critics) he deviated from a correct grasp and expression of what he was doing—the methodology of science.
- CHAUDHURY, Pravas Jivan.** Personalism Of Rabindranath Tagore. *Personalist* 40,239-245 Sum-Jl 59.
- CHAUDHURY, Pravas Jivan.** The Expressive Theory Of Poetry In The Light Of Indian Poetics. *J Aes Art Crit* 24,205-206 Fall 65.
- CHAUDHURY, Pravas Jivan.** The Theory Of Rasa. *J Aes Art Crit* 11,147-150 D 52.
- CHAUDHURY, Pravas Jivan.** Truth And Error. *Rev Metaph* 8,569-573 Je 55.
- CHAUDHURY, Pravas Jivan.** Vedanta As Transcendental Phenomenology. *Phil Phenomenol Res* 20,252-263 D 59.
- CHAUDHURY, Pravas Jivan.** What Happens In The Theater? *J Aes Art Crit* 24,187-190 Fall 65.
- CHEN, C M.** Comment On Śamatha, Samāpatti, And Dhyāna In Ch'an (Zen). *Phil East West* 16,84-89 Ja-Apr 66.
- CHEN, Chung-Hwan.** Aristotle's Concept Of Primary Substance In Books Z And H Of The *Metaphysics*. *Phronesis* 2,46-59 1957.
- CHEN, Chung-Hwan.** Different Meanings Of The Term *Energeia* In The Philosophy Of Aristotle. *Phil Phenomenol Res* 16,56-65 S 56.
- CHEN, Chung-Hwan.** On Aristotle's *Metaphysics* K7, 1064a29. *Phronesis* 6,53-58 1961.
- CHEN, Chung-Hwan.** On Aristotle's Two Expressions *Καθ' ὑποκειμένον λέγεσθαι* And *Ἐν ὑποκειμένῳ εἶναι*. *Phronesis* 2,148-159 1957.
- CHEN, Chung-Hwan.** Universal Concrete, A Typical Aristotelian Duplication Of Reality. *Phronesis* 9,48-57 1964.
- CHENG, Chung-ying.** *Philosophical Aspects Of The Mind-Body Problem*. Honolulu Univ Pr Of Hawaii 1975.
- This book consists of a number of short selections covering various aspects of the mind-body problem. The first six authors discuss the identity thesis. The next author explains why our knowledge of other minds is more dependable than our knowledge of our own mind, and there are essays on Russell's view of perception and Mortimer Adler's position as it relates to the mind-body problem. Two essays criticize physical reductionism and the possible mechanization of thought processes. Finally, an essay discusses the methodological aspects of psychological research on mind-body relationships beginning with the work of Fechner.
- CHENG, Chung-ying** and Resnik, Michael David. Ontic Commitment And The Empty Universe. *J Phil* 62,359-363 Jl 65.
- In standard quantificational theory the validity of a quantificational schema such as $(\exists x (Fx \vee \neg Fx))$ is defined over nonempty universes. The objection has been made, however, that, because of this, logic will force existence claims upon us. To avoid this objections, it has been suggested that Quine's criterion of ontic commitment be modified in such a way that quantificational logic should not commit us to at least one thing. The purpose of this paper is to show that this problem is not as serious as it appears. After accepting the standard definition of quantificational validity, one can always make a distinction between defining quantificational validity and interpreting quantifiers in a quantificational schema, and then there need be no alarm that the standard quantificational theory should force any particular existence claims upon us; for the exclusion of empty universes from the standard definition of quantificational validity does not entail ontic commitment to particular things.
- CHENG, Chung-ying.** Charles Peirce's Arguments For The Non-probabilistic Validity Of Induction. *Trans Peirce Soc* 3,24-39 Spr 67.
- CHENG, Chung-ying.** Inquiries Into Classical Chinese Logic. *Phil East West* 15,195-216 Jl-O 65.
- CHENG, Chung-ying.** Peirce's Probabilistic Theory Of Inductive Validity. *Trans Peirce Soc* 2,86-112 Fall 66.
- CHENNAKESAVAN, Sarasvati.** *The Concept Of Mind In Indian Philosophy*. NY Asia 1960.
- CHENNAKESAVAN, Sarasvati.** Is God A Personality? Main Currents 15,85-87 Mr 59.
- CHERESO, C.** *The Virtue Of Honor And Beauty According To St Thomas Aquinas*. River Forest IL Aquinas Library 1960.
- CHERMENINA, A P.** The Concept Of Freedom In Marxist-Leninist Ethics. *Soviet Stud Phil* 3,40-47 Spr 65.
- CHERNIAVSKY, Michael.** *Khan Or Basileus: An Aspect Of Russian Mediaeval Political Theory*. *J Hist Ideas* 20,459-476 O-D 59.
- CHERNISS, H.** *The Riddle Of The Early Academy*. Berkeley Univ Of Calif Pr 1945.
- CHERNISS, Harold.** *Aristotle's Criticism Of Plato And The Academy*. Baltimore Johns Hopkins Pr 1944.
- CHERNISS, Harold.** Plato As Mathematician. *Rev Metaph* 4,395-426 Mr 51.
- CHERNISS, Harold.** Plotinus: A Definitive Edition And A New Translation. *Rev Metaph* 6,239-256 D 52.
- CHERNISS, Harold.** The Characteristics And Effects Of Presocratic Philosophy. *J Hist Ideas* 12,319-345 Je 51.
- CHERNO, Melvin.** Feuerbach's "Man Is What He Eats": A Rectification. *J Hist Ideas* 24,397-406 Jl-S 63.
- CHERNO, Melvin.** Locke On Property: A Reappraisal. *Ethics* 68,51-55 O 57.
- CHERRY, Colin.** *On Human Communication: A Review, A Survey, And A Criticism*. Cambridge MA 1957.
- The author does not intend to expound and summarize the diverse areas of linguistics, phonetics, communication theory, signal analysis, statistical theory, probability, logical syntax and semantics, and the psychology of cognition and concept formation, but a chapter is devoted to each of the above, with the intention of extracting from them the common related concepts, definitions, and ideas of communication in such a way as to show the historical development and growth of the subject.
- CHERRY, Conrad.** *The Theology Of Jonathan Edwards: A Reappraisal*. Garden City NY Anchor Books 1966.
- This book is competent exposition of an important figure in the history of religion in America whose work is in many ways relevant to contemporary Protestant thought.
- CHERRY, George L.** The Role Of The Convention Parliament (1688-89) In Parliamentary Supremacy. *J Hist Ideas* 17,390-406 Je 56.
- CHESSICK, Richard D.** Neurological Studies And Philosophical Problems. *Phil Sci* 20,300-312 O 53.
- CHIARAVIGLIO, Lucio.** Strains. *J Phil* 58,528-533 S 61.
- According to Whitehead, actual entities contribute to the becoming of other entities, to their definiteness and position. This paper elucidates the reproduction of eternal objects in physical feelings in terms of definiteness and position, illustrating the reproductive character of physical feelings by the particular case of strains.
- CHIARI, Joseph.** *The Necessity Of Being*. NY Gordian Pr 1973.
- This book is a discussion ranging from the Greeks to the present.
- CHIARI, Joseph.** *Twentieth-Century French Thought: From Bergson To Lévi-Strauss*. NY Gordian Pr 1975.
- French thought from Bergson to the current structuralism of Lévi-Strauss, Foucault and Althusser is examined. There is a presentation of Bergson's metaphysics of creative evolution and of interesting relationships between bergsonian themes and the philosophical poetry of Valéry. A lucid discussion of Merleau-Ponty's phenomenology of perception and of man as incarnated consciousness is presented. Summaries of the religious existentialism of Marcel, Lavelle's philosophy of Being and of the background of existentialism are offered. Sartre's phenomenological ontology is surveyed and his theory of the negative structure of consciousness is critically examined. Albert Camus' image of man and his notion of the absurd are touched upon in a few pages and the mysticism of Simone Weil and de Chardin's theory of spiritual evolution are sympathetically discussed.
- CHIAROVIGLIO, Lucio** and Sweet, Albert M. The Pragmatics Of Truth Functions. *Notre Dame J Form Log* 5,191-198 1964.
- CHIHARA, C S** and Fodor, J A. Operationalism And Ordinary Language: A Critique Of Wittgenstein. *Amer Phil Quart* 2,281-295 O 65.
- This paper explores some lines of argument in Wittgenstein's post-*Tractatus* writings in order to indicate the relations between Wittgenstein's philosophical psychology, on the one hand, and his philosophy of language, his epistemology, and his doctrines about the nature of philosophical analysis on the other. The authors maintain that the later writings of Wittgenstein express a coherent doctrine in which an operationalistic analysis of confirmation and language supports a philosophical psychology of a type the authors call "logical behaviorism." They also maintain that there are good grounds for rejecting the philosophical theory implicit in Wittgenstein's later works. In particular, they first argue that Wittgenstein's position leads to some implausible conclusions concerning the nature of language and psychology; second, they maintain that the arguments Wittgenstein provides are inconclusive; and third, they sketch an alternative position which they believe avoids many of the difficulties implicit in Wittgenstein's philosophy.
- CHIHARA, Charles S.** *Ontology And The Vicious-circle Principle*. Ithaca NY Cornell Univ Pr 1973.
- CHIHARA, Charles S.** Mathematical Discovery And Concept Formation. *Phil Rev* 72,17-34 Ja 63.
- Chihara considers the question of whether the activity of a mathematician is discovering truths independent of us, as realists such as Russell have held, or creating concepts, as Wittgenstein held. Both sides in the question have been guilty of exaggeration and failure to consider all the relevant phenomena; before being in a position to answer the question, therefore, we must first clarify the issues and bring out all the activities that the mathematician is engaged in.
- CHIHARA, Charles S.** On The Possibility Of Completing An Infinite Process. *Phil Rev* 74,74-87 Ja 65.
- This paper is concerned with one facet of Zeno's Achilles paradox. The problem

examined is found in the argument stated roughly as follows. To catch the tortoise, Achilles must first traverse an interval of length $1/2$, and then he must traverse one of length $1/4$, and then one of length $1/8$, and so on ad infinitum. If Achilles could succeed in catching the tortoise, he could succeed in completing an infinite process. But if it is conceivable that Achilles could succeed in completing an infinite process, it appears equally conceivable that a being (perhaps a superhuman one) might succeed in completing, say, the infinite process of computing all the digits in the decimal expansion of π . But it surely is not conceivable that a being might complete an infinite process. Hence, Achilles could not succeed in catching the tortoise. The author examines the basic assumptions of the above argument and critically investigates various attempts to evade the force of the argument. The notion of *analysis-engendered* infinite sequence is utilized by the author in maintaining that the basic assumptions regarding space and motion found in the above argument need not be rejected in order to reject the conclusion.

CHILD, Arthur. *Interpretation: A General Theory.* Berkeley Univ Of Calif Pr 1965. Constrained to supply its own background, the book constructs four types of hermeneutics with variants. Working within one of these types, "imitation," it elaborates the nature of interpretation. It then carefully reviews the historical contributions to the typology of interpretation and proceeds to work out a more comprehensive typology. Next, the theory is defended against the strongest threat to its validity on epistemological grounds. The last chapter considers the problem of the justification of hermeneutic methods.

CHILD, Arthur. Doing And Knowing. *Rev Metaph* 9,377-390 Mr 56.

One branch of operationism relates knowing to making, the other to doing. The latter is here sketched in several variants. The following primary variants are recognized: action is a necessary condition of knowledge, knowledge is action, the act of knowing is the action known. Problems and possibilities within these variants are then developed and judged. The essay concludes with a consideration of belief, error, and wisdom.

CHILD, Arthur. Five Conceptions Of History. *Ethics* 68,28-38 O 57.

The five conceptions center about the relation between history as inquiry and history as object of inquiry: Imitation, for which the historian strives to reproduce the past; creation, for which he makes the past; resurrection, for which he brings the past to life again; reconstruction, for which he restores the missing past to the surviving fragments; transformation, for which history is the whole process from the original fact to its latest existence in the mind of the historian. The conceptions are presented first in their critical relations to each other, then in their logical relations.

CHILD, Arthur. Hermeneutics Again. *Genre* 3,97-110 Mr 70.

In commenting on the hermeneutic treatise of Richard E Palmer, opportunity is taken to review the history in the United States of the general theory of interpretation, to condemn the identification of modern hermeneutics with Gadamerism and the claim that Gadamerism is indispensable to the general practice of literary interpretation, and to point out the emergence of the elements of Gadamerism in British-American philosophy over the last century.

CHILD, Arthur. Making And Knowing In Hobbes, Vico, And Dewey. *Univ Calif Pub Phil* 16,271-310 1953.

Each of these philosophers claims that knowing a form of making. For each philosopher, the essay develops the general thesis and shows its exemplification in geometry, in physics, and in the science of society. It then discriminates and formulates the more serious issues that emerge from the contraposition of these similar yet disparate thinkers.

CHILD, Arthur. Moral Judgment In History. *Ethics* 61,297-308 Jl 51.

If the historian may properly issue moral judgments (a debatable function), on what should he direct them? there are problems about judging motives; also about judging intentions in the sense of contemplated effects. And what should the judgments consist in? The application of the historian's standards? of contemporary standards? and, if so, which standards? and must they have been accepted by the person judged? And should the historian restrict himself to judgments found in the historical materials, or must he himself assume the responsibility of judging? It is concluded that the genuine difficulties reside in unclarity of moral theory.

CHILD, Arthur. On The Theory Of The Categories. *Phil Phenomenol Res* 7,316-335 D 46.

Categories are distinguished into two main types: the primal biotic, inhering in man's nature, and the supervenient social, deriving from experience. Categories in act are defined as formalizing intentions; categories in potency, as predispositions to take the world in some schematic manner. Categorical predispositions are distinguished from others by their necessity; primal from supervenient categories by their universality. The relation between concepts and the two types of categories is examined at length. Finally, the functional definition of apriority is shown to entail the mutability of the supervenient categories, though the process of change may be long, gradual, indistinct, and partial.

CHILD, Arthur. Reflection: Its Nature And Its Philosophic Import. *Phil Phenomenol Res* 19,1-15 S 58.

Reflection, an interpretive concept popular under Marxist influence, raises a number of problems of knowledge, being, and method: How is it related to other forms of representation? What might be its relations to knowledge? Can the reflecting mind be aware of what it reflects? Is the object reflected the intentional object in any sense of the reflective act? Are efficient causation or influence at work in the reflective relation? What can be said about the priority of the reflected to the reflection? Is there any criterion for the allegation of a reflection? The essay examines difficulties involved in these questions.

CHILD, Arthur. The Existential Determination Of Thought. *Ethics* 52,153-185 Ja 42. Thought has been alleged to be determined by any of various extra-mental factors. Three theories of social determination are here examined: Scheler's confused

substitution of psychobiotic for social determination and of indeterminacy for determination; Lukács's sophisticated Marxist treatment in terms of structure; and Grünwald's hypothesis of the emanation of a metaphysical class entity. The problems of the social determinant and the means of determination are then analysed in their own right, and their solution is shown to require the concept of a structure of group attitudes incorporated in the individual mind.

CHILD, Arthur. The Problem Of Imputation In The Sociology Of Knowledge. *Ethics* 51,200-219 Ja 41.

Under the influence of Marxism, ideas are ascribed or imputed to social classes or other groups. Only Lukács, Mannheim, and Grünwald having considered the theoretical justification of this procedure, their theories are here critically examined. All prove to be vitiated by inadequacy to the problem or by internal defects.

CHILD, Arthur. The Problem Of Imputation Resolved. *Ethics* 54,96-109 Ja 44.

Attempts to justify the attribution of ideas to social groups having previously been shown to fail, a more fundamental inquiry is undertaken into the sense in which ideas can be imputed, the nature of what they can be imputed to, and thence the meaning and extent of justifiable imputation. The legitimacy of ideological imputation is granted mainly to ideologically organized groups, only vague attitudes being ascribable to broad social classes.

CHILD, Arthur. The Problem Of Truth In The Sociology Of Knowledge. *Ethics* 58,18-34 O 47.

Social determination of thought raises problems of truth. An examination of Lukács, Scheler, Mannheim, and Grünwald reveals them as: the sense in which the concept of truth can apply to propositions asserting concrete relations between society and thought (treated in the examination); the relationship between genesis and truth (analysed as a pseudoproblem); and the genuine problem of the possibility of a common and objective truth. Various considerations support its factual possibility. The matter is clarified by distinguishing between social feasibility and historical possibility. The theoretical possibility of truth is vindicated through the conception of predispositions as the categorical forms.

CHILD, Arthur. The Social-Historical Relativity Of Esthetic Value. *Phil Rev* 53,1-22 Ja 44.

The relativity of aesthetic value to its social context is considered here. Under the contextual reference of the aesthetic judgment, this relativity is shown to mediate between the errors of absolute universalism and absolute relativism; a contextual meaning is given to the aesthetic 'ought'; and causes of error in making aesthetic judgments with reference to a social context are identified. Under aesthetic experience, the interaction of objective and social-subjective functions is examined in detail. Then the relationship of beauty and taste to social standards is treated, with reference finally to education and to the political context.

CHILD, Arthur. The Sociology Of Perception. *Journal Of Genetic Psychology* 77,293 1950.

Methodological problems arise in connection with the possibility of a sociological study of perception, whether sense perception or perception of meaning. How can one be sure that the subject does perceive what he claims, rather than express the claim on grounds of convention or conventional conviction? The difficulty is brought out by an examination of a discovery by Malinowski among the Trobriand Islanders. The difficulty does not arise in other branches of the sociology of knowledge so far as the object of their study is rather recorded expressions than psychic states.

CHILD, Arthur. The Theoretical Possibility Of The Sociology Of Knowledge. *Ethics* 51,392-418 Jl 41.

The question of the legitimacy of the sociology of knowledge is examined through a critical study of the following theories: Kraft, Ziegler, and Stern, who totally reject its possibility; Plessner and Grünwald, who maintain its impossibility as a science; Scheler and Mannheim, who attempt to prove the social determination of thought; and Szende, who tries to show how the sociological factors actually influence thought. It is concluded that only a social theory of mind, such as Mead's, can adequately ground the interpretation of thought from a social standpoint.

CHILD, Arthur. Thoughts On The Historiology Of Neo-Positivism. *J Phil* 57,665-674 S-O 60.

Covering-law theorists of history divide into nineteenth-century paleo-positivists supposing the course of history subject to general laws verifiable by Mill's inverse deductive method, and recent neo-positivists holding the historian to be rightly satisfied by trivialities. The controversy over the latter school is supplemented by showing that the evidence of history of nature on historical explanation offers neo-positivism no support and that its feebleness is attested by the attitude of the candid neo-positivist to the turning of his position on himself, and by the acceptability to neo-positivism of tautologies in the guise of laws.

CHILD, Arthur. Toward A Functional Definition Of The A Priori. *J Phil* 41,155-159 Mr 44.

C I Lewis's theory of the categories equivocates between the insistence that categories prescribe nothing to experience and the recognition that some categories arise as empirical generalizations. The equivocation is shown to be resolvable by a consistently functional view of the a priori and the a posteriori: it is the attitude taken toward a proposition that makes it analytic or synthetic.

CHILD, Arthur. Vico In Translation. *Ethics* 60,292-293 Jl 50.

CHILDE, Vere Gordon. *What Is History?* NY Schuman 1953.

CHILDRRESS, James F. *Civil Disobedience And Political Obligation: A Study In Christian Social Ethics.* New Haven Yale Univ Pr 1971.

In a "relatively just constitutional democracy" each person has a *prima facie* obligation to obey the law of the state provided the conditions of fair play prevail. Such obligation enacts the duty of fair play, i.e., acting "fairly in relation to those whose obedience made the structure and benefits possible" in the given civic society. Such obligation can be overridden by other *prima facie* obligations. Consequently

civil disobedience as a deviation from that obligation must be justified by consideration of the cause for civil disobedience, the overriding or cancelling reason, and the forms and consequences of civil disobedience.

CHILDRRESS, Marianne Miller. Efficient Causality In Human Actions. *Mod Sch* 28,191-222 Mr 51.

CHILDRRESS, Marianne Miller. The Prudential Judgment. *Proc Cath Phil Ass* 22,141-150 1947.

CHILDS, John L. *American Pragmatism And Education: An Interpretation And Criticism.* NY Holt 1956.

CHILDS, John Lawrence. *Education And Morals; An Experimentalist Philosophy Of Education.* NY 1950.

CHILDS, John L. Can The Philosopher Influence Social Change? *J Phil* 51,753-763 N 54.

CHILDS, John L. John Dewey. *Educ Theor* 4,183-186 JI 54.

CHILDS, Marquis W and Cater, Douglass. *Ethics In A Business Society.* NY Harper 1954.

CHILTON, C W. An Epicurean View Of Protagoras. *Phronesis* 7,105-109 1962.

CHILTON, C W. Did Epicurus Approve Of Marriage: A Study Of Diogenes Laertius X, 119. *Phronesis* 5,71-74 1960.

CHIN, Y L. The Principle Of Induction And A Priori. *J Phil* 37,178-187 Mr 40.

CHINARD, Gilbert. Jefferson Among The Philosophers. *Ethics* 53,255-268 JI 43.

CHINARD, Gilbert. Polybius And The American Constitution. *J Hist Ideas* 1,38-58 Ja 40.

CHING, Julia. *To Acquire Wisdom: The Way Of Wang Yang-ming.* NY Columbia Univ Pr 1976.

This book is a comprehensive and intensive analysis of the philosophy of Wang Yang-ming (1472-1529), the Chinese neo-Confucian scholar, soldier and statesman, whose thinking influenced the course of history in both China and Japan. The book gives a short historical introduction, an outline chronology of Wang's life, leading to a discussion of truth and ideology in the context of such schools as Confucianism, Buddhism and Taoism, out of which emerged Wang's original reinterpretation of ancient classical texts. It places some emphasis upon the similarities and differences between Wang's thought and that of the earlier Chu Hsi (1130-1200), considered as the orthodox interpreter of the Confucian tradition. Selected translations from Wang's essays and poems are also given.

CHIPP, Herschel B. Formal And Symbolic Factors In The Art Styles Of Primitive Cultures. *J Aes Art Crit* 19,153-166 Wint 60.

CHISHOLM, Roderick M (ed). *Realism And The Background Of Phenomenology.* Glencoe IL Free Pr Of Glencoe 1960.

CHISHOLM, Roderick M And Others. *Philosophy.* Englewood Cliffs NJ Prentice-Hall 1964.

The volume consists of monographs on five aspects of philosophical work in the United States from 1930 to 1960: philosophical scholarship. All five monographs present analyses of the problems involved and appraisals of representative viewpoints on those problems. The degree of detail in these monographs and the clarity of their categorization of problems and viewpoints combine to make the book a primary guide to America's contribution to philosophy in the second third of the century.

CHISHOLM, Roderick M. *Perceiving: A Philosophical Study.* Ithaca NY Cornell Univ Pr 1957.

Professor Chisholm deals with some philosophical puzzles that arise in our thinking and talking about perceiving. He analyzes our language, proposes new definitions, and constantly draws on the analogy with moral reasoning. Part I, "The Ethics of Belief," defines key epistemic words and relates them to probability and confirmation theory. Part II deals with "Evidence." The criterion of empiricism is too narrow and must be supplemented by "sensible takings." Part III deals with "The Objects of Perception." Here the non-epistemic use of perception words in relation to the epistemic use is discussed.

CHISHOLM, Roderick M. *The Problem Of The Criterion.* Milwaukee Marquette Univ Pr 1973.

CHISHOLM, Roderick M. *The Theory Of Knowledge.* Englewood Cliffs NJ Prentice-Hall 1966.

This book is a short, but able, study of some of the most important issues in the theory of knowledge. Chisholm picks his way through the various senses that can be attributed to such epistemic terms as "appear," "think," "perceive," and "know." He presents several damaging arguments against the sense data theorists and also takes issue with Austin's view that "appear" and "know" function as performative techniques for giving or modifying personal guarantees. Chisholm then proceeds to show that a necessary condition for S to be able to say that he knows that H is true at time t is that H is evident to S at t. And this leads Chisholm to discuss the kinds of conditions under which a proposition can be said to be evident. Finally, since the relations between propositions that are evident and those for which they are evidence are neither of an inductive nor a deductive sort, Chisholm adopts a theory of "critical cognitivism" which deals with how various propositions confer reasonableness or acceptability upon other propositions.

CHISHOLM, Roderick M. "Appear," "Take," And "Evident". *J Phil* 53,722-731 N 56.

CHISHOLM, Roderick M. A Note On Carnap's Meaning Analysis. *Phil Stud* 6,87-88 1955.

CHISHOLM, Roderick M and Sosa, Ernest. On The Logic Of "Intrinsically Better" *Amer Phil Quart* 3,244-249 JI 66.

We present, first, reasons for rejecting certain widely held theses concerning the relations that hold among the concepts: intrinsically good, intrinsically bad,

intrinsically indifferent, and intrinsically better. We then offer a sketch of a logical calculus designed to exhibit the relations that we do believe to hold among these concepts.

CHISHOLM, Roderick M and Symonds, Bernard K. Inference By Complementary Elimination. *J Sym Log* 22,233-236 S 57.

CHISHOLM, Roderick M. Believing And Intentionality: A Reply To Mr Luce And Mr Sleigh. *Phil Phenomenol Res* 25,266-269 D 64.

CHISHOLM, Roderick M. Comments On The "Proposal Theory" Of Philosophy. *J Phil* 49,301-306 Ap 52.

CHISHOLM, Roderick M. Ducasse's Theory Of Properties And Qualities. *Phil Phenomenol Res* 13,42-56 S 52.

CHISHOLM, Roderick M. Epistemic Statements And The Ethics Of Belief. *Phil Phenomenol Res* 16,447-460 Je 56.

CHISHOLM, Roderick M. Evidence As Justification. *J Phil* 58,739-747 N 61.

This paper considers the possibility that evidence is an ethical concept definable in terms of right or duty and that epistemic justification is a kind of ethical or moral justification. Pursuing two suggestions—Carnap's "principle of total evidence" and Keynes's quickly qualified assertion that "the probable is the hypothesis on which it is rational for us to act," the author works out tentative programs for defining 'evident'. He then proposes a procedure by which to make explicit rules of evidence for empirical statements.

CHISHOLM, Roderick M. Intentionality And The Theory Of Signs. *Phil Stud* 3,56-63 Je 52.

CHISHOLM, Roderick M. Notes On The Awareness Of The Self. *Monist* 49,28-35 Ja 65.

If a man perceives that a cat is on the roof, he perceives a cat. In what sense, then, can it be said of Hume that if he perceives that he finds a perception of heat, he nevertheless does not perceive himself? Only this: that when a man perceives a physical thing to be in a certain condition, he thereby perceives what he knows to be parts of the thing; but when he perceives the self to be in a certain condition, he does not perceive what he knows to be a part of the self. It is contended (i) that certain arguments designed to show that the self is "logically inseparable" from its body are untenable and (ii) that it is a mistake to suppose that if there is a self there may yet be a mean between saying that it is, and saying that it is not, a material object.

CHISHOLM, Roderick M. Notes On The Logic Of Believing. *Phil Phenomenol Res* 24,195-201 D 63.

CHISHOLM, Roderick M. On The Uses Of Intentional Words. *J Phil* 51,436-440 JI 54.

CHISHOLM, Roderick M. Philosophers And Ordinary Language. *Phil Rev* 60,317-328 JI 51.

CHISHOLM, Roderick M. Reichenbach On Observing And Perceiving. *Phil Stud* 2,45-48 Ap 51.

CHISHOLM, Roderick M. Reichenbach On Perceiving. *Phil Stud* 3,82-83 D 52.

CHISHOLM, Roderick M. Sellars' Critical Realism. *Phil Phenomenol Res* 15,33-47 S 54.

CHISHOLM, Roderick M. Sextus Empiricus And Modern Empiricism. *Phil Sci* 8,371-384 JI 41.

CHISHOLM, Roderick M. The Descriptive Element In The Concept Of Action. *J Phil* 61,613-624 O 64.

The concept of an act involves a descriptive component in addition to an ascriptive component. It is proposed that the former may be analyzed in terms of a single primitive, expressible as "He brought about p in the endeavor to bring about p." It is argued that this teleological concept cannot be defined in terms of desire and that the concept of desire has no "logical connection" with that of an act. These considerations are then applied to the following topics among others: the sense in which a given act may be said at one time both to be intentional and not to be intentional; the concepts of "inadvertent success" and "happy failure"; the distinction between motive and reason; and the distinction between saying "He has X as a motive" and "X is his motive."

CHISHOLM, Roderick M. The Ethics Of Requirement. *Amer Phil Quart* 1,147-153 Ap 64.

CHISHOLM, Roderick M. The Logic Of Knowing. *J Phil* 60,773-795 D 63.

This is a critical exposition of Jaakko Hintikka's book *Knowledge And Belief*. The aims are to expound, in relatively simple English, some of the technical features of the book, to note certain results that seem dubious, and to comment on some of Hintikka's philosophical presuppositions. The first part of the paper explains Hintikka's general technique for defending his epistemic principles and evaluates its application to certain traditional philosophical problems. This is followed by a criticism of Hintikka's proof that knowing "virtually implies" knowing that one knows. The final sections raise problems connected with quantification into epistemic contexts and difficulties for Hintikka's solutions to these problems.

CHISHOLM, Roderick M. The Problem Of Empiricism. *J Phil* 45,512-517 S 48.

CHOMSKY, Noam. *Aspects Of The Theory Of Syntax.* Cambridge MA MIT Pr 1965.

This study of generative grammar is aimed at the development of a general syntactical theory which can serve as a universal grammar; previously proposed transformational grammars from the departure point. The main syntactical patterns are to be of the deep structures of a language. These base phrasemarkers are related to the structures of actually spoken sentences by transformation rules. The theory outlined requires a lexicon specifying the peculiar phonological and semantic features of each word and thereby all the irregularities of a given language. A subsidiary goal of the study is to deal satisfactorily with the creative aspect of language, the ability of a competent user to speak and understand new sentences.

CHOMSKY, Noam. *Cartesian Linguistics: A Chapter In The History Of Rationalist Thought.* NY Harper & Row 1966.

This is a study of the linguistics developed and utilized by the Cartesian school, with indications of the relevances of this to the Cartesian philosophical position. One such is the interrelations between linguistics and the Cartesian views on human and animal souls. A second such is the interrelations between linguistics and logic as exhibited, e.g., in the "Port Royal Grammar" by C Lancelot and A Arnauld. The reciprocal influences of philosophical and linguistic views are traced not only through the 17th century but also well into the development of the romantic school, including W von Humboldt. The extent to which Cartesian linguistics approached a generative grammar is noted, as are other ways in which the various views considered have bearing upon contemporary linguistics.

CHOMSKY, Noam. *For Reasons Of State.* NY Vintage Books 1973.

CHOMSKY, Noam. *Language And Mind.* NY 1968.

CHOMSKY, Noam. *Problems Of Knowledge And Freedom.* NY Random House 1971.

CHOMSKY, Noam. Systems Of Syntactic Analysis. *J Sym Log* 18,242-256 S 53.

CHORON, Jacques. *Death And Western Thought.* NY Macmillan 1963.

CHORON, Jacques. *Modern Man And Mortality.* NY Macmillan 1964.

Choron is concerned with the problem of "how to cope with the acute awareness of mortality." His book is a survey of what philosophers, psychologists, scientists, and writers have had to say about various aspects of the nature and significance of death. Chapters are devoted to "Biological Theories of Death," "The Problem of Immortality," "The Theory of a 'Death Instinct'," etc. A great many authors, including many Continental thinkers, are quoted and their views summarized, contrasted, and evaluated, though the author reserves his own basic attitude toward death for his Conclusion, where he finds "some measure of reassurance against the nagging doubt of meaninglessness in the implications" of the question "Why is there something rather than nothing?" A comprehensive bibliography of philosophical and psychological writings on death is included.

CHOTLOS, John W and Deiter, John B. Motivation From A Phenomenological Viewpoint. *J Existent* 2,35-48 Sum 61.

CHOTLOS, John W and Miller, Milton H. Obsessive And Hysterical Syndromes In The Light Of Existential Consideration. *J Existent* 1,315-329 Fall 60.

CHOUDHURY, Prabas Jiban. The Problem Of Form And Content In Physical Science. *Phil Phenomenal Res* 10,229-237 D 49.

CHOUDHURY, Pravas Jivan. Vindication Of Solipsism. *Rev Metaph* 6,381-386 Mr 53.

CHRISTENSEN, Darrel E. Nelson And Hegel On The Philosophy Of History. *J Hist Ideas* 25,439-444 JI-S 64.

CHRISTENSEN, Darrel E. Philosophy And Its History. *Rev Metaph* 18,58-83 S 64.

CHRISTENSEN, M. Taylor Of Norwich And The Higher Criticism. *J Hist Ideas* 20,179-194 Ap 59.

CHRISTENSEN, Niels E. Further Comments On Two-Valued Logic. *Phil Stud* 8,9-14 1957.

This article goes into some of the problems posed for two-valued logic, proposing that instead of using a three-valued logic we could rework this logic as two-valued. In the case of a term traditionally classified as vague, such as diligent, the author suggests that it might be treated as an ambiguous term, and in the future its two designations might be distinguished by the signs "diligent" and "fairly diligent," both opposed to each other and to "not diligent." He concludes that where in the old language game we had a vague term, we would now have two less vague ones for which we could use our ordinary two-valued logic.

CHRISTENSEN, Niels Egmont. *On The Nature Of Meanings: A Philosophical Analysis.* NY Humanities Pr 1963.

CHRISTENSEN, W N and King-Farlow, John. *Faith And The Life Of Reason.* Boston Reidel 1973.

At least one model of the rational religious believer exists: primary commitment to discovering truth and acting rightly; commitment to a religion flowing from those primary ones; some degree of tentativeness about faith; searching for probability, more than certainty; Faith constituting a partly moral wager aimed at Maximizing Expected Utilities of certain kinds; a tolerant wisdom about commitments (and orderings) partly pleasing to such secular thinkers as Mill, Quine and Popper, also Aquinas, Bartley and William James; primary love for God as the Supreme Justifier of human history—God's power being treated as secondary to his goodness. (Topics include: Miracles, Is and Ought, Probability, Wagers, Proofs, Time, War).

CHRISTIAN, William A. *An Interpretation Of Whitehead's Metaphysics.* New Haven Yale Univ Pr 1959.

This substantial "analytical study" of Whitehead's "speculative philosophy deals with the final period in the development of his ideas." In this period Whitehead aims "at systematic unity, and at rigorous development of a categorical scheme." But "speculative philosophy must [also] offer direct illumination of concrete experience." Therefore, Whitehead must "speak imaginatively as well as logically," and it behooves a reader "to understand both his poetry and his logic without confusing one with the other." The author states why a detailed study of Whitehead is justified, gives "the plan of this study," indicates his own "point of view," and identifies "some [of Whitehead's] important systematic terms." In a brief conclusion the author reminds the reader of his primary concern with questions about meaning in Whitehead, but recognizes that "the question of truth" lies beyond these. Although he has "not argued that Whitehead's system is true or... false," he closes his study with suggestions for "deciding whether what [Whitehead] proposes is true or untrue."

CHRISTIAN, William A. *Meaning And Truth In Religion.* Princeton NJ Princeton Univ Pr 1964.

The author employs the elaborate apparatus of current analytical philosophy on a wide range of material drawn from the world's religions to maintain the old thesis of Euripides: "If gods do evil, then they are not gods." Thus of many careful distinctions the most fundamental is that religious inquiry aims not at establishing the predicates of divinity but at discovering subjects to which such predicates apply. Such terms are the crucial elements in the "basic proposals" of religious discourse; ascriptions of them to divinity are "doctrinal proposals." The author finds the former to be meaningful, and hence capable of use in statements which are true; he is careful not to commit himself to the truth of any specific set of the latter. This is a work in the logic of religious language rather than a philosophical theology of the traditional sort.

CHRISTIAN, William A. On Whitehead's Explanation Of Causality: A Reply. *Int Phil Quart* 2,323-333 My 62.

CHRISTIAN, William A. Some Varieties Of Religious Belief. *Rev Metaph* 4,595-616 Je 51.

CHRISTIAN, William A. The Mutual Exclusiveness Of Whitehead's Actual Occasions. *Rev Metaph* 2,45-75 Mr 49.

CHRISTIAN, William A. Whitehead's Explanation Of The Past. *J Phil* 58,534-535 S 61.

The author discusses two topics: how Whitehead introduces the concept of pastness into his system, and what explanation of the past his principles require him to give. The purpose of the discussion is to raise questions about the way Whitehead's system is constructed and about the way it can be used.

CHRISTIANSEN, Harley Duane. *Ethics In Counseling: Problem Situations.* Tucson Univ Of Arizona Pr 1972.

CHRISTOFIDES, C G. Bachelard's Aesthetics. *J Aes Art Crit* 20,263-272 Spr 62.

CHROUST, Anton Hermann Charles. *Aristotle: New Light On His Life And On Some Of His Lost Works, 2v.* Notre Dame Notre Dame Univ Pr 1973.

CHROUST, Anton Hermann. The Probable Date Of Aristotle's Last Dialogue On Philosophy. *J Hist Phil* 4,283-292 O 66.

CHROUST, Anton-Hermann (ed). *Aristotle: Protrepticus, A Reconstruction.* Notre Dame Notre Dame Univ Pr 1964.

The author presents the likely content of Aristotle's "lost" *Protrepticus*. The presentation is preceded by an informative introduction in which the author discusses the source of the surviving fragments, the tradition of protreptic speech-writing to which Aristotle himself seems indebted, and reference to the writers of such speeches who flourished at the time Aristotle wrote his own. According to the author, the *Protrepticus* became gradually lost because the discovery of the esoteric writings of Aristotle in the first century BC caused a shift of interest to the dogmatic works of the *Corpus Aristotelicum*. The second part of the Introduction includes (i) testimonia, (ii) collections of the fragments, (iii) sources of reconstruction, and (iv) recommended reading on the subject. Chroust offers his own translation of the 106 fragments; the ones considered to be of doubtful authenticity are enclosed by brackets. The book concludes with a useful commentary on each of the fragments.

CHROUST, Anton-Hermann. *Brevia Aristotelica* (in English). *Mod Sch* 41,165-167 Ja 64.

CHROUST, Anton-Hermann. A Contribution To The Medieval Discussion: *Utrum Aristoteles Sit Salvatus.* *J Hist Ideas* 6,231-238 Ap 45.

CHROUST, Anton-Hermann. A Cosmological Proof For The Existence Of God In Aristotle's Last Dialogue, *On Philosophy.* *New Scholas* 40,447-463 O 66.

CHROUST, Anton-Hermann. A Prolegomena To The Study Of Heraclitus Of Ephesus. *Thomist* 20,470-487 O 57.

CHROUST, Anton-Hermann. About A Fourth Formula Of The Categorical Imperative In Kant. *Phil Rev* 51,600-605 N 42.

CHROUST, Anton-Hermann. Aristotle And The "Philosophies Of The East". *Rev Metaph* 18,572-580 Mr 65.

Citing testimony offered by Diogenes Laertius, Plutarch, and Pliny, the author argues that at least in his early works—the last dialogue *On Philosophy* and the earliest parts of the *Metaphysics*—Aristotle refers to and is perhaps influenced by certain Zoroastrian teachings, namely, the cosmic drama of the perennial struggle between Ahura-Mazda and Ahriman and the doctrine of the great cycle of eternal return. In support of his position he makes note of apparent Eastern influences on earlier Greek philosophers and in the Academy, and he examines Platonic and Aristotelian texts.

CHROUST, Anton-Hermann. Aristotle's "On Justice": A Lost Dialogue. *Mod Sch* 43,249-264 Mr 66.

CHROUST, Anton-Hermann. Charges Of Philosophical Plagiarism In Greek Antiquity. *Mod Sch* 38,219-237 Mr 61.

CHROUST, Anton-Hermann. Hugo Grotius And The Scholastic Natural Law Tradition. *New Scholas* 17,101-133 Ap 43.

CHROUST, Anton-Hermann. Law: Reason, Legalism, And The Judicial Process. *Ethics* 74,1-18 O 63.

An examination of the nature of the law and of legal reasoning shows that calls for more "legalistic law" and for greater reliance upon law, logic, and reason in judicial process are misplaced. This point of view is fatally unrealistic and does not recognize that the law cannot be a complete, ready-made system containing answers to every possible case, and that all legal devices and classifications must be tentative, experimental, and indeterminate. Formalism in law is a consequence of holding out a false natural-science ideal for law. The law cannot safely maintain a neutral "stand-off" policy in the face of social problems, but must work for the humane resolution of social tension.

CHROUST, Anton-Hermann. Philosophy: Its Essence And Meaning In The Ancient World. *Phil Rev* 56,19-58 Ja 47.

- CHROUST, Anton—Hermann.** Socrates And Pre-Socratic Philosophy. *Mod Sch* 29,119–136 Ja 52.
- CHROUST, Anton—Hermann.** Socrates In The Light Of Aristotle's Testimony. *New Scholas* 26,327–365 Jl 52.
- CHROUST, Anton—Hermann.** Socrates—A Source Problem. *New Scholas* 19,48–72 Ja 45.
- CHROUST, Anton—Hermann.** Some Reflections On The Origin Of The Term "Philosopher". *New Scholas* 38,423–434 O 64.
- CHROUST, Anton—Hermann.** The Composition Of Aristotle's *Metaphysics*. *New Scholas* 28,58–100 Ja 54.
- CHROUST, Anton—Hermann.** The Definitions Of Philosophy In The *De Divisione Philosophie* Of Dominicus Gundissalinus. *New Scholas* 25,253–281 Jl 51.
- CHROUST, Anton—Hermann.** The Function Of Law And Justice In The Ancient World And The Middle Ages. *J Hist Ideas* 7,298–320 Je 46.
- CHROUST, Anton—Hermann.** The Meaning Of Philosophy In The Hellenistic–Roman World. *Thomist* 17,197–253 Ap 54.
- CHROUST, Anton—Hermann.** The Meaning Of Some Quotations From St Augustine In The *Summa Theologica* Of St Thomas. *Mod Sch* 27,280–296 My 50.
- CHROUST, Anton—Hermann.** The Meaning Of Time In The Ancient World. *New Scholas* 21,1–70 Ja 47.
- CHROUST, Anton—Hermann.** The *Metaphysics* Of Time And History In Early Christian Thought. *New Scholas* 19,322–352 O 45.
- CHROUST, Anton—Hermann.** The Origin And Meaning Of The Social Compact Doctrine. *Ethics* 57,38–56 O 46.
- CHROUST, Anton—Hermann.** The Philosophy Of Law From St Augustine To Thomas Aquinas. *New Scholas* 20,26–71 Ja 46.
- CHROUST, Anton—Hermann.** The Philosophy Of Law Of Gustav Radbruch. *Phil Rev* 53,23–45 Ja 44.
- CHROUST, Anton—Hermann.** The Philosophy Of Law Of St Augustine. *Phil Rev* 53,195–202 Mr 44.
- CHROUST, Anton—Hermann.** The Philosophy Of Law Of The Epicureans (Part II). *Thomist* 16,217–267 Ap 53.
- CHROUST, Anton—Hermann.** The Philosophy Of Law Of The Epicureans. *Thomist* 16,82–117 Ja 53.
- CHROUST, Anton—Hermann.** The Problem Of Plato's *Parmenides*. *New Scholas* 21,371–418 O 47.
- CHROUST, Anton—Hermann.** The Relation Of Religion To History In Early Christian Thought. *Thomist* 18,61–70 Ja 55.
- CHROUST, Anton—Hermann.** Treason And Patriotism In Ancient Greece. *J Hist Ideas* 15,280–288 Ap 54.
- CHROUST, Anton—Hermann.** Who Is The Platonic Philosopher–King? *New Scholas* 34,499–505 O 60.
- CHROUST, Anton—Hermann.** Plato's Detractors In Antiquity. *Rev Metaph* 16,98–118 S 62.
- Due perhaps to his own mistreatment of others, Plato incurred the vehement and lasting enmity of many of his prominent contemporaries, who variously accused him of plagiarism, malice, pride, ambition, deceit, historical inaccuracies, and sexual perversion, among other things. As a matter of historical record, the author details and assesses these charges.
- CHROUST, Anton—Hermann.** The Origin Of "Metaphysics". *Rev Metaph* 14,601–616 Je 61.
- The term "metaphysics" has long been attributed to an accident: when shelving or listing Aristotelian writings in the first century B. C., the librarian Andronicus of Rhodes was at a loss as to what to do with the then-untitled *Metaphysics*; he resolved the problem by mechanically placing the work after the *Physics*, whence its title. The author of this article marshals evidence from Aristotle's works and the writings of early commentators to disprove this "shelving accident" theory and to establish that the title and the term "metaphysics" arises from the traditional systematic or didactic ordering of Aristotle's writings and reflects his intentions.
- CHÜN-I, T'ang.** The Individual And The World In Chinese Methodology. *Phil East West* 14,293–310 O 64.
- CHÜN-I, T'ang.** The T'ien Ming (Heavenly Ordinance) In Pre-Ch'in China. *Phil East West* 11,195–218 Ja 62.
- CHÜN-I, T'ang.** The T'ien Ming (Heavenly Ordinance) In Pre-Ch'in China, II. *Phil East West* 12,29–50 Ap 62.
- CHÜN-I, Tang.** Chang Tsai's Theory Of Mind And Its Metaphysical Basis. *Phil East West* 6,113–136 Jl 56.
- CHURCH, Alonzo.** *The Calculi Of Lambda-Conversion*. Princeton NJ Princeton Univ Pr 1941.
- CHURCH, Alonzo.** A Formulation Of The Simple Theory Of Types. *J Sym Log* 5,56–68 Je 40.
- CHURCH, Alonzo** and Goodman, Nelson and Bochenski, I M. *The Problem Of Universals: A Symposium*. Notre Dame IN Notre Dame Univ Pr 1956.
- The three papers brought together here were presented at the Notre Dame Aquinas Symposium, March 9–10, 1956. Alonzo Church's paper is a brief, partly historical, study of various understandings of "Propositions and Sentences." Nelson Goodman gives a well-written exposition and defense of his version of nominalism in "A World of Individuals." Father Bochenski's title essay alone is concerned with "The Problem of Universals"; this he breaks up into several levels and attempts to restate in terms of symbolic logic and with reference to the ontological commitments implied in the various positions.
- CHURCH, Alonzo** and Quine, W V. Some Theorems On Definability And Decidability. *J Sym Log* 17,179–187 S 52.
- CHURCH, Alonzo.** Carnap's Introduction To Semantics. *Phil Rev* 52,298–303 My 43.
- CHURCH, Alonzo.** Intensional Isomorphism And Identity Of Belief. *Phil Stud* 5,65–72 1954.
- CHURCH, Alonzo.** Symposium: Ontological Commitment. *J Phil* 55,1008–1014 N 58.
- CHURCH, Joseph.** *Language And The Discovery Of Reality, A Developmental Psychology Of Cognition*. NY Random House 1961.
- CHURCH, Ralph W.** Bradley's Theory Of Relations And The Law Of Identity. *Phil Rev* 51,26–46 Ja 42.
- CHURCH, Ralph W.** Hume's Theory Of Philosophical Relations. *Phil Rev* 50,353–367 Jl 41.
- CHURCH, Ralph Withington.** *Bradley's Dialectic*. Ithaca NY Cornell Univ Pr 1942.
- Bradley's "Appearance and Reality" is here analyzed in a work that gives every evidence of the eleven years of care spent in its formulation and recasting. He aims to bring out in simple terms the essential character of the subject's dialectic, defined as his way of elucidation, and also to point out the disjunction between identity as relational, and identity as an absolute A is A.
- CHURCH, Ralph W.** On Resemblance: In Reply To Professor Ducasse. *Phil Rev* 49,648–661 N 40.
- CHURCH, Ralph W.** The Dialectic Of Contraries And Exact Resemblance. *Rev Metaph* 4,343–358 Mr 51.
- CHURCHILL, Jordan.** Validation. *J Phil* 56,200–207 F 59.
- CHURCHMAN, C W** and Cowan, T A. A Challenge. *Phil Sci* 12,219–220 Jl 45.
- CHURCHMAN, C W** and Cowan, T A. On The Meaningfulness Of Questions. *Phil Sci* 13,20–24 Ja 46.
- CHURCHMAN, C West (ed)** and Ackoff, Russell L (ed) and Wax, Muray (ed). *Measurement Of Consumer Interest*. Philadelphia Univ Of Penn Pr 1947.
- This book is an attempt upon the part of a group of philosophers to put into practice what they have been preaching. It sets out to show that philosophy should immediately undertake an important role in science. It should act as a coordinator of research in the sense that it supplies general criteria for the adequacy of an experimental investigation. The new role of philosophy is that of a critique of experimental techniques; it attempts to define the most general conditions under which a procedure is said to be experimental, a process is said to be in experimental control, a question is said to have meaning.
- CHURCHMAN, C West (ed)** and Ratoosh, Philburn (ed). *Measurement: Definitions And Theories*. NY Wiley 1959.
- CHURCHMAN, C West.** *Prediction And Optimal Decision: Philosophical Issues Of A Science Of Values*. Englewood Cliffs NJ Prentice-Hall 1961.
- This book attacks the view that there is a distinction between what is and what ought to be, or between science and value. The author claims that science itself is a goal-directed activity analogous to decision-making in other fields. He believes that science can aid in the solution of problems of decision, whether individual or social, technological or moral. A science of ethics is possible only if a science of science is possible. A key question is how science justifies its goals. Churchman's discussion ranges all the way from questions of managerial science and probability theory to an analysis of rational behavior and traditional theories of ethics.
- CHURCHMAN, C West.** A Critique Of Scientific Critiques. *Rev Metaph* 7,89–97 S 53.
- CHURCHMAN, C West.** A Reply To Comments On "Statistics, Pragmatics, Induction". *Phil Sci* 16,151–153 Ap 49.
- CHURCHMAN, C West** and Ackoff, Russell L. An Experimental Measure Of Personality. *Phil Sci* 14,304–332 O 47.
- CHURCHMAN, C West** and Ackoff, Russell L. Ethics And Science. *Phil Sci* 14,269–271 Jl 47.
- CHURCHMAN, C West** and Ackoff, Russell L. Varieties Of Unification. *Phil Sci* 13,287–300 O 46.
- CHURCHMAN, C West** and Cowan, T A. A Discussion Of Dewey And Bentley's "Postulations". *J Phil* 43,217–219 Ap 46.
- CHURCHMAN, C West.** Carnap's "On Inductive Logic". *Phil Sci* 13,339–342 O 46.
- CHURCHMAN, C West.** Concepts Without Primitives. *Phil Sci* 20,257–265 O 53.
- CHURCHMAN, C West.** Ethics, Ideals, And Dissatisfaction. *Ethics* 63,64–65 O 52.
- CHURCHMAN, C West.** Logical Reconstructionism. *Phil Sci* 17,164–165 Ap 50.
- CHURCHMAN, C West.** Much Ado About Probability. *Phil Sci* 14,176–177 Ap 47.
- CHURCHMAN, C West.** Philosophical Aspect Of Statistical Theory. *Phil Rev* 55,81–87 Ja 46.
- CHURCHMAN, C West.** Science And Decision Making. *Phil Sci* 23,247–249 Jl 56.
- CHURCHMAN, C West.** The Dialectic Of Modern Philosophy. *J Phil* 43,113–123 F 46.
- CHURCHMAN, C W.** Probability Theory, I: Background. *Phil Sci* 12,147–157 Jl 45.
- CHURCHMAN, C W.** Probability Theory, II: Postulates Of Experimental Method. *Phil Sci* 12,158–164 Jl 45.
- CHURCHMAN, C W.** Probability Theory, III: Non-Mechanical Concepts. *Phil Sci* 12,165–173 Jl 45.
- CHURCHMAN, C W.** Statistics, Pragmatics, And Induction. *Phil Sci* 15,249–268 Jl 48.
- CHURCHMAN, Charles West.** *Elements Of Logic And Formal Science*. Chicago Lippincott 1940.
- CHURCHMAN, Charles West.** *Theory Of Experimental Inference*. NY Macmillan 1948.

- CIAPPI, Luigi.** The Magisterium Of The Church And Sacred Theology. *Thomist* 27,196-210 Ap-Jl-O 63.
- CIAPPI, Luigi.** The Presence, Mission, And Indwelling Of The Divine Persons In The Just. *Thomist* 17,131-144 Ap 54.
- CICOGNANI.** The Assumption—and Devotion To Mary In America. *Thomist* 14,22-30 Ja 51.
- CIONE, Edmondo.** L'Enciclopedia Di Leibniz E La Sua Personalità. *J Hist Phil* 4,149-154 Ap 66.
- CIRIGLIANO, G F J.** Approaching Kilpatrick From A Latin American Viewpoint. *Stud Phil Educ* 1,180-190 N 61.
- CLAGETT, Marshall.** The Science Of Mechanics In The Middle Ages. Madison U1959.
- CLAPP, Gordon R.** Adventures In Faith And Works. *Ethics* 58,57-62 O 47.
- CLAPP, J G.** On Freedom. *J Phil* 40,85-99 F 43.
- CLAPP, James Gordon.** Freedom As Fulfillment. *Phil Phenomenal Res* 8,522-531 Je 48.
- CLAPP, James Gordon.** Some Notes On Plato's *Protagoras*. *Phil Phenomenal Res* 10,486-499 Je 50.
- CLARDY, Jesse V.** The Philosophical Ideas Of Alexander Radishchev. NY Astra Books 1964.
- Radishchev initiated the reform movement in Russia with *A Journey from St Petersburg to Moscow* (1790). His specific proposals for law reform were equality before the law, abolition of corporal punishment, and trial by jury. Radishchev believed in God, known by direct feeling, and held that man's goal or virtue is to imitate on earth God's perfect eternal principles, known innately. Radishchev's thought differs in a number of ways from that of French Enlightenment philosophers, who influenced him, and from that of Soviet Communists, who claim him as a precursor.
- CLARE, Theresa.** Morality And Real Relations. *Thomist* 29,396-419 O 65.
- After surveying man as part of a whole and man as a whole of parts, the article defends a relational view of ethics which is compatible with some contemporary humanistic psychologies. The metaphysical basis of this view is that man is necessarily oriented to something other than himself for his own completion; also, man is really and sometimes radically changed by his relations to others. Moral syllogisms are conditional rather than categorical, and right reasoning in moral matters demands openness to and recognition of real and enduring but dynamic and complicated extrinsic and intrinsic relations.
- CLARK JR, Robert T.** Herder: *His Life And Thought*. Berkeley Univ Of Calif Pr 1955.
- This thorough volume contains a history of Herder's times, a brief discussion of the intellectual currents and clashes of the German enlightenment, a complete intellectual biography of Herder, of his place in the German schools of which he was a member, and a full analysis of his writings. Of chief philosophical interest are the chapters on the philosophers who influenced him, his aesthetic doctrine, his philosophy of history, and his attack upon the philosophy of Kant.
- CLARK, David Ridgley.** Landscape Painting Effects In Pope's Homer. *J Aes Art Crit* 22,25-28 Fall 63.
- CLARK, George A.** Mill's "Notorious Analogy". *J Phil* 56,652-655 JI 59.
- CLARK, George A.** Note On False Premises And True Conclusions. *J Phil* 55,1148-1149 D 58.
- CLARK, Gordon H.** Dewey. Philadelphia Presby & Reformed 1960.
- Dewey's instrumentalist (operationalist) philosophy of science, according to the author, may soon be superseded, as Newtonianism was superseded; Dewey's pragmatic (humanist) solution of the problems of ethics "must, fortunately, be adjudged a failure," and the Deweyan logic, which permits the rejection of the law of contradiction, "is literally nonsense." The first of the three topics (philosophy of science) is treated briefly, on four pages. The second (ethics) is analyzed in terms of values, the worthwhileness of life, political implications, the case of murder, and other topics. The third (logic) is analyzed in terms of Dewey's instrumentalism, his views on behaviorism, and his criticism of alleged flaws in Aristotelian logic.
- CLARK, Gordon H.** Religion, Reason And Revelation. Philadelphia Presby & Reformed 1961.
- The author presents Christianity from the standpoint of Calvinism. He discusses Faith and Reason, rejecting Roman Catholic views and the views of modern philosophy since Descartes and concluding that "revelation is needed as the basis of a rational world-view." Succeeding chapters defend the verbal inspiration of the Bible against contemporary linguistic ideas, an ethics of divine command against utilitarianism and pragmatism and a Calvinist denial of free will against both ancient and recent theological writers.
- CLARK, Gordon H.** Thales To Dewey: A History Of Philosophy. Boston Houghton Mifflin 1957.
- CLARK, Gordon H.** The Philosophy Of Science And Belief In God. Nutley NJ Craig Pr 1964.
- The author argues that the assertion that experience denies the reality of the supernatural world is erroneous. Rather, Clark insists that the Biblical report of creation as reported in Genesis is probably a more reliable scientific account. The "best general philosophy," the author argues, "is the revelational philosophy of Christian Theism."
- CLARK, Gordon Haddon.** A Christian View Of Men And Things. Grand Rapids MI Eerdmans 1952.
- CLARK, Gordon H** and Schrader, George A. Questions On Kant. *Rev Metaph* 5,473-480 Mr 52.
- CLARK, Gordon H.** Plotinus On The Eternity Of The World. *Phil Rev* 58,130-140 Mr 49.
- CLARK, Gordon H.** Plotinus' Theory Of Empirical Responsibility. *New Scholas* 17,16-31 Ja 43.
- CLARK, Gordon H.** Plotinus' Theory Of Sensation. *Phil Rev* 51,357-382 JI 42.
- CLARK, Gordon H.** The Theory Of Time In Plotinus. *Phil Rev* 53,337-358 JI 44.
- CLARK, Henry.** The Ethical Mysticism Of Albert Schweitzer: A Study Of The Sources And Significance Of Schweitzer's Philosophy Of Civilization. Boston Beacon Pr 1962.
- This book is a study of the sources, the purposes, and the meaning of Schweitzer's ethics, in which the author maintains that the conflict between Schweitzer's concepts of civilization and reverence for life is an intentional representation of the tension between necessity and ethics that the moral man must keep alive to himself. Schweitzer's application of his own principles to the problems of atomic tests and colonialism are discussed, and the author offers an evaluation of the ethics. Schweitzer's "The Ethics of Reverence for Life" and "Concluding Statement from *Die Geschichte der Leben-Jesu-Forschung*" are reproduced as appendices.
- CLARK, John A.** An Ethical Objective Relativism. *Phil Rev* 49,515-535 S 40.
- CLARK, John A.** Intuition And Criticism In Ethics. *J Phil* 37,546-554 S 40.
- CLARK, John Alden (ed).** The Student Seeks An Answer. Waterville ME Colby Coll Pr 1960.
- CLARK, John A.** The Definition Of The General Will. *Ethics* 53,79-88 Ja 43.
- CLARK, John A.** The Meaning Of Ethical Propositions. *Phil Rev* 56,631-644 N 47.
- CLARK, John P.** On Anarchism In An Unreal World: Kramnick's View Of Godwin And The Anarchists. *Amer Polit Sci Rev* 69,162-170 Mr 75.
- The article is a critique of Isaac Kramnick's interpretation of the political philosophy of Godwin, and of anarchist theory in general. Kramnick's view that Godwin's position resulted in a failure to oppose political repression is disputed, as are his assertions that anarchism is elitist and that it fails to present practical proposals for social transformation. The article is followed by a comment by Kramnick and a rejoinder by the author.
- CLARK, Joseph T.** Conventional Logic And Modern Logic; A Prelude To Transition. Woodstock MD 1952.
- CLARK, Joseph T.** Aristotle's Feeling For Development In Philosophy. *Mod Sch* 30,1-19 N 52.
- CLARK, Joseph T.** Contemporary Science And Deductive Methodology (with Comment By Edward A Maziarz). *Proc Cath Phil Ass* 26,94-132 1952.
- CLARK, Joseph T.** Conventional Logic And Modern Logic—Revisited. *Proc Cath Phil Ass* 32,108-123 1958.
- CLARK, Joseph T.** The History Of Science And The Enterprise Of Philosophy: A Prelude To Partnership. *Proc Cath Phil Ass* 38,23-35 1964.
- CLARK, Joseph T.** The Logical Structure Of Psychoanalytic Metapsychology. *Proc Cath Phil Ass* 35,172-178 1961.
- CLARK, Mary T.** Augustine, Philosopher Of Freedom; A Study In Comparative Philosophy. NY Desclee 1959.
- An exposition of St Augustine's concept of freedom in the *De Libero Arbitrio*, early dialogues, and *Confessions*. Concepts of freedom in Plato, Aristotle and Plotinus are presented as a background. A close doctrinal study of Augustine's concept (chiefly concerned with his "teaching on free choice in relation to the larger liberty that comes from loving God") is followed by a genetic study (including consideration of Plotinian vs. Ambrosian influences), plus its philosophical implications. Anselm's concept is seen as a continuation of Augustine's; and Thomas "ratifies, develops and metaphysically justifies" it. Certain 20th century views of freedom (including existentialist), among which "the authentic voice of Augustine" is detected, and the author's suggestions of the fruitfulness of the concept for today conclude the book. An index of references to the Augustinian works, plus footnote quotations in the original, are included.
- CLARK, M.** Blondel And Our Times. *Phil Today* 6,274-282 Wint 62.
- CLARK, R T.** Herder: *His Life And Thought*. Berkeley Univ Of Calif Pr 1955.
- CLARK, Romane.** Facts. *S J Phil* 4,123-136 Fall 66.
- CLARK, Romane.** More On Negation. *Phil Stud* 4,81-86 1953.
- CLARK, Romane.** On What Is Naturally Necessary. *J Phil* 62,613-624 N 65.
- On familiar interpretations, generalized commonsense conditionals have applications which are trivially true, suffering as they do from the paradoxes of material or strict implication. Some are, when construed in this way, literally false. Such interpretations fail to capture the defeasibility of the commonsense original. It is suggested here that certain of these generalized conditionals be interpreted as expressing relative or dyadic necessities. Of these, the defeasible emerge as statements of dyadic necessity involving iterated modalities in a certain fashion. The motivation for construing such statements in this way lies in the categorical necessity of ascribing a given nature or set of tendencies to a thing relative to categorizing it as a certain kind of thing. By contrast, the necessity of a thing manifesting certain traits relative to its nature or kind is not categorical.
- CLARK, Romane.** The Linguistic Metaphysics Of Everett W Hall. *S J Phil* 3,147-156 Fall 65.
- CLARK, Ted R.** Personalism And The Theology Of Tomorrow. *Personalist* 37,28-37 Wint-Ja 56.
- CLARK, Walter Houston.** Mysticism And Modern Perspective. *Phil East West* 14,59-66 Ap 64.
- CLARKE, Arthur A.** Filosofskiye Voprosy Kibernetiki (Philosophical Problems Of Cybernetics; A Review In English). *Int Phil Quart* 3,140-149 F 63.
- CLARKE, Bowman Lafayette.** Language And Natural Theology. NY Humanities Pr 1967.

- CLARKE, Bowman L.** Goodman On Quality Classes In The 'Aufbau'. *S J Phil* 1,15-19 Fall 63.
- CLARKE, Bowman L.** Linguistic Analysis And The Philosophy Of Religion. *Monist* 47,365-386 Spr 63.
- If the aim of philosophy is clarification through the method of linguistic analysis, then it would seem the aim and method of the philosophy of religion would be the clarification of religious language through an analysis of language used in a religious context—i.e. language insofar as it is related to the religious act of worship. Thus the philosophy of religion would be the bridge between the philosophic activity of clarifying and the religious act of worship. The author discusses this notion by way of attempting to clarify what is involved in linguistic analysis; support is gathered from the remarks of several philosophers, both ancient and modern.
- CLARKE, D A.** *Hierarchies Of Predicates Of Finite Types*. Providence RI Amer Math Soc 1964.
- CLARKE, Francis P (ed)** and Nahm, Milton C (ed). *Philosophical Essays In Honor Of Edgar Arthur Singer, Jr.* Philadelphia Univ Of Penn Pr 1942.
- "It was not the assumption of the editors that each individual essay should apply the exact methodology of Professor Singer to the problem considered. Yet the diversity of the essays does indeed give evidence of the influence and suggestiveness of a systematic philosophy, the principles of which are formulated in the strictest mathematical and logical languages but whose elaboration has required analyses of the realms of art, morality and religion."
- CLARKE, Francis P.** St Thomas On "Universals". *J Phil* 59,720-724 N 62.
- In many handbooks of the history of philosophy one finds as a summary of the problem of universals that the correct view is found in the three-fold statement: (1) universals are *ante rem* in the mind of God, (2) universals are *in re* in that the essence represented in the mind is in each particular, and (3) universals are *post rem* in the (human) intellect. This paper shows that, as far as St Thomas is concerned, (1) and (2) are not true, and (3) can be accepted only in the sense that the essence or the concept representing the universal functions in certain acts of predication.
- CLARKE, Henry Leland.** Scales *Ad Hoc* And *Ad Hominem*. *J Aes Art Crit* 18,472-474 Je 60.
- CLARKE, Henry Leland.** The Basis Of Musical Communication. *J Aes Art Crit* 10,242-246 Mr 52.
- CLARKE, Jack Alden.** The Pastors Of The Desert On The Eve Of The French Revolution. *J Hist Ideas* 18,113-119 Ja 57.
- CLARKE, M L.** *The Roman Mind: Studies In The History Of Thought From Cicero To Marcus Aurelius*. Cambridge Harvard Univ Pr 1956.
- CLARKE, Thompson M.** Reflections On Likeness Of Meaning. *Phil Stud* 3,9-13 Ja 52.
- CLARKE, W Norris.** *Our Experience Of God*, By H D Lewis. *Int Phil Quart* 1,168-177 F 61.
- CLARKE, W Norris** and Burkel, Beatrice. The Self In Eastern And Western Thought: The Wooster Conference. *Int Phil Quart* 6,101-109 Mr 66.
- CLARKE, W Norris.** Comments On The Above (Dracula The Man). *Int Phil Quart* 4,549-553 D 64.
- CLARKE, W Norris.** Feature Review: St Thomas And Platonism. *Thought* 32,437-444 S 57.
- CLARKE, W Norris.** Impressionistic Reflections On The 13th International Congress Of Philosophy. *Int Phil Quart* 4,142-156 F 64.
- CLARKE, W Norris.** Linguistic Analysis And Natural Theology. *Proc Cath Phil Ass* 34,110-126 1960.
- CLARKE, W Norris.** The Limitation Of Act By Potency: Aristotelianism Or Neoplatonism. *New Scholas* 26,167-194 Ap 52.
- CLARKE, W Norris.** The Meaning Of Participation In St Thomas (with Comment By John J Pauson). *Proc Cath Phil Ass* 26,147-159 1952.
- CLARKE, W Norris.** The Possibles Revisited: A Reply. *New Scholas* 34,79-102 Ja 60.
- CLARKE, William N.** Rôle Of Unity In The Philosophy Of Saint Augustine. *Mod Sch* 17,70-74 My 40.
- CLARKE, William N.** The Notion Of Human Liberty In Suarez. *Mod Sch* 19,32-35 Ja 42.
- CLATTERBAUGH, Kenneth.** General Ontology And The Principle Of Acquaintance. *Phil Sci* 32,272-276 Jl 65.
- CLAY, R E** and Sehgal, S K. Boolean Algebroids. *Notre Dame J Form Log* 5,154-157 1964.
- CLAY, Robert E.** A Simple Proof Of Functional Completeness In Many-valued Logics Based On Lukasiewicz's C And N. *Notre Dame J Form Log* 3,114-117 1962.
- CLAY, Robert E.** A Standard Form For Lukasiewicz Many-valued Logics. *Notre Dame J Form Log* 4,59-66 1963.
- CLAY, Robert E.** Note On Slupecki T-functions. *J Sym Log* 27,53-54 Mr 62.
- CLAY, Robert E.** The Number Of Moduli In N-ary Relations. *Notre Dame J Form Log* 1,118-121 1960.
- CLAY, Robert E.** The Relation Of Weakly Discrete To Set And Equinumerosity In Mereology. *Notre Dame J Form Log* 6,325-340 1965.
- CLAYTON, A S.** On Probing The Assumptions Of Educational Theories. *Proc Phil Educ* 15,41-47 Mr 59.
- CLAYTON, A Stafford And Others.** The Right To Intellectual Freedom. *Educ Theor* 3,185-187 Ap 53.
- CLAYTON, A Stafford.** *The Concept Of Method*, By Justus Buchler. *Stud Phil Educ* 3,36-41 Sum 63.
- CLAYTON, A Stafford.** Professionalization And Problems Of Power. *Proc Phil Educ* 19,207-213 Ap 63.
- CLAYTON, A Stafford.** The Relevance Of Philosophy Of Education To Questions Of Educational And Social Policy. *Proc Phil Educ* 16,78-90 Ap 60.
- CLAYTON, A Stafford.** What Kind Of Action In Academic Freedom Cases? *Proc Phil Educ* 19,167-169 Ap 63.
- CLEAVER, Frank L** and Anderson, Daniel E. Venn-type Diagrams For Arguments Of *n* Terms. *J Sym Log* 30,113-118 Je 65.
- CLEMENT, William C.** Russell's Structuralist Thesis. *Phil Rev* 62,266-275 Ap 53.
- CLEMENTS, Millard.** Mythology And Psychological Presupposition. *Educ Theor* 14,224-228 Jl 64.
- CLEMENTS, Millard.** Theory And Education. *Educ Theor* 12,124-128 Ap 62.
- CLEMENTS, Millard.** Three Observations About Language. *Educ Theor* 13,149-154 Ap 63.
- CLEMENTS, Tad S.** *Science And Man: The Philosophy Of Scientific Humanism*. Springfield IL Thomas 1968.
- CLENDINNEN, F John.** Induction And Objectivity. *Phil Sci* 33,215-229 S 66.
- CLENDINNEN, F John.** Katz On The Vindication Of Induction. *Phil Sci* 32,370-376 O 65.
- CLEVE, Felix M.** *The Giants Of Pre-sophistic Greek Philosophy: An Attempt To Reconstruct Their Thoughts*, VI-2. NY Humanities Pr 1965.
- CLEVE, Felix M.** *The Philosophy Of Anaxagoras, An Attempt At Reconstruction*. NY King's Crown Pr 1949.
- The author proposes some changes in the recognition of the place usually accorded the philosophy of Anaxagoras. Part I presents Anaxagoras' view of the constituents of the universe. The author's interpretation is at some variance with the traditional view. Part II offers a concise and studied review of Anaxagorean cosmogony. Part III discuss the proposition "There are some in which Nous, too, is contained." Part IV treats of infinity in space and time, and a concluding part estimates Anaxagoras' influence on posterity.
- CLEVE, Felix M.** Understanding The Pre-Socratics: Philological Or Philosophical Reconstruction? *Int Phil Quart* 3,445-464 S 63.
- CLEVELAND, Harlan (ed)** and Laswell, Harold D (ed). *The Ethic Of Power: The Interplay Of Religion, Philosophy And Politics*. NY Harper 1962.
- The papers are concerned with, in the words of the editors, "the judgment of relevance" of religion and ethics to the contemporary fields of government, politics, and administration. Part I examines "the interplay of the great traditions and politics." Part II contains but three papers, actually dealing in the issues of legal philosophy. Part III examines "contemporary societal norms and issues."
- CLIFFORD, Paul R.** Knowledge As Trans-sensational. *Rev Metaph* 17,361-371 Mr 64.
- The author submits that the phenomena of sense experience arise from the interaction of subject and object, and tell us how things work rather than what things are. He further argues that this position has decisive advantages: it grants full weight and genuine significance to scientific theories about reality and to physiological factors in perception, it economically accounts for perspective, hallucination, and dreaming, it corrects undue emphasis on vision, and it avoids the difficulty of distinguishing bodily sensations and sense data without issuing in Berkeleyan idealism. Finally, in this view reality cannot be reduced to the observable.
- CLIFT, Virgil A.** Factors Relating To The Education Of Culturally Deprived Negro Youth. *Educ Theor* 14,76-82 Ap 64.
- CLIFT, Virgil A.** Hullfish And Race Relations. *Educ Theor* 13,196-199 Jl 63.
- CLINCHY, Everett R.** The Moral Equivalent For Aggression. *Zygon* 4,238-250 S 69.
- CLIVE, Geoffrey.** A Phenomenology Of Boredom. *J Existent* 5,359-370 Sum 65.
- CLIVE, Geoffrey.** Notes Towards A Topography Of The Irrational Since The Enlightenment. *J Existent* 4,177-204 Fall 63.
- CLIVE, Geoffrey.** The Inauthentic Self. *J Existent* 5,51-66 Sum 64.
- CLIVE, John.** *The Life And Letters Of Lord Macaulay*, By Sir George Otto Trevelyan. *Hist Theor* 1,210-214 1961.
- CLOPTON, Robert W.** *A Social History Of Education*, By Robert Holmes Beck. *Stud Phil Educ* 4,86-92 Spr 65.
- CLOPTON, Robert W.** Excellence: Can We Be Equal And Excellent Too, By John W Gardner. *Stud Phil Educ* 2,24-27 Wint 61-62.
- CLOUGH, Wilson O.** Ur-Dream. *Personalist* 41,341-349 Sum-Jl 60.
- COATES, Willson H.** Benthamism, Laissez Faire, And Collectivism. *J Hist Ideas* 11,357-363 Je 50.
- COATES, Willson H.** What Is Progress? *J Phil* 45,67-76 Ja 48.
- COATES, Wilson H (ed)** and others and White, Hayden V and Schapiro, J Salwyn. *The Emergence Of Liberal Humanism: An Intellectual History Of Western Europe*. NY McGraw-Hill 1966.
- COATS, A W.** American Scholarship Comes Of Age: The Louisiana Purchase Exposition 1904. *J Hist Ideas* 22,404-417 Jl-S 61.
- COBB JR, John B** and Robinson, James M. *New Frontiers In Theology: Discussions Among German And American Theologians, Vol II, The New Hermeneutic*. NY Harper & Row 1964.
- Bultmann's program of de-mythologizing has led recent German theology to an intensive concern with the question of interpretation ("hermeneutic") of Biblical text, and even to the conclusion that theology is essentially such interpretation. Fuchs (of Marburg) and Ebeling (of Zurich) provide focal essays on this theme. American comments come from Dillenberger, Funk and Wilder. The editors introduce and conclude the discussion.

- COBB JR, John Boswell.** *A Christian Natural Theology, Based On The Thought Of Alfred North Whitehead.* Philadelphia Westminster Pr 1965.
- COBB JR, John B.** The Philosophic Grounds Of Moral Responsibility: A Comment On Matson And Niebuhr. *J Phil* 56,619–621 JI 59.
- COBB JR, John B.** Toward Clarity In Aesthetics. *Phil Phenomenol Res* 18,169–189 D 57.
- COBB, Henry V.** Hope, Fate, And Freedom: A Soliloquy. *Ethics* 52,1–16 O 41.
- COBB, J B (ed)** and Robinson, James McConkey (ed). *The Later Heidegger And Theology.* NY Harper & Row 1963.
- COBB, John B (ed)** and Robinson, James McConkey (ed). *The New Hermeneutic.* NY Harper & Row 1964.
- COBB, John B** and Robinson, James M. *New Frontiers In Theology: Discussions Among German And American Theologians, Vol I, The Later Heidegger And Theology.* NY Harper & Row 1963.
- This is the initial volume of a new series aimed at effecting more immediate communication between German and American theologians. An introductory essay by Robinson explores recent German discussion of the later Heidegger. Heinrich Ott of Basel provides a focal essay inspired by Heidegger (and, more remotely, by Anselm); the thesis is that theology unfolds faith for the theologian himself and for his brothers in the faith. There are critical comments by three American professors (Come, Micholson and Ogden), a reply by Ott, and a summary by the co-editor.
- COBB, John.** The Possibility Of A Universal Normative Ethic. *Ethics* 65,55–61 O 54.
- COBB, Robert A (ed)** and Lepley, Paul M (ed). *Contemporary Philosophies Of Physical Education And Athletics.* Columbus OH Merrill 1973.
- This book is concerned with personal philosophies of physical education, education, and the preparation of physical education teachers for elementary, secondary, and higher education. Contributors are "current authorities of national stature" chosen to reflect diversity in the areas discussed, geographic distribution, size and constituencies of their institutions, and their philosophical perspectives.
- COBBAN, Alfred.** *Rousseau And The Modern State.* Hamden CT Archon Books 1964.
- COBBAN, Alfred.** *The Vendée,* By Charles Tilly. *Hist Theor* 5,198–201 1966.
- COBHAM, Alan.** Reduction To A Symmetric Predicate. *J Sym Log* 21,56–59 Mr 56.
- COBHAM, Alan.** Some Remarks Concerning Theories With Recursively Enumerable Complements. *J Sym Log* 28,72–74 Mr 63.
- COBITZ, J L** and Wild, John. Reply To Professor Beck's "Remarks On The Distinction Between Analytic And Synthetic". *Phil Phenomenol Res* 9,728–730 Je 49.
- COBITZ, J L.** Metaphysics As Wish Fulfillment. *Phil Rev* 67,76–84 Ja 58.
- COBITZ, Joseph** and Wild, John. Comments On Mr Hartman's "The Epistemology Of The A Priori". *Phil Phenomenol Res* 9,737–740 Je 49.
- COBLENTZ, Stanton A.** Genocide As A National Policy. *Personalist* 43,84–94 Wint–Ja 62.
- COBLENTZ, Stanton A.** The Dementia Of Nations. *Personalist* 33,30–39 Wint–Ja 52.
- COBLENTZ, Stanton A.** The Mystery Of Evolution. *Personalist* 44,357–368 Sum–JI 63.
- COBLENTZ, Stanton A.** The Reign Of The Mechanical Gods. *Personalist* 46,93–103 Wint–Ja 65.
- COBLITZ, J L** and Wild, John. On The Distinction Between The Analytic And The Synthetic. *Phil Phenomenol Res* 8,651–667 Je 48.
- COBURN, Robert C.** A Defect In Harrod's Inductive Justification Of Memory. *Phil Stud* 11,81–84 1960.
- The article attempts to expose an alleged flaw in R F Harrod's attempt to solve the problem of memory. Harrod attempts to show that our present memories (or "memory experiences") provide good evidence for believing certain things about the past. Harrod's argument relies significantly on the hypothesis "my present ostensible recollection that I have been hearing a certain sound continuously for the last ten minutes is veridical." The author contends that this hypothesis entails that in all probability the sound will continue for a small period beyond the present instant, and hence its experienced continuation renders highly probable the reliability of this recollection. He challenges this conclusion by giving an hypothesis which includes a different time-span for the sound and which entails that the recollection is delusive.
- COBURN, Robert C.** Animadversions On Plantinga's Kant. *J Phil* 63,546–548 O 66.
- COBURN, Robert C.** Braithwaite's Inductive Justification Of Induction. *Phil Sci* 28,65–71 Ja 61.
- COBURN, Robert C.** Pains And Space. *J Phil* 63,381–396 Je 66.
- In this paper I begin by indicating some of the considerations which lead philosophers to be perplexed about typical utterances of "pain-location" sentences—sentences like "There is a pain in my left shoulder." Then, secondly, I consider *seriatim* a number of "theories" about what we are typically saying/doing when we utter such sentences, "theories" which can seem quite attractive once we have become puzzled by such considerations as those mentioned at the outset.
- COBURN, Robert C.** Recent Work In Metaphysics. *Amer Phil Quart* 1,204–220 JI 64.
- COBURN, Robert C.** Shaffer On The Identity Of Mental States And Brain Processes. *J Phil* 60,89–92 F 63.
- COBURN, Robert C.** The Hiddenness Of God And Some Barmecidal God Surrogates. *J Phil* 57,689–711 O–N 60.

of the concept, however, being defective by virtue of its remoteness from its explicandum.

- COCHRAN, Andrew A.** Life And The Wave Of Nature Of Matter—a Reply. *Main Currents* 14,42 N 57.
- COCHRAN, Andrew A.** The Quantum Physical Basis Of Life. *Main Currents* 13,99–104 My 57.
- COCHRANE, Arthur C.** *Existentialists And God: Being And The Being Of God In The Thought Of Søren Kierkegaard (and Others).* Philadelphia Westminster Pr 1956.
- COCHRANE, Eric W.** French Literature And The Italian Tradition In XVIIIth–Century Tuscany. *J Hist Ideas* 23,61–76 Ja–Mr 62.
- COCHRANE, Eric W.** The Settecento Medievalists. *J Hist Ideas* 19,35–61 Ja 58.
- COCKSHUT, A O J.** *The Unbelievers: English Agnostic Thought, 1840–1890.* NY New York Univ Pr 1966.
- COCUTZ, John T.** Does Social Ownership Have Any Meaning? *Ethics* 64,46–49 O 53.
- CODY, Arthur B** and King–Farlow, John. Dialogue Concerning The Moral Responsibility Of Robots And Retrievers. *Graduate Review Of Philosophy* 3,1–7 Spr 61.
- Two philosophers, one close in approach to C A Campbell, the other much closer to Wittgenstein, discuss the implications of Soft Determinism for deciding how to assess pleasing and disagreeable 'deeds' of non-human individuals. The neo-Campbellian is convinced that our appraisal attitudes towards animals and (potential) robots indicate the falsity of Soft Determinism. His opponent argues that attention to our speech can indicate the insubstantial character of many Determinist and Libertarian theses, also the need to keep linguistic change relevant to historical needs.
- COFFEY, Brian.** Notes On Modern Cosmological Speculation. *Mod Sch* 29,183–196 Mr 52.
- COFFEY, Brian.** Remarks On Maximilian Beck's "Existential Aesthetics". *Mod Sch* 25,266–271 My 48.
- COFFEY, Brian.** The Common Good And The Principle Of Finality. *Proc Cath Phil Ass* 23,97–107 1949.
- COFFEY, Brian.** The Notion Of Order According To St Thomas Aquinas. *Mod Sch* 27,1–18 N 49.
- COFFEY, Brian.** The Philosophy Of Science And The Scientific Attitude, II. *Mod Sch* 26,331–336 My 49.
- COFFEY, Brian.** The Philosophy Of Science And The Scientific Outlook. *Mod Sch* 26,23–35 N 48.
- COFFEY, Patrick J.** Personal Moral Reasoning And Impersonal Practical Wisdom. *Proc Cath Phil Ass* 40,144–151 1966.
- COFFIN, Charles Monroe.** *John Donne And The New Philosophy.* NY Humanities Pr 1958.
- COFFIN, Robert P Tristram.** Poetry Today And Tomorrow. *J Aes Art Crit* 3,59–67 Wint 44.
- COGLEY, John** and others. *Natural Law And Modern Society.* Cleveland World 1963.
- COGLEY, John.** *Religion In A Secular Age: The Search For Final Meaning.* NY Traeger 1968.
- COHEN FELIX S.** Colonialism: A Realistic Approach. *Ethics* 55,167–181 Ap 45.
- COHEN, Arthur A (ed).** *Humanistic Education And Western Civilization.* NY H1964.
- COHEN, Arthur.** *Martin Buber.* NY Hillary House 1957.
- This book is a summary of the life and thought of Buber. The exposition of his philosophy begins with *I and Thou*, then considers his study of the Bible and Hasidism, and concludes with his doctrine of man. There is a selected bibliography of Buber's writings and of secondary sources.
- COHEN, Carl.** *Civil Disobedience: Conscience, Tactics, And The Law.* NY Columbia Univ Pr 1971.
- COHEN, Carl.** *Democracy.* Athens Univ Of Georgia Pr 1971.
- Democracy and the conditions necessary for making possible this form of government should not be confounded. Whereas democracy is primarily a participatory mode of governing, it presupposes a community of a fairly determinate sort, various degrees of participation and standards of rationality. Majority rule, representation and their bases and variations are instruments of democracy. The material, constitutional, intellectual, psychological and protective conditions of democracy enable us to distinguish democracy as such from alleged forms such as political or economic.
- COHEN, Carl.** Natural And Non-Natural Qualities. *J Phil* 55,412–429 My 58.
- COHEN, Carl.** Naturalism And The Method Of *Verstehen*. *J Phil* 51,220–224 Ap 54.
- COHEN, Edmund D.** *C G Jung And The Scientific Attitude.* NY Philosophical Lib 1975.
- COHEN, I Bernard.** *Franklin And Newton.* Philadelphia Am Philos Soc 1956.
- COHEN, I Bernard.** "Quantum In Se Est": Newton, Kepler, Galileo, Descartes And Lucretius. *Proc Cath Phil Ass* 38,36–46 1964.
- COHEN, I Bernard.** Some Recent Books On The History Of Science. *J Hist Ideas* 15,163–192 Ja 54.
- COHEN, J W.** The Rôle Of Philosophy In General Education. *J Phil* 44,477–484 Ag 47.
- COHEN, Jack J.** *The Case For Religious Naturalism: A Philosophy For The Modern Jew.* NY 1958.
- The author seeks to point the way "to a naturalistic reconstruction of the Jewish religion." Naturalism he defines as "the disposition of believe that any phenomenon can be explained by appeal to general laws confirmable either by observation or by inference from observation." Religions and religious beliefs are included in the phenomena so explainable. In the field of values naturalism is the thesis that values are established by man. The "religion in the new key" required by the modern age, while it grants the right of poetic construction to everyone, "refrains from

dogmatizing metaphysical theories." The author's own idea of God is "that quality of the universe expressed in its order and its openness to purpose, which man is constantly discovering and upon which he relies to give meaning to his life." An historical analysis of Judaism is provided. Special attention is paid to Judaism in modern Israel and the United States.

COHEN, Joseph W. The Role Of Philosophy In Culture. *Phil East West* 5,99–112 JI 55.

COHEN, L Jonathan. *The Diversity Of Meaning*. NY Herder & Herder 1962.

COHEN, L Jonathan. A Formalisation Of Referentially Opaque Contexts. *J Sym Log* 25,193–202 S 60.

COHEN, L Jonathan. Can The Logic Of Indirect Discourse Be Formalised? *J Sym Log* 22,225–232 S 57.

COHEN, L Jonathan. Indirect Speech: A Further Rejoinder To Professor Prior. *Phil Stud* 15,38–39 1964.

COHEN, L Jonathan. Indirect Speech: A Rejoinder To Prof A N Prior. *Phil Stud* 14,15–17 1963.

COHEN, L Jonathan. Professor Goodstein's Formalisation Of The Policeman. *J Sym Log* 23,420 D 58.

COHEN, L Jonathan. Why Do Cretans Have To Say So Much? *Phil Stud* 12,72–77 1961.

Cohen, in an article published in 1957, argued for a system in which the following statement could be true without generating a "semantical antinomy": "If the policeman testifies that anything which the prisoner deposes is false and the prisoner deposes that something which the policeman testifies is true, then something which the policeman testifies is false and something which the prisoner deposes, is true." A N Prior argues that to prove this statement is to prove a paradox. Cohen responds by distinguishing between semantical antinomy and semantical paradox, arguing that Prior's objection does not bear directly on his position, which has to do only with semantical antinomies.

COHEN, Marshall. Appearance And The Aesthetic Attitude. *J Phil* 56,915–925 N 59.

COHEN, Maurice H. The Apories In Plato's Early Dialogues. *J Hist Ideas* 23,163–174 Ap–Je 62.

COHEN, Mendel F. "Is" And "Should": An Unbridged Gap. *Phil Rev* 74,220–228 Ap 65.

In a recent article, "The Gap Between 'Is' and 'Should'" (*Philosophical Review*, Volume 73, pages 165–181), Max Black attempts to bridge the gap between "is" and "should" in terms of a logical relationship between factual premises ("You want to achieve E" and "Doing M is the one and only way to achieve E") and a non-factual conclusion ("Therefore, you should do M"). Black's attempt fails, Cohen argues, because his conclusion is a performative utterance, and no logical entailment exists between factual premises and anyone's speech performance.

COHEN, Morris R. *American Thought: A Critical Sketch* (ed By Felix S Cohen). Glencoe IL Free Pr 1954.

Chapters are supplied dealing with the Background of the American Tradition, American Ideas on History, Scientific Thought, Economic Thought, Political Thought, Legal Thought, Religious Thought, Aesthetics, and (longest of all) General Philosophy. As expected, the two Cohens excel in their treatment of legal philosophy, but the chapter on another primary interest of the elder philosopher, scientific thought, is surprisingly brief. Few individual philosophers before the twentieth century receive much attention; and the allotments of space are such that about half the pages in the "General Philosophy" chapter go to Peirce, James, Royce, and Dewey.

COHEN, Morris R and Holmes, O W. The Holmes–Cohen Correspondence (Edited By Felix S Cohen). *J Hist Ideas* 9,3–52 Ja 48.

COHEN, Morris Raphael. *A Dreamer's Journey: The Autobiography Of Morris Raphael Cohen*. Boston Beacon Pr 1949.

COHEN, Morris Raphael. *A Preface To Logic*. NY Holt 1944.

COHEN, Morris Raphael. *Reason And Law: Studies In Juristic Philosophy*. Glencoe IL Free Pr 1950.

Another of the posthumous works of Morris Cohen is now available to all who find in his works stimulation for further study in the various fields in which his facile mind spoke authoritatively. Here are collected his major contributions to the field of jurisprudence.

COHEN, Morris Raphael. *Studies In Philosophy And Science*. NY Holt 1949.

COHEN, Morris Raphael. *The Faith Of A Liberal; Selected Essays*. NY Holt 1946.

COHEN, Morris Raphael. *The Meaning Of Human History*. La Salle IL Open Court 1947.

These lectures offer a contribution to the study of historiography and also an advantageous insight into the method of philosophic analysis, logical acumen and also the positive philosophic contributions of Morris Cohen.

COHEN, Morris Raphael. *The Meaning Of Human History*. La Salle IL Open Court 1947.

COHEN, Morris R. Causation And Its Application To History. *J Hist Ideas* 3,12–29 Ja 42.

COHEN, Morris R. Some Difficulties In Dewey's Anthropocentric Naturalism. *Phil Rev* 49,196–227 Mr 40.

COHEN, Paul Joseph. *Set Theory And The Continuum Hypothesis*. NY Benjamin 1966.

COHEN, Robert S (ed) and Seeger, Raymond J (ed). *Boston Studies In The Philosophy Of Science, Vol VI: Ernst Mach, Physicist And Philosopher*. NY Humanities Pr 1970.

COHEN, Robert S (ed) and Wartofsky, M W (ed). *Boston Studies In The Philosophy Of Science, Volume V*. NY Humanities Press 1969.

COHEN, Robert S (ed) and Wartofsky, Marx W (ed). *Boston Studies In The Philosophy Of Science Vol III*. NY Humanities Pr 1968.

COHEN, Robert S (ed) and Wartofsky, Marx W (ed). *Boston Studies In The Philosophy Of Science, Vol II*. NY Humanities Pr 1965.

COHEN, Robert S. Contemporary Marxism. *Rev Metaph* 4,291–310 D 50.

COHEN, Robert S. Epistemology And Cosmology: E A Milne's Theory Of Relativity. *Rev Metaph* 3,385–406 Mr 50.

COHEN, Robert S. Marxism And Scientific Philosophy. *Rev Metaph* 4,445–458 Mr 51.

COHEN, Selma Jeanne. A Prolegomenon To An Aesthetics Of The Dance. *J Aes Art Crit* 21,19–26 Fall 62.

COHEN, Selma Jeanne. Dance As An Art Of Imitation. *J Aes Art Crit* 12,232–236 D 53.

COHEN, Selma Jeanne. Some Theories Of Dance In Contemporary Society. *J Aes Art Crit* 9,111–118 D 50.

COHEN, Stephen H. Neurotic Ambiguity And The Neurotic Hiatus Between Knowledge And Action. *J Existent* 3,75–96 Sum–Fall 62.

COKE, Wilson. *Music And Meaning: A Theoretical Introduction To Musical Aesthetics*. NY Free Pr 1972.

The author develops the meaning of music by using as a model a general theory of signs and the concept of music as gesture. He describes his approach as a semiotic-gestural theory of music. In keeping with a semiotic theory, meaning is determined first by considering the most elementary elements of music, i.e., its surface qualities such as sound, loudness, pitch, rhythm, etc. Then these are combined in musical gestures or musical syntax, which consists of the "arrangement, according to principles or rules, of elements in sonorous motion." Finally, the semantic aspects are specified as being congeneric or extragenic meaning. Through extragenic meaning the author indicates that musical gestures signify life values and the activities of inorganic objects.

COLACO, Paul S. A Critical Estimate Of Aurobindo's Being–Becoming Absolute. *Mod Sch* 30,123–140 Ja 53.

COLACO, Paul S. Final Evaluation Of Aurobindo's Theory Of The Absolute. *Mod Sch* 30,279–295 My 53.

COLACO, Paul S. Some Consequences Of The Fundamental Error Of Aurobindo. *Mod Sch* 30,217–233 Mr 53.

COLACO, Paul. Sri Aurobindo—A Philosopher Of Reconciliation. *Mod Sch* 28,291–300 My 51.

COLACO, Paul. The Absolute Of Creation In The Philosophy Of Aurobindo. *Mod Sch* 29,211–236 Mr 52.

COLACO, Paul. The Absolute Of Experience In The Philosophy Of Aurobindo. *Mod Sch* 29,99–118 Ja 52.

COLACO, Paul. The Absolute Of Human Reason In The Philosophy Of Aurobindo. *Mod Sch* 29,29–42 N 51.

COLBURN, N H. Logic And Professor Ryle. *Phil Sci* 21,132–139 Ap 54.

COLE, Andrew Thomas. *Democritus And The Sources Of Greek Anthropology*. Cleveland 1967.

COLE, E R. Three Cycle Poems Of Yeats And His Mystico–Historical Thought. *Personalist* 46,73–80 Wint–Ja 65.

COLE, George Douglas Howard. *Socialist Thought: The Forerunners, 1789–1850*. NY St Martin's Pr 1953.

COLE, J Preston. *The Problematic Self In Kierkegaard And Freud*. New Haven Yale Univ Pr 1971.

COLE, Richard. On The Possible Impossibility Of Metaphysics. *Phil Stud* 14,43–48 1963.

According to N R Hanson, metaphysicians, because they intend their conclusions to be informative, must argue from necessary premises to contingent conclusions. Hanson, employing Lewis' system of logic, states that it can be proved that no such arguments are valid. The author takes issue with Hanson, arguing that Lewis' system is not serviceable for several different sorts of necessity. He concludes that Hanson's appeal to modal logic is unsuccessful in demonstrating the impossibility of metaphysics.

COLE, Richard. Ptolemy And Copernicus. *Phil Rev* 71,476–482 O 62.

Cole holds that several philosophers have mistakenly thought that the only reason the Copernican world system replaced the Ptolemaic was that the Copernican system was simpler. Actually much more is involved—appeals to facts of observation and physics were considered relevant and still are.

COLE, Stewart G (ed). *This Is My Faith: The Convictions Of Representative Americans Today*. NY Harper 1956.

The twenty-five contributors to this volume were asked five questions dealing with the relationships of science and religion, of religion and morals, and the usefulness of the concept of God. The answers divide sharply into theists and humanists, with the theists further divided concerning "the nature of ultimate spiritual reality and the manner of its communication with man."

COLEBURN, Russell. *The Search For Values*. NY Sheed & Ward 1960.

COLEMAN, Don. Cognition And The Will. *J Phil* 61,155–157 F 64.

COLEMAN, Francis J. A Phenomenology Of Aesthetic Reasoning. *J Aes Art Crit* 25,197–204 Wint 66.

COLEMAN, Francis J. Can A Smell Or A Taste Or A Touch Be Beautiful? *Amer Phil Quart* 2,319–324 O 65.

At the risk of eccentricity, I have argued that the sensations of taste, smell, and touch can be beautiful, and that the beauty of some experiences would be diminished if reference to them were omitted. I considered the chief arguments against this thesis: such sensations cannot be beautiful because (1) they are not spoken of that way; (2) they are simple data; (3) they cannot be combined to form unities; (4) they only give

pleasure; (5) they cannot have internal relations; (6) they are utilitarian; (7) they vary greatly in appeal; (8) they are the "lower senses." My arguments for the thesis are: (1) that the blind do not infer but directly experience the beauty of, e.g., the Elgin Marbles; (2) that the analysis of some expressions, e.g., "a beautiful dinner," entail reference to the "lower senses"; (3) that our experience of some objects of art is as unintellectual and sensuous as our experience of a rare odor; (4) that certain beautiful experiences involve all the senses; (5) that some persons refer to these senses when giving reasons for aesthetic judgments.

COLEMAN, Francis J. Liking And Approving Of A Work Of Art. *Rev Metaph* 17,568-576 Je 64.

The author argues that the chief ways of marking the difference between liking and approving of a work of art are inadequate. In support of his position, he critically examines four explanations commonly invoked, including Kant's distinction between the gratifying and the pleasing, and the theory that whereas likes are inexplicable approval can be reasoned about and explained. Finding these accounts deficient, the author suggests that when criticism centers on the speaker's personal response to a work of art it expresses liking or disliking; when it centers on the work itself, it expresses approval or disapproval.

COLEMAN, Francis X J. *The Aesthetic Thought Of The French Enlightenment.* Pittsburgh Pittsburgh Univ Pr 1971.

The author admits that the writings of the French aestheticians of the first two-thirds of the eighteenth century are not the works of systematic thinkers but with the use of a distinction he makes between critical and aesthetic theories he is able to discern what belongs to aesthetic theory in the writings of Crousaz, Dubos, Trublet, Marivaux, Batteux, André, Voltaire, D'Alembert, Montesquieu, Diderot et al. Assumptions, tacit or overt, lurking in the background of the intellectual scene are uncovered, explained and the theses they support are interpreted and evaluated. The dualistic tensions characteristic of the arts of the period are shown to be reflected in the writings of the aestheticians. The major themes treated in this book are organized around the tensions discussed in the four chapters titled 'Reason and Sentiment', 'Rules and Spontaneity', 'Imitation and Creation' and 'Art, Language and Morality'.

COLEMAN, Francis X J. *The Harmony Of Reason: A Study In Kant's Aesthetics.* Pittsburgh Pittsburgh Univ Pr 1974.

The author concerns himself with Kant's own arguments and statements on aesthetics and restates them in analytic terms familiar to contemporary philosophers. This study draws upon Kant's other writings, both in aesthetics and other areas of philosophy to aid in interpreting Kant's aesthetics whenever those writings will illuminate the understanding of the text. This methodology places Kant's philosophy of art in the wider context of his critical philosophy. The author demonstrates that though form plays an important role in Kant's theory, it is nevertheless a mistake to describe his aesthetics as "formalistic."

COLEMAN, Winsor R. Knowledge And Freedom In The Political Philosophy Of Plato. *Ethics* 71,41-45 O 60.

COLIE, Rosalie L. *Light And Enlightenment: A Study Of The Cambridge Platonists And The Dutch Arminians.* NY Cambridge Univ Pr 1957.

COLIE, Rosalie L. Spinoza And The Early English Deists. *J Hist Ideas* 20,23-46 Ja 59.

COLISH, Marcia L. *The Mirror Of Language: A Study In The Medieval Theory Of Knowledge.* New Haven Yale Univ Pr 1968.

COLISH, Marcia L. The Mime Of God: Vives On The Nature Of Man. *J Hist Ideas* 23,3-20 Ja-Mr 62.

COLLIER, David S and Mc Govern, William Montgomery. *Radicals And Conservatives.* Chicago Regnery 1958.

Liberalism is defined as the advocating of democracy rather than authoritarianism and individualism rather than statism. Within the liberal tradition are both radicals (Bentham, Jefferson, Jackson) and conservatives (Montesquieu, Burke, John Adams). Although the radicals were correct on some matters, the authors hold that the conservatives were more often right. Their book is intended to "provide at least the beginnings of a coherent philosophy of conservative liberalism." This task has great practical importance, according to the authors, for the success of the anti-collectivist movement depends upon the development of a conservative philosophy. In outlining their views, relatively brief and elementary discussions are given on the nature of man and the world, on the ethical foundations of their theory, on the ideal form of government, and on the aim and scope of the state.

COLLIER, Rex M and Lawrence, Helen Palmer. The Adolescent Feeling Of Psychological Isolation. *Educ Theor* 1,106-115 Ag 51.

COLLINGWOOD, Francis J. *Man's Physical And Spiritual Nature.* NY 1963.

This book is an analysis of the status of man as a natural being and as a spiritual being, following the philosophy of St Thomas Aquinas except for being updated to include modern scientific knowledge of the body as a replacement for medieval physics. The science is sound and informative though elementary, and the language of substance, form, accident, and nature does not seriously distort its exposition. The standard philosophic explanations for this position are clearly given, although no detailed analysis of other philosophic positions is attempted.

COLLINGWOOD, Francis J. *Philosophy Of Nature.* Englewood Cliffs NJ Prentice-Hall 1961.

COLLINGWOOD, Francis J. Intelligible Matter In Contemporary Science. *Proc Cath Phil Ass* 38,109-118 1964.

COLLINGWOOD, R G. *Essays In The Philosophy Of Art,* Alan Donagan (ed). Bloomington Indiana Univ Pr 1964.

COLLINGWOOD, R G. *Essays In The Philosophy Of History,* William Debbins (ed). Austin Univ Of Texas Pr 1965.

COLLINGWOOD, R G. *Faith And Reason: Essays In The Philosophy Of Religion.* Chicago Quadrangle Books 1968.

This is a collection of essays covering Collingwood's writing on religion from 1916 to 1929. It is divided into four parts: Religion as Reason, Religion as a Scale of Forms, Religion as Philosophical Anthropology, Religion and Absolute Spirit. Collingwood's attempt to separate religion from the charge of irrationalism and demonstrate its necessity, is one of his significant contributions.

COLLINGWOOD, R G. *The Idea Of History.* NY Oxford Univ Pr 1956.

COLLINGWOOD, R G. *The Idea Of Nature.* NY Oxford Univ Pr 1960.

COLLINS, Arthur W and Bennett, Daniel C. Jonathan Bennett On Rationality: Two Reviews. *J Phil* 63,253-266 My 66.

Rationality can be investigated, first, via the contrast: rational-irrational and, second, via the contrast: rational-nonrational. Bennett's account suffers because he adopts the second approach exclusively. To bridge the rational-nonrational gap conceptually, he starts from the "language of the bees" and tries to construct rational bees through a series of improved imaginary species. Mistakenly supposing that we understand what real bees do and using causal explanations and stimulus response patterns, he tries to confer on them some power that will not be explicable in these terms. This leads to unpalatable doctrines on "evidence" and on the relationships between sensory states and the causes and meanings of utterances.

COLLINS, Clinton. Equality, Justice, And Desegregation. *Proc Phil Educ* 21,101-106 Ap 65.

COLLINS, George E. Distributivity And An Axiom Of Choice. *J Sym Log* 19,275-277 D 54.

COLLINS, James D. *Interpreting Modern Philosophy.* Princeton NJ Princeton Univ Pr 1972.

This is a study of the interplay between classical modern philosophers and twentieth-century historians. The method of functional reflection shows that the reality of interpretation is codetermined by the insistent sources themselves, the basic historical questions, the needs of our interpreting present, and the unification of all these factors by the philosophical investigator. Source philosophers interrogate each other; historians develop and modify their frameworks; and a new philosophical climate leads to revisions and fresh emphases.

COLLINS, James D. *The Lure Of Wisdom.* Milwaukee Marquette Univ Pr 1962.

The theme of wisdom has a strong modern development, some phases of which are traced here. Renaissance Stoics and skeptics agree upon a practical wisdom, sometimes joined with religious faith. The main analysis is of the several meanings of wisdom in Descartes, who combines its speculative and practical aspects in a synthesis distinct from, but open to, religious wisdom. Contributions of Dewey and Eastern thinkers have to be weighed through the method of metaphysical ingression and integration.

COLLINS, James Daniel. *God In Modern Philosophy.* Chicago Regnery 1959.

This book concentrates upon the God-problem from Cusanus to Whitehead. Renaissance thought polarizes around Bruno's metaphysics and the skeptical criticism of knowledge of God. Whereas the rationalists assign a positive function to God, the empiricists tend to neutralize God's role in philosophy. Kant's moral theism contrasts with Hegel's assimilation of God to the metaphysical absolute. The atheism of Feuerbach and Marx is countered by theories of a finite processive deity. A realistic philosophy of God takes into account the many modern problems.

COLLINS, James Daniel. *The British Empiricists: Locke, Berkeley, Hume.* Milwaukee Bruce 1967.

Locke, Berkeley, and Hume are open to many continental influences but also discuss a common set of problems. Each thinker offers his own account of how sense-perception limits rational inference and constitutes the human mode of experience. Analysis of relations among our ideas results in their differing accounts of substance and self, power and causality, God and moral living. Some political and religious consequences are also noticed.

COLLINS, James Daniel. *The Existentialists, A Critical Study.* Chicago Regnery 1952.

The background for existentialism is found in Kierkegaard, Nietzsche, and Husserl. Individual chapters consider Sartre on atheism and freedom, Jaspers on situation and transcendence, Marcel's distinction between being and having, and Heidegger's view of being, man, and God. Five themes common to the existentialists are: active philosophizing, descriptive metaphysics, our being in the world, man's social relations, and his attitudes toward God.

COLLINS, James Daniel. *The Mind Of Kierkegaard.* Chicago Regnery 1953.

Kierkegaard's life and early thoughts are genetically described in this book. Then his use of pseudonyms is related to the three spheres of existence. The esthetic and the ethical spheres contain distinctive values and arouse specific difficulties. These lead Kierkegaard to use and criticize Hegelianism, as well as to emphasize the existing individual's relation to truth and religious transcendence. Two basic problems are the individual-and-community tension, and that between established religion and personal religions existing.

COLLINS, James D. Christian Philosophers And The Modern Turn. *Proc Cath Phil Ass* 39,14-37 1965.

Four traits mark the Christian thinker's study of modern philosophy. First, there is a decapsulating effect of entering a wider intellectual universe, with its liberating enlargement of view. Next comes acceptance of the ideal of unrestricted inquiry about all of one's philosophic convictions. The third effect is a strengthening of one's sense of professional integrity. Finally, the many descriptions of experience challenge one to draw inferences about man and God.

COLLINS, James. *A History Of Modern European Philosophy.* Milwaukee Bruce 1954. In this book background chapters treat the Renaissance, the rise of modern science, and Hobbes' extension of mechanism to society. Next, the similarities and differences

among seventeenth-century rationalists are examined. Then Locke, Berkeley, and Hume are analyzed in terms of method and major substantive issues. Two chapters deal respectively with Kant's theory of knowledge and his ethical and esthetic views. The nineteenth-century polarizes around Hegel and German idealism, Mill and positivism, and the philosophers of life (Schopenhauer, Nietzsche, and Bergson).

COLLINS, James. *The Emergence Of Philosophy Of Religion.* New Haven Yale Univ Pr 1967.

The question concerns the rapid rise of philosophy of religion as a distinct discipline. Its emergence is due to Hume, Kant, and Hegel. Hume naturalizes religious belief and restricts man to a minimal theism, but without moral impact. Kant explores the moral roots of religious belief, which fits into his theory of cognition but arouses questions on evil, history, and ecclesial forms. Hegel incorporates religion into his phenomenology and logico-metaphysics, as long as the ultimate interpretation is philosophical. Two final chapters identify the common historical issues and outline a realistic philosophy of religion.

COLLINS, James. *The Thomistic Philosophy Of The Angels.* Washington DC 1947.

To treat of angels philosophically St. Thomas uses his ordinary conceptual tools. Knowledge of their existence depends on the grades of things and intellectual powers. Angelic nature is analyzed in terms of matter and form, essence and existence, act and potency. Angelic knowing and willing involve the relation between power, operation, and object. The angelic type of duration is reducible to neither human temporality nor divine eternity.

COLLINS, James. *Three Paths In Philosophy.* Chicago Regnery 1962.

Pluralism in recent philosophy need not lead to anarchy of thought. Three centers of unity are focal: existentialism and phenomenology, naturalism, and theistic realism. Existential views of science, art, and religion are brought to the fore. Different modes of naturalism are represented by Marx, Darwin, and Dewey. Among the problems facing theistic realism are: the meanings of a perennial philosophy, the analytic way of talking about God, and the yield of Husserl to the theory of being.

COLLINS, James. "Developing Patterns In Philosophy" in *Knowledge And The Future Of Man*, Walter J Ong (ed), 215-244. NY .1968.

The impact of current philosophy upon mankind's course is seen in three perspectives. First, there is increasing awareness of history and of the need to increase historical work in all fields. Second, the widespread trend toward philosophies of this-and-that reinforces specialization in other areas and, in turn, profits from special field work. Third, pluralism is counterbalanced by a search for unification of knowledges, symbolized in philosophy by the convergence between analytic and phenomenological methods.

COLLINS, James. "God And Contemporary Philosophy" in *God, Jesus, Spirit*, Daniel Callahan (ed), 75-88. NY Herder & Herder 1969.

There is interaction between faith and philosophy in America today. Three pivotal problems are: atheism as a human problem, the elucidation of God-talk, and creative divine purpose in an evolving world. Instead of choosing between analytic and phenomenological means of handling these issues, both methods have to be used and adapted to our pervading sense of evolving nature.

COLLINS, James. "Jaspers On Science And Philosophy" in *The Philosophy Of Karl Jaspers*, Paul A Schilpp (ed), 115-140. NY Tudor 1957.

Contrary to the opinion that existentialists ignore or reject modern science, Jaspers analyzes it in detail and relates it to his philosophy. Indeed, without being one of the sciences, philosophy shares in the scientific spirit of questioning and remaining open to new situations. Yet philosophy also stresses the personal existent and the sphere of freedom, so that the act of awareness is not restricted to scientific knowledge of objects in the world. Science and philosophy together enliven our sense of analogy and limits.

COLLINS, James. "John Henry Newman" in *The Encyclopedia Of Philosophy*, Paul Edwards (ed), 480-485. NY Macmillan 1967.

In his philosophical defense of theism, Newman moved away from rationalistic and design arguments toward a more concrete and personal mode of inference, or informal reasoning. The illative sense manifests itself when the mind does its own weighing of reasons and judging about their import. Concerning matters of fact, Newman distinguished probable inference from certitudinal real assent. The religious response to God arises from reflection upon one's moral life and conscience, not from arguments about design in nature.

COLLINS, James. "Josiah Royce: Analyst Of Religion As Community" in *American Philosophy And The Future*, Michael Novak (ed), 193-218. NY Scribners 1968.

There is a thread of philosophical examination of religion running throughout Royce's writings. Its unifying culmination comes in his mature books, *The Problem of Christianity* and *The Sources of Religious Insight*. Here, he incorporates the concepts of fallibilism and evil, loyalty and interpretation, into the primary theme of the religious community. The sociality of religious experience is used to interpret the main Christian beliefs and to give them philosophic significance.

COLLINS, James. "Leo XIII And The Philosophical Approach To Modernity" in *Leo XIII And The Modern World*, Edward T Gargan (ed), 181-209. NY Sheed & Ward 1961.

The encyclical *Aeterni Patris* (1879) of Pope Leo XIII recommends not solely a return to past thinkers but also a rethinking of older sources in modern terms. It stresses the personal act of philosophizing and its correlation with other modern disciplines. Leo insists on a careful study of modern philosophers, a restraint of the contentious spirit, and the need for methodologies adapted to the rapid growth of knowledge in all fields.

COLLINS, James. "Newman And Philosophy" in *Philosophical Readings In Cardinal Newman*, James Collins (ed), 1-33. Chicago Regnery 1961.

Newman's philosophical formation was based not upon medieval sources but upon the Alexandrine Fathers and British writers (especially Bacon and Locke, Butler and Whately). He kept abreast of mathematical and scientific research, whose synthesis

with religion he supported with Boyle rather than rejected with Hume. He described his path as "that minute, continuous, experimental reasoning, which shows baldly on paper, but which drifts silently into an overwhelming cumulus of proof."

COLLINS, James. "Scheler's Transition From Catholicism To Pantheism" in *Philosophical Studies*, John K Ryan (ed), 179-207. Westminster MD Newman Pr 1952.

Max Scheler's move from a theistic to a pantheistic notion of God was not due mainly to psychological reasons but to his phenomenological essentialism. In contrast to science, philosophy can move toward the absolute and the essential order through an upsurge or love-determined act of the human person. Eventually, Scheler interpreted the human upsurge as a participation in God's own self-making, with man as the integration of divine life and mind.

COLLINS, James. "The Genesis Of Dewey's Naturalism" in *John Dewey: His Thought And Influence*, John Blewett (ed), 1-32. NY Fordham Univ Pr 1960.

Dewey's philosophical development is traced through his successive views of nature. His early writings concede that idealism must be modified to meet evolutionary findings in human biology and psychology. Man's interdependence with evolving nature demands a philosophical method that is genetic and temporalistic in treating the moral values and social forms developed by men. Darwin helped Dewey to remove any transcendent-eternal reference of human action, as well as any dualistic contrast between man and the rest of nature.

COLLINS, James. A Congress On Existentialism. *Mod Sch* 25,34-38 N 47.

COLLINS, James. A Quarter-Century Of American Philosophy. *New Scholas* 25,46-80 Ja 51.

During the years 1925-1950, idealism continued to ask about the nature of person and whether a personal God must be finite and developmental. From opposite standpoints, logical empiricism and phenomenology started to exert influence on the interpretation of man and of traditional philosophical problems. Publication of the writings of Peirce and Mead affected the history of pragmatism and Dewey's naturalism, by adding new reflections on the scientific community, social agency, and religion.

COLLINS, James. An Approach To Karl Jaspers. *Thought* 20,657-691 D 45.

Philosophy of culture profits from Jaspers' concept of situational existence, the limit-situations of human existence, and the smothering of values under mass pressure. Human existence depends on the empirical and technological world, uses reason to attain maximum communication, and freely seeks to relate itself to transcendence. Jaspers' reading of the ciphers of transcendence requires a complement in the analogy of being, which gives some grasp of God.

COLLINS, James. Analytic Theism And Demonstrative Inference. *Int Phil Quart* 1,235-263 My 61.

Analytic philosophy of God and religion retains some vestiges of logical positivism concerning the model and limits of human cognition. There is careful analysis of the meaning of religious language, along with refusal to infer God's existence as a demonstrated truth. But constructive efforts are made to show the falsifiability of God talk and its appropriate address in causal stories pointing toward God.

COLLINS, James and Neill, Thomas P. *Communism: Why It Is And How It Works.* NY Sheed & Ward 1964.

Chapters 8-13 make a comparative study of the philosophies of Marx and Hegel. Each has a distinctive method and philosophy, responsive to the needs of his age but not simply reducible to a cultural reflex. Marx finds Hegel useful, insofar as the latter takes a contextual and historical approach. But Marx criticizes ideologies and presents a methodology for social revolution.

COLLINS, James. Aristotle's Philosophy Of Art And The Beautiful. *New Scholas* 16,257-284 Jl 42.

In this article, Aristotle firmly locates art as a practical-intellectual virtue of making. It governs our acts of providing forms from the mind, and for contingent materials that already have a natural form. Whereas the useful arts compensate for the deficiencies of nature in meeting human needs, the imitative arts operate selectively to pervade the materials with significant, likely, and pleasing patterns. Although he does not explicitly link art and beauty, Aristotle does regard art as a splendid embodiment of order, determinateness, and human striving.

COLLINS, James. Art And The Philosopher. *Univ Of Houston Forum* 1,26-30 Sum 57.

Existentialists pay unusual attention to the arts, not just in the specialized discipline of esthetics but also in basic interpretation of existence and communication of philosophical principles. Like Kierkegaard and Nietzsche, most existentialist philosophers use poetry and drama and novel to convey their views on life's dark side, its jagged edges, and its tension between futility and hope. Art illuminates our concrete situations and moods, our sense of isolation and of community.

COLLINS, James. Bertrand Russell's A History Of Western Philosophy: Book Two, Catholic Philosophy. *Fran Stud* 7,193-218 Je 47.

Russell's *History of Western Philosophy* is specially handicapped in the medieval section, for lack of a direct and balanced study of the sources. It does not admit the presence of philosophy proper in the medieval thinkers, since they dealt with issues in metaphysics and ethics which are relegated by Russell to theology. The different humanisms of Augustine, Boethius, and Saint Thomas elude such treatment, because they are more complex than they are represented to be.

COLLINS, James. Catholic Estimates Of Scheler's Catholic Period. *Thought* 19,671-704 D 44.

COLLINS, James. Contemporary Theories Of Man. *Thomist* 12,17-47 Ja 49.

Marxism, naturalism and existentialism see the need for philosophical anthropology. Marx profited from Feuerbach's vindication of the concrete human being, but added the dimension of revolutionary transformation of society. Dewey accepted Bacon's close knitting of man and nature, while closing any rifts among the values and aspirations in evolving society. Sartre took a lucid atheism as his first premise, judged

man's search after God as self-destructive, and was left with the dilemma that social existence is either futile or to be dialectically interpreted.

COLLINS, James. Darwin's Impact On Philosophy. *Thought* 34,185-248 Je 59.

Darwin undermined Paley's design argument and strengthened the agnosticism of Huxley and Spencer. The role of change and complex nonfinalized forces in evolution challenged the notion of inevitable human progress. In America, Wright and Peirce reformulated scientific method so as to make philosophy responsive to a community of inquiry that is always corrigible and interconnected. Bergson and Teilhard interpreted evolution in terms of freedom, new values, and convergence on God.

COLLINS, James. Edith Stein And The Advance Of Phenomenology. *Thought* 17,685-708 D 42.

As an early assistant to Husserl, Stein used the theory of empathy to reach the intersubjective community of selves. Without employing a transcendental reduction, she made a phenomenological defense of personal freedom against Hume, as well as an analysis of the individual's intention to share in the life of the community. Stein regarded the state apart from the racist mystique of a people, and specified that the genuine state exercises restraint without loss of its integrity.

COLLINS, James. Faith And Reflection In Kierkegaard. *Journal Of Religion* 37,10-19 Ja 57.

Instead of the usual contrast between faith and reason, Kierkegaard proposed a polarity between faith and reflection. He found analogous acts of believing and reflecting in both the esthetic and the ethical stages of existence. Where he did find conflict was between faith and Hegelian philosophy, for pure thought would ingest faith. After one makes the leap of faith to Christian religiousness, however, some nonimperialist sort of reflection remains to explore and apply faith to our existence.

COLLINS, James. For Self-Examination Of Neoscholastics. *Mod Sch* 21,225-234 My 44.

This programmatic statement recommends a study of the Renaissance transition from medieval to modern philosophy, as well as a more historically precise and sympathetic reading of major modern philosophers. Pluralism of schools among modern schoolmen is both historically justified and healthy for philosophical developments today. There should also be recognition of Christian philosophers who are not Neoscholastics and who have assimilated contemporary advances.

COLLINS, James. Gabriel Marcel And The Mystery Of Being. *Thought* 18,665-693 D 43.

A key distinction is between problem and mystery, the former permitting us to remain at a spectator's or a manipulator's distance and the latter invading our personal disposition of freedom. Marcel evokes a sense of mystery through the medium of drama, where persons concretely manifest their commitment and their fidelity under pressure. Participation in being is a response that makes us accessible to others, rather than dominant over them as our tools of policy and ownership (the realm of having).

COLLINS, James. God And Contemporary Philosophy. *Commonweal* 85,528-534 10 F 57.

A valid interval is interposed between a believer's testimony and any claims about its philosophical significance and usefulness. Similarly, a profession of atheism has to be analyzed for the meaning of God under attack and the positive needs of human nature being thus indirectly expressed. Analytic, phenomenological, and evolutionary reconstructions of theism are descriptively helpful, but they do not yet come to grips with the manner and basis of making inferences about God.

COLLINS, James. God As A Function In Modern Systems Of Philosophy. *Proc Cath Phil Ass* 28,1-16 1954.

Spinoza functionalizes God by making the idea of him the starting point for the best method in philosophy. Kant moves from existence to our knowledge of existence, and criticizes all speculative arguments since they would reduce God to a phenomenal existent. Hegel's functionalism comes from regarding God as the representative understanding's way of viewing the rational Absolute.

COLLINS, James. History In The Service Of Metaphysics. *Rev Metaph* 2,105-125 Je 49.

Gilson thematizes being and essence to show that Aristotle is needed along with Plato, and that Saint Thomas critically rethinks the meaning of being so as to escape from pure essentialism and conceptualism. The act of existing is irreducible to form and substance. An existentialist awareness is present in Kant, but Gilson leaves unspecified the British empiricist treatment of existence.

COLLINS, James. Interpretation: The Interweave Of Problems. *New Literary History* 4,389-403 Wint 73.

Dilthey's view of understanding helps both philosophers and literary critics to become reflective about the act of interpreting. This act helps us to comprehend and communicate various types of experience and their expressions, thus constituting a way of becoming human in our world. To lose our hold upon interpreting would not mean a peripheral loss but a cessation of our basic ability to think and act, a breakup of the human community as a mutual process of interpretation.

COLLINS, James. Kant's *Opus Postumum*. *New Scholas* 17,251-285 Jl 43.

Kant's final manuscripts continued his lifelong effort to criticize and improve upon his own teachings. A major problem was to rethink the transition back and forth between the determined order of nature and the freedom of moral life. This led Kant to a fresh deduction of the categories through self-affecting, a new view of matter, and a metaphysical refounding of science. Correlatively, it gave new prominence to the postulate of God, whose meaning as a practical ideal is closely related to that of the demanding ethical ideal in man.

COLLINS, James. Karl Jaspers' Philosophical Logic. *New Scholas* 23,414-420 O 49.

The first volume of Jaspers' philosophical logic is on truth. His notion of logic is as broad as human existence, and his general treatment of truth concerns the relation

between human understanding, communication, and the ways of being. There is room here for philosophical faith as a basic impetus toward investigating the world by means of reason, thus providing an existential logic of man and his limits.

COLLINS, James. Kierkegaard And Christian Philosophy. *Thomist* 14,441-465 O 51.

COLLINS, James. Kierkegaard's Critique Of Hegel. *Thought* 18,74-100 Mr 43.

Kierkegaard's move away from the esthetic sphere gets prolonged into a move away from the purely speculative system of the Hegelians. Hence he emphasizes the existing individual, discontinuity, and personal ethical choice. Religious faith never gets subsumed into, and reinterpreted by, philosophical principles of the Absolute but remains a person-to-person relation with God.

COLLINS, James. Kierkegaard's Divine Unrest. *Journal Of Arts And Letters* 3,68-82 Spr 51.

Kierkegaard's restless probing of the meaning of existence constitutes a life in four acts. First comes his relation of sympathy and antipathy with his own father, who stands for God's grace and for self-torment. Then Kierkegaard is educated by Regine Olsen, who aroused his sense of lacking confidence in God's power over earthly relations and also his awareness of having a separate religious vocation. The third and fourth acts get played out in his increasingly public and polemic involvement against the press, the crowd, and the religious establishment. The tug of diverse ideals and the personal relation with God characterize his life and thought.

COLLINS, James. Louis Lavelle On Human Participation. *Phil Rev* 56,156-183 Mr 47.

The French spiritual philosopher, Lavelle, is fascinated by man's ways of sharing in being, or the eternal present. He has a more active conception of being than is found in the idealist and empiricist notions of the object of cognition. There are two centers of autonomy, the divine and the human, with the latter exercising a created creativity which is nonetheless active for being participative. Lavelle's totality of being is a community among free and generous agents.

COLLINS, James. Marxism And Secular Humanism. *Social Order* 3,207-232 My-Je 53.

In his early manuscripts, Marx develops a humanism that is antitheistic and opposed to religious alienation. On the positive side, he offers a naturalism based upon social work and reconciliation between man and nature. Human reality gets realized in social man acting in the world. Dewey's experiential humanism combats dualisms, reconstructs thought and society in accord with evolutionary science, and appeals to social adequacy rather than to an inherent dialectic of history.

COLLINS, James. Mr Lewis And The A Priori. *J Phil* 45,561-571 O 48.

In analyzing knowledge and valuation, Lewis grants that analytic statements are knowable *a priori*. But in sense presentations, he requires the apprehending act to take into account the nature of the objective situation. And even analytic truths involve a selection of sense meanings which promise broad, important use in the speculative and practical knowledge of experience. Thus there is a pragmatic evaluation incorporated into the Lewis sort of *a priori*.

COLLINS, James. Olgati's Conception Of Modern Philosophy. *Thought* 18,478-504 S 43.

Olgati seeks the core intuition of a philosopher and relates it to other basic modern perspectives. Berkeley's immaterialism is an effort to recover the concreteness of being, personal and freely active substance, and teleology for man. A main task for metaphysics now is to heal the split between the phenomenalist theory of being as object and the idealist theory of being as subject. They can be incorporated into a realistic metaphysics that moves beyond the Cartesian dualism of mechanism and consciousness.

COLLINS, James. Philosophic Problems, 1955. *Thought* 31,114-140 Mr 56.

COLLINS, James. Philosophical Discussion In The United States: 1945. *Mod Sch* 24,61-84 Ja 47.

Major topics concern the Nietzsche centenary (his values are more than biological but perhaps do not supersede Christian ones) and the pros and cons aroused by the Krikkorian volume on naturalism, in relation to specifically human goals. Chauncey Wright and Charles Peirce are at last being given their due as evolutionary thinkers.

COLLINS, James. Philosophical Themes In G M Hopkins. *Thought* 22,67-106 Mr 47.

Hopkins felt that philosophical reflections kept his faith and poetry in mutual communication. In all three areas, there is a rightful demand for precision and concision of thought and expression. In Aristotle the moralist and Duns Scotus the metaphysician, Hopkins found a high evaluation of the individual joined with an effort to relate individual traits to the wider community of persons. His poetry reflects a constant pull between the assertiveness of things and that of the perceptive mind.

COLLINS, James. Philosophy In Catholic Life. *Religion In Life* 29,179-188 Spr 60.

Four strands in the complex role of philosophy in a Catholic context are inspected. First, there is institutional interest as shown in encyclicals on Christian philosophy and the university curriculum's stress on philosophy courses. Second, Thomism is a cover term for sharp differences about the relations between metaphysics and philosophy of nature, ethics and religious aims. Third, the double impact of Gilson and Maritain stimulates interest in history of philosophy and modern cultural issues. Fourth, new and powerful trends open toward phenomenology and existentialism, analytic and scientific methodologies.

COLLINS, James. Philosophy Of Existence And Positive Religion. *Mod Sch* 23,82-100 Ja 46.

Karl Jaspers develops the religious implications of his view that human existence must be present in the world and yet must also remain unenclosed and related to the encompassing other. His metaphysics studies our orientation to transcendence, our experience of limit-situations, and our response to suffering, hope, and death. Jaspers distinguishes philosophy from religion, since philosophical faith remains within human limits whereas religion depends upon positive revelation from the transcendent God and upon particularized teachings and cults.

COLLINS, James. Progress And Problems In The Reassessment Of Boethius. *Mod Sch* 23,1-23 N 45.

Boethius' plan to synthesize Plato and Aristotle was a master theme running throughout his writings. His commentaries on Aristotle and Porphyry helped to stabilize Latin logical and metaphysical terminology, just as his treatises on mathematics and music molded the tradition of liberal studies. The relation between Boethius and Saint Thomas is being reconsidered on the basic metaphysical concepts, the relation of nature and subsistence in persons, and the moral link between a providing God and man's search for virtue and happiness.

COLLINS, James. Przywara's "Analogia Entis". *Thought* 17,119-135 Mr 42.

Przywara uses the analogy of being to develop a philosophy of religion adequate to different philosophies of God and religious emphases. The approaches to God include both metaphysical inference and concrete awareness, both transcendence and immanence. Religious attitudes can accent both human active striving and a sense of God's initiative and power in us.

COLLINS, James. Religious Thoughts Of A Scientist. *Mod Sch* 24,235-238 My 47.

COLLINS, James. Review Of Philosophy: Philosophers Of 1949-1950. *Thought* 26,146-159 Spr 51.

COLLINS, James. Review Of Philosophy: Philosophers Of 1951-52. *Thought* 27,101-124 Spr 52.

COLLINS, James. Review Of Philosophy: Philosophical Trends Of 1952. *Thought* 28,287-308 Sum 53.

COLLINS, James. Review Of Philosophy: Philosophy In 1953. *Thought* 29,271-296 Je 54.

COLLINS, James. Review Of Philosophy: The Year In Philosophy, 1954. *Thought* 30,84-104 Mr 55.

COLLINS, James. The Absolute And The Relative As A Problem In Modern Philosophy. *Proc Cath Phil Ass* 22,80-94 1947.

The Gilsonian typology of essentialist and existentialist philosophies has to be tested by shifting from a medieval to a modern context, where the distinction between absolutistic and relativistic philosophies is primary (as Royce and Dewey testify). But there are sharp divisions between Spinoza and Locke, Kant and Hegel, over how to envisage the relative in respect to the absolute. This suggests the need to break away from this doublet and to make a fresh start on the reality of man, world and God.

COLLINS, James. The Bond Of Natural Being. *Rev Metaph* 15,539-572 Je 62.

In elucidating the meaning of nature, we study its relationship with human existence and cognition and practice. The ingressive method steers between unreflective presence in nature and Husserl's idealism, by making reflective analyses upon man's relations with natural being. There is no necessary connection between a naive natural attitude, a psychologistic naturalism, and a steady intent to follow through on our links with objects of experience and their implications. This last path consists in a transition from regarding man simply as another object to grasping him as a natural existent and enhancer of humane values.

COLLINS, James. The Defender Of Human Intelligence. *Commonweal* 60,246-249 11 Je 54.

Jacques Maritain's work is a prime example of how philosophers must use keys to open doors rather than shut them. His mind bridges medieval sources and contemporary life along a wide spectrum of political, artistic, and scientific questions. His integral humanism seeks to unify mankind's findings and aspirations in these areas.

COLLINS, James. The Ethical View And Its Limits. *New Scholas* 23,3-37 Ja 49.

Kierkegaard's account of the ethical sphere is qualified by two considerations: it is not a norm, but a corrective to an esthetic-speculative view of moral life, and it prepares us for religious existence as more comprehensive. Ethical existence is open to the community and supportive of enduring commitments of will. Kierkegaard suspends ethical teleology in the sense of refounding Kantian law and duty upon God's goodness and, for the rest, relying upon faith.

COLLINS, James. The Existentialism Of Jean-Paul Sartre. *Thought* 23,59-100 Mr 48.

Sartre devises an ontological argument in reverse, by going from the prereflective cogito to the surrounding being-in-itself. Consciousness develops through a negating act that tries to overcome the unstructured mass of being-in-itself. Human consciousness seeks transcendence in social relations and God, but gets frustrated in both directions even though it never ceases in its drive toward social values.

COLLINS, James. The German Neoscholastic Approach To Heidegger. *Mod Sch* 21,143-152 Mr 44.

This studies the critical reception of Heidegger by German Neoscholastics after 1929. The focal points of appreciation are his views on being and beings, man's unique way of presence in the world, and the human attitude toward time and death. Heidegger is criticized for binding men so closely to the world that the call of transcendence does not open a route toward God.

COLLINS, James. The Meaning Of Existence. *New Scholas* 22,371-416 O 48.

In relation to truth, Kierkegaard regards existence as a move beyond scientific abstraction and objectivity (legitimacy in their area) to that which concerns the personal subject and his agency. In the practical order, the How of knowing counts most, since it concerns the reforming of human practical relationships and the openness to God. Truth about God's coming in history rests on an act of faith, not on a speculative analysis of time.

COLLINS, James. The Mind Of Kierkegaard, I: The Problem And Personal Outlook. *Mod Sch* 26,1-22 N 48.

Because Kierkegaard was such an intensely personal thinker, we must pay special attention to his life, cultural situation, and influence upon the existentialists. His early journals affirm the strong leverage exerted by the individual, as well as the attractions and pitfalls of the esthetic stance. His ultimate, most explosive theme

concerned the difficulty of becoming a Christian within established Christendom, which wedded religious values and social power so closely.

COLLINS, James. The Mind Of Kierkegaard, II: The Sphere Of Existence And The Romantic Outlook. *Mod Sch* 26,121-147 Ja 49.

Kierkegaard's books confront us with a host of pseudonyms, each representing either a facet of his own view or an imagined attitude. He does not permit the pseudonyms to represent him entirely, so that we must be cautious in attributing their opinions to him. But they do initiate us into his basic framework of three spheres of existence: the esthetic, moral, and religious. The Romantic-esthetic outlook is personified in Don Juan (sensual immediacy), Faust the doubter, and Ahasuerus the despairer.

COLLINS, James. The Mind Of Kierkegaard, III: The Attack Upon Hegelianism. *Mod Sch* 26,219-250 Mr 49.

Kierkegaard studied Hegel as the fount of a widespread cultural move to fuse Christianity with philosophy and contemporary culture. Schelling helped Kierkegaard to appreciate personal existence, just as Trendelenburg made him see the vast difference between conceptual and real movement. But the Hegelians failed to assimilate real activity and existential freedom to their dialectic of world history and pure thought.

COLLINS, James. The Mind Of Kierkegaard, IV: Becoming A Christian In Christendom. *Mod Sch* 26,293-322 My 49.

All paths in Kierkegaard converge on the problem of religion. It is the culminating sphere of existence, but it does not automatically assimilate esthetic imagination and ethical autonomy. Moreover, there is an important distinction between Religiousness A (which fulfills our natural existence) and Religiousness B or the relation between the believer and God in history. Kierkegaard based the latter relation upon a leap of faith and a life of suffering.

COLLINS, James. The Nature Of The Human Individual. *New Scholas* 23,147-185 Ap 49.

We cannot engage in the spheres of existence without respecting the individual and improving his lot in modern mass society. Kierkegaard's journals for 1846-1848 reveal his awareness of social revolution and his determination that individual existents will not be submerged in the heedless crowd. Religious equality requires the value of single persons before God, without eliminating social union.

COLLINS, James. The Neo-Scholastic Critique Of Nicolai Hartmann. *Phil Phenomenol Res* 6,109-132 S 45.

This is a report on the reception of Hartmann's epistemology and ontology by German and Italian Scholastics (1920-40). They appreciated his central attraction to the problem of being, his opening of human cognition to being, and his effort to transcend both idealism and naive realism. But realism can include a critical recognition of the transcendence factor in knowing and valuing, as well as a constant striving with the limits and perspectives of man's study of being. These are marks of human finitude rather than of irrationality in being.

COLLINS, James. The Problem Of A Philosophia Perennis. *Thought* 28,571-597 Wint 1953-54.

The notion of a perennial philosophy cannot remain a mindless slogan but must be critically examined. There are differences in principle between sense realism and spiritual interiorism which cannot be smoothed over as pluralistic tensions. The many conflicting positions generate several kinds of philosophies, in the sense of widespread lasting options which force us eventually to treat questions of being and knowledge apart from appeal to perennality. Factual plurality cannot convert itself into plurality-in-principle.

COLLINS, James. The Role Of Monistic Idealism In Croce's Esthetic. *New Scholas* 17,32-58 Ja 43.

In this article, Croce's equation between intuition, expression, and art depends upon his own reformed type of idealism. Intuition is quite literally a creative process, a bringing forth of both the matter and the form of spiritual activity. Art belongs within the process of creative self-expression and is totally fulfilled in and through this immanent forming. Nothing essential to artistic meaning and work comes from practical objectification in the world, since the latter reference belongs to economic and political modes of spirit.

COLLINS, James. The Work Of Rudolf Allers. *New Scholas* 38,281-309 Jl 64.

Allers (1883-1963) did pioneer psychiatric work in Vienna and continued his psychiatric and philosophical research at American universities. One focus of his thought was that of man the microcosmos, an idea which expressed the natural context and opportunity for harmonization of human activities and cultural forms. Another theme was the interrelation between the active person, the impelling character, and the personality born out of the interplay of agents in the world. For Allers, human work enables us to steer between a too subjective closure and an extreme objectification of life and motivation.

COLLINS, James. Toward A Philosophically Ordered Thomism. *New Scholas* 32,301-326 Jl 58.

Whereas Gilson treated Saint Thomas in relation to what is revealable by God, other approaches are required to bring the philosophical work of Saint Thomas into helpful relations with modern philosophers. A rethinking of issues depends on close study of human experience, coupled with inferences starting with man and the sensible world. Using this philosophical order and its sources of evidence, one can both use the resources of Saint Thomas and struggle with the real difficulties and procedures in modern philosophy.

COLLINS, James. Weiss's Exploration Of Religion. *Rev Metaph* 19,301-328 D 65.

There is an unbroken thread of interest in problems of religion running throughout Weiss's books. His principles of actuality and ideality generate a tension that points beyond the ethics of immanence to transcendence, so that religion is a major completional form of human freedom. Proofs of God (the fourth mode of being) are

- expressions of our seeking. The philosophy of religion analyzes the many regional manifestations of religious experience in both private life and public institutions.
- COLLINS, Joseph B.** *Christian Mysticism In The Elizabethan Age, With Its Background In Mystical Methodology.* Baltimore Johns Hopkins Pr 1940.
- This book is a distinct contribution to mystical literature. Dr Collins has traced the background influences, both indigenous and foreign, and he has given convincing evidence of a long succession of mystics who flourished and bore their witness while Puritanism was slowly winning its place in Great Britain. The work culminates with an excellent study of mysticism in Spenser's *Faerie Queene* and in his *Fowre Hymnes*.
- COLLINS, Joseph F.** Intentionality In The Philosophy Of Avicenna. *Mod Sch* 21,204-215 My 44.
- COLLINS, Joseph P.** God's Eternal Law. *Thomist* 23,497-532 O 60.
- COLLINS, Russell.** Finality And Being. *Proc Cath Phil Ass* 23,36-46 1949.
- COLLINS, Thomas Joseph.** *Robert Browning's Moral-aesthetic Theory, 1833-1855.* Lincoln 1967.
- COLLINS, Thomas Lyle.** Freedom And Necessity In The Divine Comedy. *Personalist* 23,62-70 Ja-Wint 42.
- COLLINS, William Bernard.** *Metaphysics And Man.* Dubuque IA Loras College Pr 1959.
- COLLINSON, John.** *The Axe-Grinders: Critics Of Our Public Schools,* By Mary Anne Raywid. *Stud Phil Educ* 3,44-48 Sum 63.
- COLLMER, Robert G.** An Existentialist Approach To "Macbeth". *Personalist* 41,484-490 Autumn-O 60.
- COLMAN, S J.** Nietzsche As Politique Et Moraliste. *J Hist Ideas* 27,549-574 O-D 66.
- The article examines the legitimacy of numerous commentaries on Nietzsche's social and ethical writings. The author discusses the reasons for what he believes to be a distortion of Nietzsche's thought by his critics. Linguistic misunderstandings, ignorance derived from professional antipathies, inherited national prejudices, and historical mistakes are all claimed to have contributed to this distortion of Nietzsche's ideas. The author particularly addresses the question of the use of Nietzsche's texts by the Nazis. He concludes that only when scholars care enough about Nietzsche to reexamine the original works, will a measurable change in attitude occur.
- COLODNY, Robert G (ed).** *Beyond The Edge Of Certainty: Essays In Contemporary Science And Philosophy.* Englewood Cliffs NJ Prentice-Hall 1965.
- The papers in this series are concerned primarily with the problems of physical science, especially classical mechanics, thermodynamics, and astrophysics. The focus is especially on the problem of empirical methodology.
- COLODNY, Robert G (ed).** *Mind And Cosmos, Essays In Contemporary Science And Philosophy.* Pittsburgh Univ Pitt Pr 1966.
- This book has two parts, as suggested by the title, Part II of which contains Thomas Gold's *Cosmic Processes and the Nature of Time*, and Henry Morganau's *The Philosophical Legacy of the Quantum Theory*. Part I: *Mind*—consists of eight essays.
- COLODNY, Robert Garland (ed)** and Hempel, Carl G (ed). *Frontiers Of Science And Philosophy.* Pittsburgh Univ Of Pitt Pr 1962.
- COMARNESCO, Petru.** The Social And Ethical Conceptions Of Descartes. *Ethics* 52,493-499 JI 42.
- COMERCHERO, Victor (ed).** *Values In Conflict: Christianity, Marxism, Psychoanalysis, Existentialism.* NY 1970.
- COMFORT, Alexander.** *The Nature Of Human Nature.* NY Harper & Row 1966.
- COMMAGER, Henry Steele.** *The American Mind; An Interpretation Thought And Character Since The 1880's.* New Haven Yale Univ Pr 1950.
- With a frontispiece by William James, one can gather at the outset how dominantly the spirit of pragmatism pervades this vibrant survey of our country's literature, art, religion, science and philosophy over the past seventy years. An interesting chapter devoted to "John Fiske and the Evolutionary Philosophy" serves to add to the current increasing interest in this prolific writer. The chapter on William James and Pragmatism, with but passing reference to Peirce, serves admirably to contrast the pragmatism of James and Dewey, largely by emphasizing the link of James to the past of Transcendentalism and the forward step of Dewey toward the twentieth century social concern. Religion, sociology, economics, politics and law are all extensively treated in a volume well deserving unanimity of acclaim for its Pulitzer potentialities.
- COMMENO, Constantino Lascaris.** The Philosophical Thought Of Abelardo Bonilla. *Phil Phenomenol Res* 23,119-124 S 62.
- COMPTON, John J.** Natural Science And The Experience Of Nature. *J Existent* 6,203-212 Wint 1965-66.
- CONANT, James Bryant.** *Education And Liberty: The Role Of The Schools In A Modern Democracy.* Cambridge Harvard Univ Pr 1953.
- CONANT, James Bryant.** *Modern Science And Modern Man.* NY Columbia Univ Pr 1952.
- CONANT, James Bryant.** *Science And Common Sense.* New Haven Yale Univ Pr 1951.
- CONANT, James Bryant.** *Two Modes Of Thought: My Encounters With Science And Education.* NY Trident Pr 1964.
- Dr Conant, drawing upon his experiences as a chemist, an educator, and a diplomat, is concerned in this volume of the "Credo Series" with the contrast between empirical-inductive and theoretical-deductive modes of thought. He points out the use natural science and technology make of both approaches. He also indicates that American thought tends to be primarily empirical, as evidenced by the importance of American inventors in the 19th century in contrast to American theoreticians. This

tendency is further supported by discussion of the impact of the case-study method of teaching law in the United States as opposed to that of the code method in Germany. The book ends with pleas for mutual tolerance on the part of advocates of each of the modes and for attention on the part of educators to maintaining a balance in their curricula between the two approaches to knowledge.

CONANT, James Bryant and Nash, Leonard K. *Harvard Case Histories In Experimental Science.* Cambridge Harvard Univ Pr 1957.

Prepared as a series of brochures for a course on general science at Harvard, this work is now brought out in a library edition, for those with other interests who want to know what natural science is about, what the scientists are trying to do, and the methods used. Cases are selected from the great scientific discoveries of the past; and the steps actually taken are followed in sufficient detail to reveal the aims and methods of those who did the work.

CONDIT, Ann. The Increase Of Charity. *Thomist* 17,367-386 JI 54.

CONDIT, Carl W. Modern Architecture: A New Technical-Aesthetic Synthesis. *J Aes Art Crit* 6,45-53 S 47.

CONDY, William. *Thoreau.* NY Philosophical Lib 1954.

CONE, Carl B. *Burke And The Nature Of Politics, Volume ii: The Age Of The French Revolution.* Lexington 1964.

CONE, Carl B. *Torchbearer Of Freedom; The Influence Of Richard Price On Eighteenth Century Thought.* Lexington 1952.

CONE, Carl B. Burke And The European Social Order. *Thought* 39,273-288 Je 64.

CONEN, Paul. Aristotle's Definition Of Time. *New Scholas* 26,441-458 O 52.

CONGAR, Yves M-J. The Idea Of Conversion (translation). *Thought* 33,5-20 Mr 58.

CONGER, George P. *Synoptic Naturalism.* Minneapolis 1960.

An extraordinarily stimulating work in which Professor Conger presents his "hypothesis of epitomization." According to this theory the natural world is divided into three basic realms which are ordered in a number of complex ways. Logical and mathematical entities form realms also, and are epitomized by a "chronogeometric" realm which provides a relational system that constitutes the "milieu" of the natural world.

CONGER, George P. A Naturalistic Approach To Sāmkhya-Yoga. *Phil East West* 3,233-240 O 53.

CONGER, George P. Did India Influence Early Greek Philosophies? *Phil East West* 2,102-128 JI 52.

CONGER, George Perigo. *The Ideologies Of Religion.* NY Round Table Pr 1940.

Conger presents, not a study of religions, but a highly condensed summary of their underlying philosophies or ideologies. The summary is really a summary of summaries. Each of the ideologies treated, Occultism, Mysticism, Supernaturalism, Idealism, Pragmatism, Evolutionism, Naturalism, Humanism and Economic Nationalism, is dealt with summarily. All are treated similarly, in from one to four chapters, by summarizing first the main features of the ideology, then the case for it, then the case against it, and finally an evaluation of it. Most of the summaries are so succinct that one would not understand them if he were not already acquainted with them.

CONGER, George P. Method And Content In Philosophy. *Phil Rev* 55,404-424 JI 46.

CONKIN, Paul Keith. *Puritans And Pragmatists: Eight Eminent American Thinkers.* NY Dodd Mead 1968.

Paul Conkin presents a collection of interpretive essays which summarize the character, beliefs and contemporary significance of much of "the most penetrating thinking done by Americans." Both in the title and in the first essay he suggests that there is in the varied thought of these men a degree of continuity and even a striking underlying unity. Under "Part One: Diverse Puritans" he includes Jonathan Edwards, Benjamin Franklin, and John Adams; under "Part Two: In Transition," Ralph Waldo Emerson; under "Part Three: Three Pragmatists," Charles S Peirce, William James, John Dewey; and under "Part Four: In Retreat," George Santayana.

CONKLIN, Francis. Some Aspects Of The Marxian Philosophy Of God. *New Scholas* 28,38-57 Ja 54.

CONKLIN, Kenneth Robert. The Properties Of Relevance Between Philosophy And Education. *Educ Theor* 18,356-364 Fall 68.

CONKLIN, Kenneth R. The Integration Of The Disciplines. *Educ Theor* 16,225-238 JI 66.

CONLEY, Kieran. *A Theology Of Wisdom: A Study In St Thomas.* Dubuque IA Priory Pr 1963.

CONLON, Walter M. The Certitude Of Hope (Part II). *Thomist* 10,226-252 Ap 47.

CONLON, Walter M. The Certitude Of Hope. *Thomist* 10,75-119 Ja 47.

CONNEL, Francis Jeremiah. *Morals In Politics And Professions; A Guide For Catholics In Public Life.* Westminster MD Newman Bookshop 1946.

CONNELL, Desmond. *The Vision In God: Malebranche's Scholastic Sources.* NY Humanities Pr 1967.

CONNELL, R J. *Matter And Becoming.* Chicago Priory Pr 1966.

An exposition and defense of Aristotle's and St Thomas' views of matter and becoming in the light of contemporary philosophy of science.

CONNELL, Richard J. *Logical Analysis: A New Approach.* Winona MN 1973.

This book attempts to teach one how to analyze arguments, the concepts and applications of "proof" by an emphasis upon discovering facts and disguised arguments before introducing logical theories. Part I discusses facts, "observables" and our mental interpretations of them. Part II analyzes hidden argument embedded in ordinary expressions and de-emphasizes the early use of symbols. Part III discusses logical and related topics, their unrecognized effects and use in normal expressions,

- e.g., signs and their effects on argumentative patterns. Part IV consists of readings collected for such analysis and the exemplification of the foregoing topics.
- CONNELL, Richard J.** Does Modern Symbolic Logic Contain Aristotelian Logic As A Part? *Proc Cath Phil Ass* 39,183-193 1965.
- CONNELL, Richard J.** Some Notes On Self-Motion. *New Scholas* 39,316-322 JI 65.
- CONNELL, Richard J.** Some Notes On Whether Logic Is A Speculative Or Practical Science. *New Scholas* 30,198-205 Ap 56.
- CONNELL, Richard J.** The *Intus Apparens* And The Immateriality Of The Intellect. *New Scholas* 32,151-186 Ap 58.
- CONNELLAN, Colm.** *Why Does Evil Exist: A Philosophical Study Of The Contemporary Presentation Of The Question.* Hicksville NY Exposition Pr 1974.
- CONNELLY, George E.** Whitehead And The Actuality Of God In His Primordial Nature. *Mod Sch* 41,309-322 My 64.
- CONNOLLY, F G.** Abstraction And Moderate Realism. *New Scholas* 27,72-90 Ja 53.
- CONNOLLY, F G.** Science Vs Philosophy. *Mod Sch* 29,197-210 Mr 52.
- CONNOLLY, F X (ed)** and Blehl, V F (ed). *Newman's Apologia: A Classic Reconsidered.* NY 1964.
- CONNOLLY, F X.** The Foundations Of Poetry. *Thought* 21,637-648 D 46.
- CONNOLLY, Francis X.** Literary Consciousness And The Literary Conscience. *Thought* 25,663-680 D 50.
- CONNOLLY, Francis X.** Newman And Science. *Thought* 38,107-122 Mr 63.
- CONNOLLY, Thomas Kevin.** The Basis Of The Third Proof For The Existence Of God. *Thomist* 17,281-349 JI 54.
- CONOVER, Charles Eugene.** *Personal Ethics In An Impersonal World.* Philadelphia Westminster Pr 1967.
- CONOVER, Milton.** St Thomas Aquinas In Some Recent Non-Scholastic Writers On Political Philosophy. *New Scholas* 30,1-15 Ja 56.
- CONRAD- MARTIUS, Hedwig.** Phenomenology And Speculation. *Phil Today* 3,43-51 Spr 59.
- CONROY, Graham P.** Berkeley And Education In America. *J Hist Ideas* 21,211-221 Ap-Je 60.
- CONROY, Graham P.** George Berkeley On Moral Demonstration. *J Hist Ideas* 22,205-214 Ap-Je 61.
- CONWAY, James I.** Feature Review: Ortega y Gasset's "Vital Reason". *Thought* 32,594-604 D 57.
- CONWAY, James I.** Reflections On The Function Of The History Of Philosophy In Liberal Education. *New Scholas* 21,419-437 O 47.
- CONWAY, James I.** The Meaning Of Moderate Realism. *New Scholas* 36,141-179 Ap 62.
- CONWAY, James I.** The Reality Of The Possibles (Part II). *New Scholas* 33,331-353 JI 59.
- CONWAY, James I.** The Reality Of The Possibles. *New Scholas* 33,139-161 Ap 59.
- CONWAY, Pierre H** and Ashley, Benedict M. *The Liberal Arts In St Thomas Aquinas.* Washington DC Thomist Pr 1960.
- CONWAY, Pierre H** and Osbourn, J C. Pen And Sword Versus God. *Thomist* 6,285-317 O 43.
- CONWAY, Pierre H.** In Search Of A Happy Ending. *Thomist* 4,41-69 Ja 42.
- CONWAY, Pierre H.** Induction In Aristotle And St Thomas. *Thomist* 22,336-365 JI 59.
- CONWAY, Pierre** and Ashley, Benedict. *The Liberal Arts In St Thomas Aquinas.* *Thomist* 22,460-532 O 59.
- CONWAY, Pierre** and Friel, George Q. Farewell, Philosophy. *New Scholas* 24,363-397 O 50.
- CONWAY, Pierre.** Aristotle, Copernicus, Galileo (Concluded). *New Scholas* 23,129-146 Ap 49.
- CONWAY, Pierre.** Aristotle, Copernicus, Galileo. *New Scholas* 23,38-61 Ja 49.
- CONWAY, Pierre.** What The Modern Man Should Know. *Thomist* 11,277-296 JI 48.
- CONZE, Edward.** *Buddhism; Its Essence And Development.* NY Philosophical Lib 1951.
- CONZE, Edward.** Buddhist Philosophy And Its European Parallels. *Phil East West* 13,9-24 Ap 63.
- CONZE, Edward.** Spurious Parallels To Buddhist Philosophy. *Phil East West* 13,105-116 JI 63.
- CONZE, Edward.** The Ontology Of The Prajñāpāramitā. *Phil East West* 3,117-130 JI 53.
- COOK, Albert Spaulding.** *The Dark Voyage And The Golden Mean; A Philosophy Of Comedy.* Cambridge Harvard Univ Pr 1949.
- The author has provided a comprehensive analysis of comedy as an aesthetic attitude. He discusses his theory of comedy. Examples and illustrations of the points discussed are drawn from Aristophanes, Homer, Shakespeare, Cervantes, Fielding, Carroll and many others.
- COOK, Albert.** The Beginning Of Fiction: Cervantes. *J Aes Art Crit* 17,463-472 Je 59.
- COOK, John W.** Wittgenstein On Privacy. *Phil Rev* 74,281-314 JI 65.
- It is argued that Wittgenstein's treatment of the idea of a private language has been widely misunderstood because of a failure to recognize that he rejects not only the idea that we could invent names for private objects but also the very idea that there are such objects. Sections 246-254 of *Philosophical Investigations* are elaborated in an attempt to show that Wittgenstein, far from accepting the received view that sensations are essentially private, is exposing the false grammatical analogies that give rise to that view. It is also argued that it is no escape from these false analogies to say that it is logically impossible to have (or feel) another person's sensations. Two current views about the nature of "logical impossibilities" are discussed, and both are found to be incoherent.
- COOK, Thomas I.** The Political System: The Stubborn Search For A Science Of Politics (Review Of David Easton's *The Political System*). *J Phil* 51,128-136 F 54.
- COOKE, Bernard J.** The Mutability-Immutability Principle In St Augustine's Metaphysics. *Mod Sch* 23,175-193 My 46.
- COOKE, Morris Llewellyn.** *Professional Ethics And Social Change.* NY Am Ethical Union 1946.
- COOKE, Robert L.** *Philosophy, Education, And Certainty.* Grand Rapids MI Zondervan 1940.
- The author presents almost an encyclopedic citation of philosophic history and theories, and his insight into modern educational tenets is both informative and challenging. Vital questions in present-day educational thought are uncovered—its unsolved problems, its dissensions of leadership, and its needed educational philosophy.
- COOKE, Terence J.** *Thomistic Philosophy In The Principles Of Social Group Work.* Washington DC 1951.
- COOLEY, J C.** A Somewhat Adverse Reply To Professor Goodman. *J Phil* 55,159-165 F 58.
- COOLEY, J C.** On Mr Toulmin's Revolution In Logic. *J Phil* 56,297-318 Mr 59.
- COOLEY, John C.** Professor Goodman's "Fact, Fiction And Forecast". *J Phil* 54,293-310 My 57.
- COOLIDGE, Mary L.** Ethics—Apollonian And Dionysian. *J Phil* 38,449-465 Ag 41.
- COOLIDGE, Mary L.** Purposiveness Without Purpose In A New Context. *Phil Phenomenol Res* 4,85-93 S 43.
- COOLIDGE, Mary L.** Some Vicissitudes Of The Once-Born And Of The Twice-Born Man. *Phil Phenomenol Res* 11,75-87 S 50.
- COOLIDGE, Mary L.** The Experimental Temper In Contemporary European Philosophy. *J Phil* 52,477-492 S 55.
- COOLIDGE, Mary L.** Today's Philosophy And Tomorrow's. *J Phil* 37,617-626 N 40.
- COOMARASWAMY, Ananda K.** *Spiritual Authority And Temporal Power In The Indian Theory Of Government.* New Haven CT 1942.
- In Indian thinking good rule is achieved by a king who is guided by a Brāhman priest, the Purohita. Modern as well as ancient Indians think this way. What should be done when bad government of might without right is in force? "There is nothing that can be truly and well done or made except by the man in whom the marriage of the Sacerdotium and the Regnum has been consummated, nor can any peace be made except by those who have made their peace with themselves." India's fight for freedom and autonomy has been made in a manner generally consistent with Indian philosophy of government.
- COOMARASWAMY, Ananda K.** Imitation, Expression, And Participation. *J Aes Art Crit* 3,62-72 Spr-sum 44.
- COOMARASWAMY, Ananda K.** Play And Seriousness. *J Phil* 39,550-552 S 42.
- COOMARASWAMY, Ananda K.** Why Exhibit Works Of Art? *J Aes Art Crit* 1,27-41 Spr 41.
- COOMBS, Clyde H (ed)** and Davis, Robert L (ed) and Thrall, Robert M (ed). *Decision Processes.* NY Wiley 1954.
- COOMBS, Jerrold R** and Komisar, B Paul. The Concept Of Equality In Education. *Stud Phil Educ* 3,223-243 Fall 64.
- COOMBS, Jerrold R** and Komisar, B Paul. Too Much Equality. *Stud Phil Educ* 4,263-271 Fall 65.
- COONEY, Timothy.** *Ultimate Desires.* NY Philosophical Lib 1958.
- The first of two volumes dealing with ethics, this work examines empirically the desires of man and posits the logical limit of those desires, the fulfilled, static man. The ethical systems that man constructs are then evaluated against this pattern, and a scheme is proposed whereby the good of human conduct is found in consonance with completed desire or satisfaction.
- COONS, Edgar** and Krachenbuehl, David. Information As A Measure Of The Experience Of Music. *J Aes Art Crit* 17,510-522 Je 59.
- COOPER, Barton C.** The Alleged Indefinability Of Good. *J Phil* 56,977-984 D 59.
- COOPER, Burton.** How Does God Act In Our Time: An Invitation To A Dialogue Between Process And Liberation Theologies. *Union S Q R* 32,25-35 Fall 76.
- The purpose of this article is to lay the basis for a mutually creative relationship between process and liberation theologies. Black, feminist, and Latin American liberation theologians argue that traditional theology is rooted in an interpretation of biblical faith which reflects the bias of a male dominated, white, Western society. To break out of this limiting interpretation, they are reaching toward an open-ended and dynamic view of history and existence and an understanding of the God-world relation which parallels Whiteheadian notions. This study elaborates the thesis that process theology is supportive of the critique and ethic of the liberation theologies and can provide an insightful philosophical basis for its thinking.
- COOPER, Jane Wilcox.** The Analysis Of The Question Of Values And Evaluation In Educational Philosophy. *Educ Theor* 4,4-15 Ja 54.
- COOPER, John Charles.** The Epistemological Order Of Value And Fact. *Ohio J Relig Stud* 5,78-83 Ap 77.
- This article raises the question, do values precede facts? Do we evaluate data, instance values, or are values super (synthetic) facts? The article argues that it is possible that values are prior to facts in human cognition. This is the basis of Aristotle's view and of the modern thinker, Paul Tillich. The author gives a number of negative and positive instances that tend to show, Aristotle and Tillich are correct.

COOPER, John M. *Reason And Human Good In Aristotle.* Cambridge Harvard Univ Pr 1975.

This book studies two concepts central to Aristotle's moral philosophy: *eudaimonia*, and practical reasoning. The first and longest of the three chapters attempts (a) to work out how Aristotle's general theory of means-end reasoning applies specifically to moral thinking; (b) to lay out the problem of the relation between intermediate and hence calculated means and ultimate, hence undeliberated ends; and (c) to reject the usual claim that practical reasoning terminates in an individual action. The second and last chapters concern *eudaimonia*, 'moral virtue', and the question of Aristotle's 'intellectualism in ethics'. The author argues in detail that the intellectualist interpretation of Aristotle's ethics cannot make coherent sense of *Nicomachean Ethics* as a whole, and that the *Eudemian* doctrine of the best life as that of mixed moral virtue and theoretical excellence is preferable.

COOPER, Lane. *An Aristotelian Theory Of Comedy, With An Adaptation Of The Poetics And A Translation Of The Tractatus Coislinianus.* Ithaca NY Cornell Univ Pr 1948.

COOPER, Leon N. *An Introduction To The Meaning And Structure Of Physics.* NY Harper & Row 1968.

COOPER, Neil. Ontological Commitment. *Monist* 50,125-129 Ja 66.

In this paper Quine's criterion of ontological commitment is examined and rejected as incapable of distinguishing genuine from bogus ontological commitments. Applying Quine's strict test for ambiguity, "exists" is shown to have two senses in application to properties, classes and numbers, a formal sense and a material sense. In the material sense, to say that a property exists is to say that it has instances; in the formal sense, to say that a property exists is to say that it is possible to use a property-expression meaningfully. The distinction is clarified by means of the notion of "semantic ascent." Such ascent is essential for explaining the meaning of formal existence-statements. These are vacuous and do not genuinely commit one to the existence of anything. Quine's purely formal test does not reveal this and thus is responsible for setting spurious problems about "countenancing" abstract entities.

COOTNER, Paul H. *A Monetary History Of The United States 1867-1960.* By Milton Friedman And Anna Jacobson Schwartz. *Hist Theor* 5,100-108 1966.

COPE, Jackson I. William James's Correspondence With D C Gilman, 1877-1881. *J Hist Ideas* 12,609-627 O 51.

COPELAND, John W. Philosophy Disguised As Science. *Phil Sci* 31,168-172 Ap 64.

COPELAND, T W. *Our Eminent Friend, Edmund Burke: Six Essays.* New Haven Yale Univ Pr 1949.

COPI, Irving M. A Note On Representation In Art. *J Phil* 52,346-348 Je 55.

COPI, Irving M. Analytical Philosophy And Analytical Propositions. *Phil Stud* 4,87-92 1953.

COPI, Irving M and Richfield, Jerome. Deciding And Predicting. *Phil Sci* 28,47-51 Ja 61.

COPI, Irving M. Another Variant Of Natural Deduction. *J Sym Log* 21,52-55 Mr 56.

COPI, Irving M. Essence And Accident. *J Phil* 51,706-718 N 54.

COPI, Irving M. Further Remarks On Definition And Analysis. *Phil Stud* 7,19-23 1956.

COPI, Irving M. Gödel And The Synthetic A Priori: A Rejoinder. *J Phil* 47,633-636 O 50.

COPI, Irving M. Modern Logic And The Synthetic A Priori. *J Phil* 46,243-245 Ap 49.

COPI, Irving M. Philosophy And Language. *Rev Metaph* 4,427-438 Mr 51.

COPI, Irving M. The "Intentionality" Of Formal Logic. *Phil Phenomenol Res* 11,366-372 Mr 51.

COPI, Irving M. The Burali-Forti Paradox. *Phil Sci* 25,281-286 O 58.

COPI, Irving M. The Inconsistency Or Redundancy Of *Principia Mathematica*. *Phil Phenomenol Res* 11,190-199 D 50.

COPILOWISH, Irving M. Language Analysis And Metaphysical Inquiry. *Phil Sci* 16,65-70 Ja 49.

COPILOWISH, Irving M. Matrix Development Of The Calculus Of Relations. *J Sym Log* 13,193-203 D 48.

COPILOWISH, Irving M. Reply To Professor Bergmann's "Two Criteria For An Ideal Language". *Phil Sci* 16,74 Ja 49.

COPLAND, Aaron. *Music And Imagination.* Cambridge Harvard Univ Pr 1952.

COPELSTON, Frederick C. *A History Of Philosophy, V8: Bentham To Russell.* Glen Rock NJ Newman Pr 1966.

COPELSTON, Frederick Charles. *A History Of Philosophy, Vol III: Ockham To Suárez.* Westminster MD Newman Pr 1953.

COPELSTON, Frederick Charles. *Friedrich Nietzsche: Philosopher Of Culture.* NY Barnes & Noble 1975.

Nietzsche's attitude towards Christianity, and the influence of his concepts upon the general decline of Christian authority are here ably discussed by a scrupulously fair Jesuit writer. With much sympathy for Nietzsche the man and on the basis of a sound knowledge of his cultural writings, Father Copelston insists that Nietzsche's attacks were directed not against true Christianity but rather against an image of his own making. The violence of Nietzsche's denunciation seems to the author to indicate a perverse "bond with Christianity which he could not shake off." In the final chapter we are given a critical comparison between Bergson and Nietzsche.

COPELSTON, Frederick Charles. *Religion And Philosophy.* NY Barnes & Noble 1974.

COPELSTON, Frederick C. Randall's *Career Of Philosophy*: Three Reviews: III. *J Phil* 63,724-734 N 66.

COPELSTON, Frederick. *A History Of Philosophy, Vol IV, Descartes To Leibniz.* Westminster MD Newman Pr 1958.

This volume deals with Descartes, Pascal, Malebranche, Spinoza, and Leibniz. The

introduction is intended to serve both for this and for the two subsequent volumes which deal with British philosophy up to Hume and continental philosophy up to Kant, and therefore gives an outline account of 17th and 18th century philosophy in general. The book as a whole will be the most detailed comprehensive history of philosophy so far published in Britain.

COPELSTON, Frederick. *A History Of Philosophy, V3: Ockham To Suarez.* Westminster MD Newman Pr 1953.

COPELSTON, Frederick. *A History Of Philosophy, V7: Fichte To Nietzsche.* Westminster MD Newman Pr 1963.

COPELSTON, Frederick. *A History Of Philosophy: Volume 1, Greece And Rome.* Westminster MD Newman Bookshop 1946.

COPELSTON, Frederick. *Contemporary Philosophy: Studies Of Logical Positivism And Existentialism.* Westminster MD Newman 1956.

COR, Laurence W. Reading A Play. *J Aes Art Crit* 21,321-326 Spr 63.

CORBETT, P E. *Law And Society In The Relations Of States.* NY Harcourt Brace 1951.

The author asks why, if it truly exists, international law has not produced the same degree of peace and order among nations that national law produces among individual citizens. The present work "begins with a study of the way in which the principal theories of international law came into being. Without postulating a law or society of nations, it then proceeds with an enquiry into some of the familiar patterns of international practice.... It is less concerned with the verbal conduct of governments than with their acts... the enquiry shows how in specific instances a *priori* doctrine has influenced practice as well as how in others it has travestied the acts and the intentions of governments."

CORDERO, Ronald A. Ethical Theory And The Teaching Of Values. *Educational Forum* 40,205-209 Ja 76.

The "classical" approach to the teaching of values assumes that there are absolute ethical facts which can be transmitted. But what will be the consequences for this position if the metaethical theories of either noncognitivism or relativistic existentialism prove to be correct? This article argues that the truth of either type of theory would require the abandonment of the classical approach—and proposes an alternative approach to value education which could serve until the metaethical issues are resolved.

COREA, M Alicia and Bertocci, Peter A. Edgar Sheffield Brightman, Through His Students' Eyes. *Phil Forum (Boston)* 12,53-67 1954.

CORETH, Emerich. The Problem And Method Of Metaphysics. *Int Phil Quart* 3,403-417 S 63.

COREY, Lewis and Miles, Arthur P. Inquiry: Which Way To A Humanized Economics? *Humanist* 2,146-149 Wint 42.

CORK, Jim. John Dewey, Karl Marx And Democratic Socialism. *Antioch Rev* 9,435-452 D 49.

CORMIER, Ramona T. The Understanding Of The Past. *Tulane Stud Phil* 10,47-58 1961.

I contend in this essay that the methods of scientific history, the interpretation of selected segments of the past, and of universal history, a panoramic interpretation of the whole of mankind's past, are not distinct. By using the framework of Whitehead's cosmology as the ontological basis for both types of history, I argue that both of these are legitimate enterprises essential to a progressive understanding of the past. In accordance with Whitehead's conception of Practical Reason, the scientific historian elaborates historical detail according to fixed methods, while the universal historian operates in terms of Speculative Reason by constructing a general interpretive scheme of the past that relates various specific methods to each other. In short, scientific history furnishes the methodologies to be coordinated by the universal historian and their interaction leads to the modification of special methods and to a more profound understanding of the past.

CORNETT, Robert A. Another Look At *The Organization Man*. *Ethics* 70,164-167 Ja 60.

CORNETT, Robert A. Individualism In The Ethics Of Elijah Jordan. *Ethics* 66,61-66 O 55.

CORNFOR, Francis Macdonald. *Before And After Socrates.* NY Cambridge Univ Pr 1960.

CORNFOR, Francis Macdonald. *Principium Sapientiae: The Origins Of Greek Philosophical Thought.* NY Harper & Row 1965.

CORNFOR, Maurice Campbell. *In Defence Of Philosophy, Against Positivism And Pragmatism.* NY International 1950.

CORNFOR, Maurice Campbell. *Materialism And The Dialectical Method.* NY International 1953.

CORNFOR, Maurice Campbell. *Science Versus Idealism; In Defence Of Philosophy Against Positivism And Pragmatism.* NY International 1962.

CORNFOR, Maurice Campbell. *The Open Philosophy And The Open Society: A Reply To Dr Karl Popper's Refutations Of Marxism.* NY International 1968.

CORNFOR, Maurice. *Marxism And The Linguistic Philosophy.* NY International 1965.

CORNFOR, Maurice. *Science Versus Idealism, An Examination Of "Pure Empiricism" And Modern Logic.* NY International 1947.

CORNMAN, James W. *Materialism And Sensations.* New Haven Yale Univ Pr 1971.

CORNMAN, James W. *Metaphysics, Reference, And Language.* New Haven Yale Univ Pr 1966.

J W Cornman argues that the problem of determining what, if anything, linguistic expressions refer to is central to most traditional philosophical problems. Cornman examines three "linguistic" approaches—"meaning analysis," "explication," and "use analysis"—and rejects these as well. However, he argues that if certain explicit

- assumptions are made about the general logical nature of referring expressions, it is possible for "use analysis" to provide solutions to the traditional problems.
- CORNMAN, James W.** Comments On Wilfrid Sellars's "Notes On Intentionality". *J Phil* 61,665-667 N 64.
- CORNMAN, James W.** The Identity Of Mind And Body. *J Phil* 59,486-492 Ag 62. The paper first argues that the problem expressed by the sentence, "Could mental states be brain processes" is not simply an empirical matter but involves a central conceptual problem. It next argues for the conclusion that there is a conceptual problem for any version of the Identity Theory, namely that since brain processes and mental states each have properties not truly attributable to the other, then—by Leibniz's principle—they are not the same. Finally, the paper proposes a way to avoid this conclusion by arguing that application of Leibniz's principle is unwarranted whenever its application involves a category mistake.
- CORNMAN, James W.** Uses Of Language And Philosophical Problems. *Phil Stud* 15,11-16 1964. Many contemporary philosophers hold that many of the traditional philosophical problems are essentially problems of language. The author goes into the positions of two such philosophers, H L A Hart and P H Nowell-Smith, to determine to what extent their claims are justified. Specifically, he goes into these philosophers' view that certain indicative sentences have a non-descriptive use. He argues that such views must show 1) why an expression used descriptively must have any special logical features and 2) what those special features are.
- CORNU, Auguste.** *The Origins Of Marxian Thought.* Springfield IL Thomas 1957. This is a monograph in "The American Lecture in Philosophy" series, edited by Marvin Farber. An essay in the history of ideas, it describes the climate of thought in which Marxism first developed. The various intellectual and social influences on Marx's own thinking are traced: especially Hegelianism, rationalism, romanticism, French materialism and socialism, and English political economy. The author brings the development of Marxist thought down to the *German Ideology* wherein the role of the forces of production and the material and dialectic conception of history are already fixed in general outline.
- CORRADI, Gemma.** *Philosophy And Coexistence.* NY Humanities Pr 1967.
- CORRADO, Michael.** *The Analytic Tradition In Philosophy: Background And Issues.* Chicago Am Lib Assn 1975. This book is intended to introduce the reader to analytic philosophy, providing as background a history of the work of philosophical analysts through the 1930's, and taking up more recent discussion of philosophy of mind, theory of knowledge, ethics and philosophical logic.
- CORRENTI, Samuel.** A Comparison Of Behaviorism And Psychoanalysis With Existentialism. *J Existent* 5,379-388 Sum 65.
- CORY, Daniel.** *Santayana: The Later Years.* NY Braziller 1963.
- CORY, Daniel.** A Philosophical Letter To Bertrand Russell. *J Phil* 57,573-587 S 60. Responding to the publication of Bertrand Russell's *My Philosophical Development*, the author offers observations on three points: the location of percepts "in" the brain, neutral monism, and universals. He expresses his agreement with Russell's location of percepts, proposes a modification in the theory of neutral monism, and confesses his uneasiness with Russell's later view of universals.
- CORY, Daniel.** Are Sense-data "in" The Brain? *J Phil* 45,533-548 S 48.
- CORY, Daniel.** God Or The External World. *J Phil* 51,57-61 Ja 54.
- CORY, Daniel.** Some Notes On The Deliberate Philosophy Of Santayana. *J Phil* 47,113-124 Mr 50. This article addresses key terms found in George Santayana's *Realms of Being* with the intention of making the book more accessible to the prospective reader. The terms explicated are "essence," "matter," "truth," and "spirit."
- CORY, Daniel.** The Transition From Naïve To Critical Realism. *J Phil* 39,261-267 My 42.
- CORY, Herbert Ellsworth.** *The Significance Of Beauty In Nature And Art.* Milwaukee Bruce 1947. This book is of interest to secular students of philosophy primarily as an item in the documentary history of the continuing Catholic-Thomistic revival. It exhibits most of the familiar traits of this revival, though in an unusually extreme and unguarded form.
- CORY, Herbert Ellsworth.** Value, Beauty, And Professor Perry. *Thomist* 4,1-40 Ja 42.
- COSENTINI, John.** *Fontenelle's Art Of Dialogue.* NY King's Crown Pr 1952.
- COSMAN, Max.** Orwell's Terrain. *Personalist* 35,41-49 Wint-Ja 54.
- COSMAN, Max.** Stendhal Was A Man. *Personalist* 38,55-61 Wint-Ja 57.
- COSMAN, Max.** Thoreau And Nature. *Personalist* 21,389-393 O-Autumn 40.
- COSMAN, Max.** Thoreau Faced War. *Personalist* 25,73-76 Ja-Wint 44.
- COSSIO, Carlos.** Intuition, Thought, And Knowledge In The Domain Of Law. *Phil Phenomenol Res* 14,470-493 Je 54.
- COSTANZO, Joseph.** A Critique Of Immanuel Kant's Principles Of Politics. *New Scholas* 25,163-177 Ap 51.
- COSTELLO, Frank Bartholomew.** *The Political Philosophy Of Luis De Molina, S J (1535-1600).* Spokane WA Gonzaga Univ Pr 1974.
- COSTELLO, H T.** Introduction To Ludwig Wittgenstein's "Notes On Logic, September, 1913". *J Phil* 54,230-231 Ap 57.
- COSTELLO, Harry T.** Logic And Reality. *J Phil* 43,169-189 Mr 46.
- COSTELLO, Harry T.** Logic In 1914 And Now. *J Phil* 54,245-263 Ap 57.
- COSTELLO, Harry Todd.** *A Philosophy Of The Real And The Possible.* NY Columbia Univ Pr 1954. Believing that "philosophy, at its best, is a decidedly personal thing," the professor presents his own views and experiences often in the form of anecdote, concerning systems, perceptions, possibilities, and values. He finds the common world to be a relational world, the "relations internal to one another in such ways that they fall into mutually relevant systems which are the basis of our scientific analyses of cause and effect."
- COSTELLO, Harry Todd.** *Josiah Royce's Seminar, 1913-1914,* Grover Smith (ed). New Brunswick NJ Rutgers Univ Pr 1963.
- COSTELLO, Harry Todd.** Recollections Of Royce's Seminar On Comparative Methodology. *J Phil* 53,72-76 F 56.
- COSTELLO, Harry T.** Radical Empiricism And The Concept Of "Experienced As". *J Phil* 45,225-248 Ap 48.
- COSTELLO, Harry T.** Royce's Encyclopedia Articles. *J Phil* 53,311-312 Ap 56.
- COTTON, J Harry.** *Royce On The Human Self.* Cambridge Harvard Univ Pr 1954. A brief biographical sketch of Josiah Royce serves as prelude to the collation and examination of his discussions of the self in time and the self in society. In exploring these metaphysical and ethical aspects of Royce's theory of the self, the author is led to a systematic explication of Royce's voluntaristic and idealistic epistemology, of his theories of symbolic logic as the science of order, and, in terms of Royce's relations with William James and Charles S Peirce, of his theory of the nature of community and his view of loyalty as the ethical imperative.
- COTTON, J Harry.** Royce's Case For Idealism. *J Phil* 53,112-122 F 56.
- COULBORN, Rushton.** Fact And Fiction In Toynbee's *Study Of History.* *Ethics* 66,235-249 JI 56.
- COULBORN, Rushton.** Survival Of The Fittest In The Atomic Age. *Ethics* 57,235-258 JI 47.
- COULBORN, Rushton.** The Meaning Of History. *Ethics* 55,46-63 O 44.
- COULBORN, Rushton.** The Rise And Fall Of Civilization. *Ethics* 64,205-216 Ap 54.
- COULSON, C A.** Science And Religion. *Main Currents* 11,103-107 My 55.
- COULTER, Charles Wellsley** and Rimanoczy, R S. *Layman's Guide To Educational Theory.* NY Van Nostrand 1955.
- COULTON, G G.** The Historical Background Of Maritain's Humanism. *J Hist Ideas* 5,415-433 O 44.
- COULTON, George G.** *Studies In Medieval Thought.* NY Nelson 1940. One of the Series "Discussion Books," this volume wants "to present Medieval Thought rather in significant episodes than in encyclopedic sequence."
- COURNEEN, F V.** Philo Judeus Had The Concept Of Creation. *New Scholas* 15,46-58 Ja 41.
- COURNEEN, Francis V.** Notes On Plato's Concept Of Time. *Mod Sch* 18,35-36 Ja 41.
- COUSINS, Norman.** *The Celebration Of Life: A Dialogue On Immortality And Infinity.* NY Harper & Row 1974. The author distinguishes between a "lower" view of immortality held by many people in which continued personal existence and future infinity are sought for and a "higher" view in which individuals participate in a universal brotherhood of man which includes a past, present and future dimension. He elaborates the point that great religious and secular leaders have striven to realize this brotherhood on earth, and is convinced that even science endorses his vision. He contrasts his own view of immortality with existentialism which sees man as a helpless person unable to shape his destiny and certain forms of Darwinism according to which man is a creature of competition.
- COUTINHO, Afranio.** Some Considerations On The Problem Of Philosophy In Brazil. *Phil Phenomenol Res* 4,186-192 D 43.
- COVAL, S C.** Persons And Criteria In Strawson. *Phil Phenomenol Res* 24,406-409 Mr 64.
- COVEY, Cyclone.** *The American Pilgrimage: The Roots Of American History, Religion, And Culture.* Stillwater 1960. This is an intellectual history of the impact of Puritanism on American culture in the seventeenth and eighteenth centuries, with special reference to Jonathan Edwards, Cotton Mather and other theological writers.
- COWAN, Joseph Lloyd.** *Studies In Thought And Language.* Tucson Univ Of Arizona Pr 1970. This book is a series of examinations of what the results emerging from the scientific study of language imply about thought, the thinker, and the methods which must or should be employed to understand each.
- COWAN, Joseph L.** Wittgenstein's Philosophy Of Logic. *Phil Rev* 70,362-375 JI 61. In this article it is argued that Wittgenstein advanced a critique of the mythology of deduction as destructive as Hume's critique of the myth of induction, and that objections to Wittgenstein's assembled remainders in this regard depend for their apparent force on continuing to accept the very assumptions he has shown untenable.
- COWAN, T A** and Churchman, C W. A Challenge. *Phil Sci* 12,219-220 JI 45.
- COWAN, T A** and Churchman, C West. A Discussion Of Dewey And Bentley's "Postulations". *J Phil* 43,217-219 Ap 46.
- COWAN, T A** and Churchman, C W. On The Meaningfulness Of Questions. *Phil Sci* 13,20-24 Ja 46.
- COWAN, Thomas A.** A Note On Churchman's "Statistics, Pragmatics, Induction". *Phil Sci* 16,148-150 Ap 49.
- COWAN, Thomas A.** Experience And Experiment. *Phil Sci* 26,77-83 Ap 59.
- COWAN, Thomas A.** Experimental Jurisprudence And The "Pure Theory Of Law". *Phil Phenomenol Res* 11,164-177 D 50.
- COWAN, Thomas.** A Postulate Set For Experimental Jurisprudence. *Phil Sci* 18,1-15 Ja 51.

- COWART, Billy F.** John Dewey's Concept Of God. *Educ Theor* 17,83-91 Ja 67.
- COWING, Cedric B.** H L Mencken: The Case Of The "Curdled" Progressive. *Ethics* 69,255-267 JI 59.
- COWLEY, Ronald.** The Causes Of The World Ecumenical Movement. *Thomist* 27,551-569 Ap-JI-O 63.
- COX, Harvey Gallagher (ed).** *The Situation Ethics Debate*. Philadelphia Westminster Pr 1968.
- COX, J W Roxbee.** Can I Know Beforehand What I Am Going To Decide? *Phil Rev* 72,88-92 Ja 63.
Cox attacks Carl Ginet's claim ("Can the Will be Caused," *Philosophical Review*, Volume 71, Pages 49-55) that it is conceptually impossible for a person to know what decision he will make before he makes it. Cox gives counterexamples and then examines Ginet's arguments, showing them to be invalid because they assimilate making a decision to discovering what that decision is.
- COX, Kendall B.** The Relevance Of Promises To Obligations On Act Utilitarianism. *Michigan Academician* 6,333-349 Wint 74.
This paper examines such arguments as either have been (by Carritt, Ross and Brandt) or could be offered for the claim that on act utilitarianism, either generally or in special cases, the fact that one has made a promise is irrelevant to determining what one is morally obligated to do. It interprets Bentham's act utilitarianism in terms of his calculus, and tries to show that any argument to prove the claim for this type of act utilitarianism either overlooks alternatives open to the promisor or establishes only a limited and toothless version of the claim.
- CRAGG, Gerald Robertson.** *Freedom And Authority: A Study Of English Thought In The Early 17th Century*. Philadelphia Westminster Pr 1975.
- CRAIG, Hardin.** *Freedom And Renaissance*. Chapel Hill Univ Of N Car Pr 1949.
- CRAIG, Hardin.** Hooker's Laws Of Ecclesiastical Polity—First Form. *J Hist Ideas* 5,91-104 Ja 44.
- CRAIG, Robert Morris.** *Natural Order For Human Existence*. Kansas City MO Brown-white-lowell 1957.
- CRAIG, W and Vaught, R I.** Finite Axiomatizability Using Additional Predicates. *J Sym Log* 23,289-308 S 58.
- CRAIG, William.** *Logic In Algebraic Form: Three Languages And Theories*. NY American Elsevier 1974.
- CRAIG, William.** Quine, W V. On Reduction To A Symmetric Relation. *J Sym Log* 17,188 S 52.
- CRAIG, William.** Bases For First-order Theories And Subtheories. *J Sym Log* 25,97-142 Je 60.
- CRAIG, William.** Linear Reasoning: A New Form Of The Herbrand-Gentzen Theorem. *J Sym Log* 22,250-268 S 57.
- CRAIG, William.** On Axiomatizability Within A System. *J Sym Log* 18,30-32 Mr 53.
- CRAIG, William.** Replacement Of Auxiliary Expressions. *Phil Rev* 65,38-55 Ja 56.
- CRAIG, William.** Satisfaction For n -th Order Languages Defined In n -th Order Languages. *J Sym Log* 30,13-25 Mr 65.
- CRAIG, William.** Three Uses Of The Herbrand-Gentzen Theorem In Relating Model Theory And Proof Theory. *J Sym Log* 22,269-285 S 57.
- CRAMER, F H.** Bookburning And Censorship In Ancient Rome. *J Hist Ideas* 6,157-196 Ap 45.
- CRANBERG, Lawrence.** Science, Ethics, And Law. *Zygon* 2,262-271 S 67.
- CRANE, R S.** A Reply To Mr Johnson's "Critics And Criticism, A Discussion: The Chicago Manifesto". *J Aes Art Crit* 12,257-265 D 53.
- CRANE, R S and Johnson, S F.** "Critics And Criticism," A Discussion. *J Aes Art Crit* 12,248-266 D 53.
- CRANE, R S.** I A Richards On The Art Of Interpretation. *Ethics* 59,112-126 Ja 49.
- CRANE, Sylvia E.** The Aesthetics Of Horatio Greenough In Perspective. *J Aes Art Crit* 24,415-428 Spr 66.
- CRANNY, Titus.** *The Moral Obligation Of Voting*. Washington DC C1952.
- CRANSTON, Maurice William.** *Sartre*. NY Barnes & Noble 1966.
- CRANSTON, Maurice William.** *What Are Human Rights?* NY Basic Books 1962.
- CRANSTON, Mildred Welch.** Tensions Within Personalism. *Phil Forum (Boston)* 4,23-28 Spr 46.
- CRANZ, F E.** *An Essay On The Development Of Luther's Thought On Justice, Law, And Society*. Cambridge Harvard Univ Pr 1959.
- CRAWFORD, Donald W.** *Kant's Aesthetic Theory*. Madison 1974.
The author offers a detailed philosophical analysis of Kant's transcendental deduction of the judgment of taste. The main purpose of the book is to show that Kant's work does contain an important and fully elaborated line of argumentation concerning the nature of aesthetic experience. Kant's argument is divided into five stages, each of which is extensively analyzed and criticized in successive chapters of this book. The book concludes with a discussion of the possible relationship of Kant's aesthetic theory to art criticism.
- CRAWFORD, Patricia A.** A Survey Of Recent Religious Literature. *Phil Phenomenol Res* 24,429-441 Mr 64.
This article is a critical review and survey of 28 books in the field of religion and philosophy of religion. The major part of the article is given to reviews of the following books: John Hick's *Faith and Knowledge*, Paul Schmidt's *Religious Knowledge*, W T Stace's *Mysticism and Philosophy*, Henry Nelson Wieman's *Intellectual Foundation of Faith*, A C Das's *A Modern Incarnation of God: A Commentary on the life and teaching of Sri Ramakrishna*, Herman Dooyeweerd's *In the Twilight of Western Thought*, and Hans Freund's *The Balanced Life*.
- CRAWFORD, Patricia.** Existence, Predication, And Anselm. *Monist* 50,109-124 Ja 66.
I examine the bearing of the relationship between the concepts of existence and predication upon Anselm's ontological argument. While agreeing with Kant that existence is not a real predicate, I try to show that this constitutes no real objection to Anselm's argument. Considering Gareth Matthews' attempt to show that atheism can be consistently stated, I show that Matthews' statement is either a) not a statement of atheism or b) is logically inconsistent. These considerations raise the problem of meaning. From the discussion of this problem I argue to the relationship between Anselm's argument and the prayer opening the Prosligion.
- CREAVEN, John A.** Personalism, Thomism And Epistemology. *Thomist* 8,1-26 Ja 45.
- CREAVEN, John A.** The Doctrine Of God In Personalism. *Thomist* 14,161-216 Ap 51.
- CREAVENY, John.** Person And Individual. *New Scholas* 17,231-250 JI 43.
- CREED, Isabel P.** Iconic Signs And Expressiveness. *J Aes Art Crit* 3,15-21 Spr-sum 44.
- CREED, Isabel P.** The Justification Of The Habit Of Induction. *J Phil* 37,85-103 F 40.
- CREEGAN, Robert F.** A Personalistic Theory Of Human Emotions. *Personalist* 25,271-275 JI-Sum 44.
- CREEGAN, Robert F.** A Phenomenological Critique Of Psychology. *Phil Phenomenol Res* 9,309-315 D 48.
- CREEGAN, Robert F.** Educational Shocks: A Philosophy. *Educ Theor* 9,203-206 O 59.
- CREEGAN, Robert F.** Hartmann's Apriorism. *Phil Rev* 50,528-530 S 41.
- CREEGAN, Robert F.** Holism Must Be Historical. *J Phil* 40,159-162 Mr 43.
- CREEGAN, Robert F.** Laying The Ghost Of Behaviorism. *Personalist* 29,43-54 Wint-Ja 48.
- CREEGAN, Robert F.** Natural Law. *J Phil* 43,124-131 F 46.
- CREEGAN, Robert F.** On The Power Of Values. *J Phil* 47,63-68 F 50.
- CREEGAN, Robert F.** Phenomenology Of Morale, Part II. *Phil Phenomenol Res* 3,502-505 Je 43.
- CREEGAN, Robert F.** Phenomenology Of Morale, Part III. *Phil Phenomenol Res* 4,121-123 S 43.
- CREEGAN, Robert F.** Radical Empiricism And Radical Historicism. *J Phil* 41,126-130 Mr 44.
- CREEGAN, Robert Francis.** Integral Phenomenology. *J Phil* 38,126-127 F 41.
- CREEGAN, Robert Francis.** R-Systems Versus Psychological Spaces. *Phil Sci* 9,376-379 O 42.
- CREEGAN, Robert Francis.** The Phenomenology Of Morale. *Phil Phenomenol Res* 3,124-126 S 42.
- CREEGAN, Robert F.** Rational Liberty: A Brief Defense. *Educ Theor* 3,272-275 JI 53.
- CREEGAN, Robert F.** Remarks On The Phenomenology Of Praise. *Phil Phenomenol Res* 6,421-423 Mr 46.
- CREEGAN, Robert F.** Ritualistic Cognition. *J Phil* 56,406-407 Ap 59.
- CREEGAN, Robert F.** The Actual Occasion And Actual History. *J Phil* 39,268-272 My 42.
- CREEGAN, Robert F.** The Awakening Of Liberty. *Educ Theor* 2,258-266 O 52.
- CREEGAN, Robert F.** The Category Of Work. *Phil Phenomenol Res* 11,418-420 Mr 51.
- CREEGAN, Robert F.** The Referential Continuum. *Phil Phenomenol Res* 20,547-549 Je 60.
- CREEGAN, Robert F.** The Referential Continuum, Part II. *Phil Phenomenol Res* 22,581-582 Je 62.
- CREEGAN, Robert F.** Transcendence And Self-transcendence. *Phil Phenomenol Res* 13,537-541 Je 53.
- CREEL, H G.** *Chinese Thought: From Confucius To Mao Tse-tung*. NY 1960.
- CREEL, H G.** Chinese Philosophy And The Second East-West Philosophers' Conference. *Phil East West* 3,73-80 Ap 53.
- CREEL, Herlee G.** *Sinism—A Clarification*. *J Hist Ideas* 10,135-140 Ja 49.
- CREEL, Herlee Glessner.** *Confucius, The Man And The Myth*. NY Day 1949.
Professor Creel outlines the original teaching of Confucius and shows how these principles were later used to serve political ends. He traces the influence of Confucian thought on Chinese society and in the West.
- CREEL, Lorraine Johnson.** *The Concept Of Social Order In Early Confucianism*. Chicago Univ Of Chicago 1946.
- CREMIN, Lawrence A.** A Reply To Frederic Lilje And Myron Lieberman's Reviews Of *The Transformation Of The School*. *Stud Phil Educ* 2,70-71 Wint 61-62.
- CRESPY, Georges.** Teilhard De Chardin—Evil And The Cross. *Phil Today* 8,84-100 Sum 64.
- CRESSWELL, J R.** Duns Scotus On The Common Nature. *Stud Phil Hist Phil* 3,122-132 1965.
- CRESSWELL, J R.** Duns Scotus On The Will. *Fran Stud* 13,147-158 Je-S 53.
- CRESSWELL, M J.** *Logics And Languages*. NY Barnes & Noble 1973.
This book is an attempt to show that methods developed for the semantics of systems of formal logic can be successfully applied to problems about the semantics of natural languages, and that such methods can take account of features which have often been thought incapable of formal treatment, such as vagueness, context dependence and metaphorical meaning. Parts I and II set out a class of formal languages and their semantics. Parts III and IV try to show that these formal languages are rich enough to be used in the precise description of natural languages.
- CRESSWELL, M J.** On The Logic Of Incomplete Answers. *J Sym Log* 30,65-68 Mr 65.
- CRICK, B.** *In Defence Of Politics*. Chicago Univ Chicago Pr 1962.
Politics is defined as a governing activity which strives to reconcile conflicting interests without eliminating them. It is therefore threatened by tendencies in

democracy, social science, conservatism, liberalism, and socialism, as well as by the more obvious forms of totalitarianism.

CRICK, Francis. *Of Molecules And Men.* Washington Univ Of Wash Pr 1966.

CRILLY, William H. Man, The Rational Animal—The Scope Of Logic. *Proc Cath Phil Ass* 39,194–199 1965.

CRISMAN, Paul. Freedom In Determinism. *J Phil* 39,520–526 S 42.

CRITES, Stephen. *In The Twilight Of Christendom; Hegel Vs Kierkegaard On Faith And History.* Chambersberg PA Amer Acad Of Relig 1972.

Stephen Crites argues that Hegel and Kierkegaard in the XIXth Century posed the intellectual options open to Christianity in the XXth Century. The Kierkegaardian position is the "either-or," it is the position of man confronted with alternative life options, which options function to elevate man beyond his temporal limitations and to project him towards an unknown future. Hegel's position is one which encompasses the thinker's knowledge and experience as "an aesthetic totality." The knowing subject is elevated in consciousness beyond the temporality of an historical being.

CRITTENDEN, Brian S. Durkheim: Sociology Of Knowledge And Educational Theory. *Stud Phil Educ* 4,207–253. Fall 65.

CRITTENDEN, Brian S. J F Herbart On The Moral Purpose Of Education. *Educ Theor* 15,112–120 Ap 65.

CRITTENDEN, Brian S. Teaching, Educating, And Indoctrinating. *Educ Theor* 18,237–252 Sum 68.

CRITTENDEN, Charles. Fictional Existence. *Amer Phil Quart* 3,317–321 O 66.

Apparently we can make statements about fictitious objects and refer to them, but this has very often been denied. Yet the natural view can be defended in terms of a distinction between assertions about objects in fictional works *already written*, and those made by an author in the course of *writing* fiction. The former are true or false and subject to verification in a way analogous to empirical statements. Yet none of this holds for the latter, which do not describe but *set out* a fictional situation. Fictional characters and objects are created by an author simply through his writing about them; hence the criterion for whether a fictitious object exists is whether it is mentioned in a work of fiction. In terms of this analysis the classical objections against such a view can be answered; there can even be round squares if an author chooses to give them a role in a story.

CRITTENDEN, Charles. Robert Hoffman And "Direct Experience Of God". *Phil Stud* 13,75–78 1962.

CRITTENDEN, Walter M. The Letters Of Alexander Pope. *Personalist* 39,38–47 Wint–Ja 58.

CROCE, Benedetto. An Unknown Page From The Last Months Of Hegel's Life (translated By Jamesw Hillesheim And Ernesto Caserta). *Personalist* 45,329–353 Sum–Jl 64.

CROCE, Benedetto. Dewey's Aesthetics And Theory Of Knowledge. *J Aes Art Crit* 11,1–6 S 52.

CROCE, Benedetto. On The Aesthetics Of Dewey. *J Aes Art Crit* 6,203–207 Mr 48.

CROCKER, John R. The Freedom Of Man In Plotinus. *Mod Sch* 34,23–35 N 56.

CROCKER, Lester G. *An Age Of Crisis: Man And World In Eighteenth-century French Thought.* Baltimore Johns Hopkins Pr 1959.

CROCKER, Lester G. *Diderot, The Embattled Philosopher: A Biography Of Denis Diderot.* East Lansing Mich State Col Pr 1954.

CROCKER, Lester G. *Diderot's Chaotic Order: Approach To Synthesis.* Princeton NJ Princeton Univ Pr 1974.

CROCKER, Lester G. *Nature And Culture: Ethical Thought In The French Enlightenment.* Baltimore Johns Hopkins Pr 1963.

an Age of Crisis concerns itself with the "renewal of ethical thought in the seventeenth and eighteenth centuries." The material is developed around two major topics: "The Nature and Genesis of Moral Experience," and "Moral Values." Under the first, major consideration is given to "Natural Law," "Moral Sense Theories," and "Experimental Origins of Moral Values," under the second, "The Utilitarian Synthesis," "The Nihilist Dissolution," and "Ethics and Politics." Considerable attention is given to the views of Bayle, Diderot, Helvétius, Hobbes, d'Holbach, Hume, Kant, Montesquieu, Rousseau, and Voltaire.

CROCKER, Lester G. Discussion Of Suicide In The 18th Century. *J Hist Ideas* 13,47–72 Ja 52.

CROCKER, Lester Gilbert. *Jean-Jacques Rousseau, I: The Quest (1712–1758).* NY Macmillan 1968.

CROCKER, Lester Gilbert. *Rousseau's Social Contract: An Interpretive Essay.* Cleveland 1968.

CROCKER, Lester Gilbert. The Problem Of Truth And Falsehood In The Age Of Enlightenment. *J Hist Ideas* 14,575–603 O 53.

CROCKER, Richard L. Pythagorean Mathematics And Music (Part I). *J Aes Art Crit* 22,189–198 Wint 63.

CROCKER, Richard L. Pythagorean Mathematics And Music (Part II). *J Aes Art Crit* 22,325–336 Spr 64.

CROCKETT, Campbell. An Attack Upon Revelation In Semantics. *J Phil* 56,103–110 Ja 59.

CROCKETT, Campbell. Contemporary Interpretations Of The Problem Of Universals. *Phil Rev* 63,241–249 Ap 54.

CROCKETT, Campbell. Norwegian Arts And Habits. *J Aes Art Crit* 14,58–65 S 55.

CROCKETT, Campbell. Psychoanalysis In Art Criticism. *J Aes Art Crit* 17,34–44 S 58.

CROCKETT, Campbell. The Confusion Over Nominalism. *J Phil* 47,752–757 D 50.

Positions which reject nominalism as a theory of universals are criticized in this article. Nominalism is stipulatively described as, "the view that universal concepts designate

resembling particulars and that these particulars resemble one another by virtue of their intrinsic, individual nature." The author does not argue the position that nominalism is an adequate theory of universals but rather maintains criticisms of nominalism are ineffective when they assume scepticism, subjectivism, or materialism are internally related to nominalism.

CROCKETT, Campbell. The Lack Of Historical Perspective In Aesthetics. *J Aes Art Crit* 10,160–165 D 51.

CROCKETT, Campbell. The Naturalistic Humanism Of Corliss Lamont. *Personalist* 35,369–379 Autumn–O 54.

CROCKETT, Campbell. The Short And Puzzling Life Of Logical Positivism. *Mod Sch* 31,85–92 Ja 54.

CROMBIE, A C (ed). *Scientific Change.* NY Basic Books 1963.

CROMBIE, A C. *Augustine To Galileo; The History Of Science, A D 400–1650.* Cambridge Harvard Univ Pr 1953.

CROMBIE, Ian MacHattie. *An Examination Of Plato's Doctrines, II: Plato On Knowledge And Reality.* NY Humanities Pr 1963.

Crombie's second volume deals with Plato's epistemology, cosmology and theory of forms. The author attempts to fit Plato "more into the company of Aristotle, Hume, Kant or Russell." He distinguishes Plato the poet from Plato the philosopher, and suggests that it is the poetic aspect of Plato's writings which lend credence to the mystical Plato of Plotinus.

CROMBIE, Ian MacHattie. *An Examination Of Plato's Doctrines, Vol I.* NY Humanities Pr 1962.

Volume I of a two-volume study. The first volume deals with "topics of more general interest," Volume II being reserved for "more technical philosophical topics." Crombie organizes his "interpretation of Plato's doctrines" by topics rather than "dialogue by dialogue," except for an extended treatment of the *Republic* intended to "show how Plato's opinions are bound together." Intended to be a defense of Plato against the view held by "contemporary students of philosophy" according to which "Platonism" stands "for the practice of trying to solve logical problems by postulating metaphysical entities."

CRONAN, Edward P. *The Dignity Of The Human Person.* NY Philosophical Lib 1955.

This essay in Christian anthropology focuses its attention on the problem of the essential value of the human being as an individual, *qua* person. What entitles man to the designation "person" is his possession of rationality, which renders the complexities of his nature possible, and with them his superiority among created things. In contrast to the temporary and irrational existence of the rest of nature, man is able by his rational powers to become aware of God, and to understand that he is "creation's God," of a value far beyond that of any rival entity. Man is not God, however, but the image of God, uniquely re-presenting His nature and activity in the created world.

CRONIN, T J. Eternal Truths In The Thought Of Descartes And Of His Adversary. *J Hist Ideas* 21,553–559 O–D 60.

CRONIN, T J. Eternal Truths In The Thought Of Suarez And Descartes. *Mod Sch* 39,23–38 N 61.

CROPSEY, Joseph (ed). *Ancients And Moderns: Essays On The Tradition Of Political Philosophy In Honor Of Leo Strauss.* NY Basic Books 1964.

In this *Festschrift* fifteen scholars have contributed papers almost all in some way related to the contrast between antiquity and modernity, so important to Strauss. Some of the papers concern important philosophers: Aristotle, Averroes, Hobbes and J S Mill. Others are concerned with intellectual history and literature.

CROPSEY, Joseph (ed) and Strauss, Leo (ed). *History Of Political Philosophy.* Chicago Rand McNally 1963.

CROPSEY, Joseph. What Is Welfare Economics? *Ethics* 65,116–125 Ja 55.

CROSBY, Barbara Stevens and Rule, John C. Bibliography Of Works On Arnold J Toynbee, 1946–1960. *Hist Theor* 4,212–233 1965.

CROSBY, Donald A. Religion And Solitariness. *J Amer Acad Relig* 40,21–35 Mr 72.

This article is a study of Whitehead's theory of the origin, focus, and purpose of religion, together with a critique of its adequacy, if taken as a descriptive theory. "Communal" and "rational" religion are compared and contrasted. The main thrust of the article is to elucidate the relation between religion and solitariness, and to show connections between stress on the importance of the individual in Whitehead's theory of religion and the same stress in his metaphysics.

CROSBY, John F. Evolutionism And The Ontology Of The Human Person: Critique Of The Marxist Theory Of The Emergence Of Man. *Review Of Politics* 38,208–243 Ap 76.

In this paper we claim to offer a systematic refutation of the Marxist theory that man brought himself forth from the apes by productive work, and thus that he in a certain sense created himself as man. Our first line of argument is that a being which can do productive work must already be a man, and that it is *petitio principii* to explain through work his becoming a man. We then consider all possible ways of avoiding the *petitio*, and deal critically with each. In doing so we reflect on the essential differences between the human person and animals. These differences are found to exclude other forms of evolutionism besides just the Marxist.

CROSS, Whitney R. Ideas In Politics: The Conservation Policies Of The Two Roosevelts. *J Hist Ideas* 14,421–438 Je 53.

CROSSER, Paul K. *Economic Fictions: A Critique Of Subjectivistic Economic Theory.* NY Philosophical Lib 1957.

This book is a philosophical treatment of the "subjectivist" economic themes of von Thunen, Merger, Wieser, Boehm-Bawerk, John Bates Clark, Schumpeter, Keynes and Spann, all of whom, according to the author, employ "hypothetical fictions" in constructing their systems.

CROSSER, Paul K. *The Nihilism Of John Dewey.* NY Philosophical Lib 1955.

The author's thesis is that the principle of continuity in the hands of John Dewey was "a major device for defying determinability and denying differentiation." In the light of this thesis he examines Dewey's theories of knowledge, art, and education, arguing that Dewey's principle of continuity blurs or even annihilates the distinctions between organism and environment, the subjective and the objective, and many such pairs. This prevents the working out of critical standards as to what is logical, artistic, and educative. The author's intention is to uncover "the utter meaninglessness of Dewey's philosophy of science, the utter emptiness of his philosophy of art, and the utter sterility of his philosophy of education."

CROSSON, Frederick James. Formal Logic And Formal Ontology In Husserl's Phenomenology. *Notre Dame J Form Log* 3,259-269 1962.

CROSSON, Frederick J. On The Ground For History In The Classical Philosophy Of Human Nature. *Mod Sch* 39,359-371 My 62.

CROSSON, Frederick J. Phenomenology And Computer Simulation Of Human Behavior. *Proc Cath Phil Ass* 38,128-136 1964.

CROSSON, Frederick J. Phenomenology And Realism. *Int Phil Quart* 6,455-464 S 66. There is an opposition between two conceptions of the world in the work of Edmund Husserl. According to the earliest, the sum total of the things that are and could be manifested in perception constitute a world in the sense of a Kantian idea. According to the later, the world is not the object of a theoretical consciousness, but is the passive pre-given ground of all noetic acts. It is argued that Husserl's notion of the hyletic component of consciousness kept him from rejecting the first of these. Merleau-Ponty's theory of the world is criticized as illicitly concluding from the facticity of linguistic knowledge to the relativity of our knowledge.

CROSSON, Frederick J. Plato's *Statesman*: Unity And Pluralism. *New Scholas* 37,28-43 Ja 63.

CROSSON, Frederick J. The Concept Of Mind And The Concept Of Consciousness. *J Existent* 6,449-458 Sum 66.

CROSSON, Frederick J (ed) and Sayre, Kenneth M (ed). *Philosophy And Cybernetics.* Notre Dame Notre Dame Univ Pr 1967.

The various papers represent a mixture of technical and non-technical discussion concentrating on the problem of distinguishing, if possible, between artificial and human intelligence. It is argued that research in information theory may lead to changes in our conception of intelligent human behavior. Also discussed are the applications of information theory to phenomenology and certain Gestalt phenomena.

CROTTY, Nicholas. The Redemptive Role Of Christ's Resurrection. *Thomist* 25,54-106 Ja 62.

CROWDER, Richard. Redemption For The Man Of Iron. *Personalist* 43,46-56 Wint-Ja 62.

CROWE, C Lawson. On The "Irrationality" Of Zen. *Phil East West* 15,31-36 Ja 65.

CROWE, Charles. The Emergence Of Progressive History. *J Hist Ideas* 27,109-124 Ja-Mr 66.

This article traces the origins and development of progressive history in American thought. The author believes that increasing emphasis on experience created an anti-intellectualism and epistemological relativism among various historians, who then found an interpretation of American history which saw as its touchstone the conflict between agrarianism and capitalism. Numerous history texts are evaluated to see the extent to which they embody tenets of progressive history.

CROWE, Fr E (ed). *Spirit As Inquiry: Studies In Honor Of Bernard Lonergan.* Chicago 1964.

This book has nineteen contributions that study different aspects of Lonergan's thought, three initial messages of appreciation from colleagues, a concluding word from the jubilarian, and a bibliography of Lonergan's writings up to that time. Some topics are as follows: Lonergan's intellectual development, philosophy of science, theory and performance in cognition, logic, abstraction, metaphysics, being, judgment, interpretation, poetry, education; four articles are on questions of theology. Lonergan's own article explains his views on the three levels of cognitional structure, and relates objective knowing to subjective living.

CROWE, Frederick E. Complacency And Concern In The Thought Of St Thomas. *Theological Studies* 20,1-39 Mr 59.

The Thomist "intentio finis" (similar to Weiss' "concern") is taken as familiar, and the thrust of the three installments is to the study of "complacentia" as a more fundamental and contrasting form of human willing. The word means that will, before being principle of process to a term, is principle of affective consent, of acceptance of what is, of concord with the universe. This view, implicit in Aquinas, is not developed by him, but represents an urgent modern need. It is further clarified in contrast to Nygren's "agape" and "eros," Schopenhauer's willing as a striving based on need, Nietzsche's creative willing, and Heidegger's "Sorge."

CROWE, Frederick E. The Exigent Mind: Bernard Lonergan's Intellectualism. *Continuum* 2,316-333 Autumn 64.

The first part studies Lonergan's intellectual development through five stages: his doctoral dissertation (basic ideas of Thomist psychology), the "verbum" articles (Thomist cognitional theory), the book *Insight* and Lonergan's own independent cognitional theory and philosophy, his concern with method (based on *Insight*), and his later focus on the categories of meaning and historical consciousness. The second part deals with the reader's study of his own interior activity as a necessary condition for understanding what Lonergan is talking about, and draws a parallel between Kierkegaard's Socratic maieutic and Lonergan's invitation to self-appropriation.

CROWE, M B. Recent Trends In Soviet Science And Philosophy. *Phil Today* 2,46-52 Spr 58.

CROWLEY, Charles B. The Role Of Sacramental Grace In Christian Life. *Thomist* 2,519-545 O 40.

CROWLEY, Daniel J. Aesthetic Judgment And Cultural Relativism. *J Aes Art Crit* 17,187-193 D 58.

CROWLEY, Daniel J. An African Aesthetic. *J Aes Art Crit* 24,519-524 Sum 66.

CROWLEY, Patricia José. Burke And Scholasticism. *New Scholas* 28,170-186 Ap 54.

CROXALL, Thomas Henry. *Kierkegaard Commentary.* NY Harper 1956.

CRUICKSHANK, John. *Albert Camus And The Literature Of Revolt.* NY Oxford Univ Pr 1960.

CRUMBAUGH, James C and Maholick, Leonard T. The Case For Frankl's "Will To Meaning". *J Existent* 4,43-48 Sum 63.

CRUMBAUGH, James C. The Application Of Logotherapy. *J Existent* 5,403-412 Sum 65.

CRUTTZWELL, Patrick. Physiology And Psychology In Shakespeare's Age. *J Hist Ideas* 12,75-89 Ja 51.

CUA, A S. Ethics And The Theory Of Inquiry. *Ethics* 73,214-220 Ap 63.

This essay is a critical study of David Polo's *Conditions of Rational Inquiry*. The main focus centers on the relation of moral principles and rules.

CUA, A S. The Logic Of Confucian Dialogues. *Stud Phil Hist Phil* 4,18-33 1967.

This essay maps out the main conceptual features of Confucian dialogues, as displaying a way of thinking characteristic of Chinese moral thought, and sets forth some contrasts with the Socratic dialogues.

CUA, Antonio S. *Reason And Virtue: A Study In The Ethics Of Richard Price.* Athens OH Ohio Univ Press 1966.

This is a critical study of Richard Price's ethical theory in terms of the arguments and problems which bear relevance and resemblance to the Twentieth Century deontological intuitionism. The study focuses mainly on Price's epistemology of morals as portraying a tension between perceptual and philosophical intuitionism. It is maintained that the former view is more plausible in that it receives partial empirical support from Kohler's theory of value. The appendix explores the various uses of the notion of moral intuition and evaluates the various arguments against these uses in both classical and contemporary moral philosophy.

CUA, Antonio S. Ethics, Contemporary Analytic Theories Of. *New Catholic Encyclopedia* 16,160-169 1975.

This survey of ethical theories deals with selected works from 1903 to 1970 in terms of standard approaches and topics in recent moral philosophy.

CUA, Antonio S. Some Reflections On Richard Price's Theory Of Obligation. *Ohio University Review* 3,80-94 1961.

This essay expounds one basic feature of Price's ethics of obligation and the difficulties it encounters in the light of contemporary ethical analysis. It is argued that Price's deontology consists of two incompatible views. Consistent with his intentions, Price should have espoused a form of perceptual intuitionism rather than philosophical intuitionism.

CUDAHY, Brian J. Portrait Of The Analyst As A Metaphysician. *Mod Sch* 43,365-374 My 66.

CUFFEL, Keith D. The Shadow Of Cain: Themes In Dame Edith Sitwell's Later Poetry. *Personalist* 46,517-526 Fall-O 65.

CUFFEL, Victoria. The Classical Greek Concept Of Slavery. *J Hist Ideas* 27,323-342 Jl-S 66.

This article traces the views of ancient authors on their understanding of slavery. The author's thesis is that because the presence of slaves was a daily fact for Greeks, few writers seriously examined it. The author finds four basic elements in the classical conception of slavery: 1) slavery as the imposition of fate; 2) slavery as the justifiable position of inferiors; 3) communal slavery; 4) and the slavery of men to their own evil selves and base desires. The last of these is judged by the author as having had the strongest impact on Greek thought.

CULBERTSON, James T. *The Minds Of Robots: Sense Data, Memory Images, And Behavior In Conscious Automata.* Urbana 1963.

This book presents "a physical theory of mental experience," and attempts to show "how subjective phenomena can be constructed out of impulses passing through certain artificial components" which are called "neurons" and to some extent resemble biological neurons. The book is divided into three parts. The first, dealing with unconscious automata, deals first with memoryless robots and then with "complete" robots, those with total memory. Part two introduces the topic of conscious automata, and deals with the perception of sense qualities, depth perception, sensed duration, and stream of consciousness. The final part deals with conscious automata with consciously directed behavior.

CULBERTSON, James T. A Physical Theory Of Sensation. *Phil Sci* 9,197-226 Ap 42.

CULBERTSON, James Thomas. *Mathematics And Logic For Digital Devices.* Princeton NJ Van Nostrand 1958.

CULLER, A D. *The Imperial Intellect: A Study Of Newman's Educational Ideal.* New Haven Yale Univ Pr 1955.

CULMSEE, Carlton. The Artist And The "New Reformation". *J Aes Educ* 1,75-81 Fall 66.

CULP, Harvey W. A Reappraisal Of Education. *Main Currents* 13,86-88 Mr 57.

CULP, Harvey W. Integration And Concepts. *Main Currents* 9,18-19 Mr 52.

CULP, Harvey W. The Dimensions Of The Task In Education. *Main Currents* 13,60-62 Ja 57.

CUMMING, Robert Denoon. *Human Nature And History: A Study Of The Development Of Liberal Political Thought.* Chicago Univ Of Chicago Pr 1969.

CUMMING, Robert D. Mill's History Of His Ideas. *J Hist Ideas* 25,235-256 Ap-Je 64.

- CUMMING, Robert.** Descartes' Provisional Morality. *Rev Metaph* 9,207-235 D 55.
- CUMMING, Robert.** Existence And Communication. *Ethics* 65,79-101 Ja 55.
- CUMMINS, Philip D.** Berkeley's Likeness Principle. *J Hist Phil* 4,63-68 Ja 66.
- CUMMINS, Phillip.** Perceptual Relativity And Ideas In The Mind. *Phil Phenomenol Res* 24,202-214 D 63.
- The most important link between Berkeley and the continental philosophers is examined, viz., the argument from perceptual relativity, which Berkeley used to destroy the primary and secondary qualities distinction. Berkeley refuted Bayles' skepticism and in so doing, stated doctrines similar to those of Malebranche. The above argument is basically that secondary qualities as perceived are inconstant and relative, and hence must be sensations in the perceiving mind. It is assumed that sensed qualities must be properties of minds, (which cannot be properties of non-minds). Berkeley's argument proves the dependence of all sensible qualities upon the mind.
- CUNEO, Ernest.** *Science And History*. NY 1963.
- CUNNINGHAM, Earl C.** First Principles For A Modern Philosophy Of Education. *Educ Theor* 5,1-11 Ja 55.
- CUNNINGHAM, Earl C.** Freedom And Public Education. *Educ Theor* 2,235-246 O 52.
- CUNNINGHAM, Earl C.** Postulational Systems: Gateways To Understanding. *Educ Theor* 6,47-59 Ja 56.
- CUNNINGHAM, Earl C.** The Extensional Limits Of Aristotelian Logic. *Educ Theor* 2,92-107 Ap 52.
- CUNNINGHAM, Earl C.** The Logico-Scientific Status Of Selected Theological Concepts. *Educ Theor* 7,81-92 Ap 57.
- CUNNINGHAM, F A.** Distinction According To St Thomas. *New Scholas* 36,279-312 Jl 62.
- CUNNINGHAM, F A.** The Second Operation And The Assent Vs Judgment In St Thomas. *New Scholas* 31,1-33 Ja 57.
- CUNNINGHAM, Francis A.** *Certitudo* In St Thomas Aquinas. *Mod Sch* 30,297-324 My 53.
- CUNNINGHAM, Francis A.** *Judgment* In St Thomas. *Mod Sch* 31,185-212 Mr 54.
- CUNNINGHAM, Francis A.** A Theory On Abstraction In St Thomas. *Mod Sch* 35,249-270 My 58.
- CUNNINGHAM, Francis J.** Mimesis: A Theory Of Limited Scope For Plato. *University Of Portland Review* 28,3-15 Spr 76.
- The purpose of the article is to find room within Plato for a positive approach to creativity by showing that the negative position toward the arts exemplified in the mimesis theory is a limited application. This is shown through an examination of the contexts within which the theory is presented, and through a careful analysis of the implicit and explicit textual limitations of the theory. The conclusion is reached that Plato deliberately leaves room for a more positive approach to art, although this approach is not articulated in the Middle dialogues.
- CUNNINGHAM, G Watts.** How Far To The Land Of Yoga: An Experiment In Understanding. *Phil Rev* 57,573-589 N 48.
- CUNNINGHAM, G Watts.** Is Scholastic Philosophy Philosophical: A Reply. *Phil Phenomenol Res* 10,260-261 D 49.
- CUNNINGHAM, G Watts.** Must We All Be Thomists? *Phil Rev* 57,493-504 S 48.
- CUNNINGHAM, G Watts.** Nietzsche On The Philosopher. *Phil Rev* 54,155-172 Mr 45.
- CUNNINGHAM, G Watts.** On The Linguistic Meaning-Situation. *Phil Phenomenol Res* 4,251-265 D 43.
- CUNNINGHAM, G Watts.** On The Meaningfulness Of Vague Language. *Phil Rev* 58,541-562 N 49.
- CUNNINGHAM, R L.** Morality And Control Of The Mind. *Proc Cath Phil Ass* 38,201-208 1964.
- CUNNINGHAM, R L.** The Direction Of Contemporary Ethics. *New Scholas* 39,330-348 Jl 65.
- CUNNINGHAM, Robert L (ed).** *Situationism And The New Morality*. NY 1970.
- CUNNINGHAM, Robert L.** How To Defend Ethical Absolutism. *Proc Cath Phil Ass* 37,71-80 1963.
- CUNNINGHAM, Robert L.** The Democratic Idea: A Conservative Approach. *Phil Forum (Pacific)* 2,4-71 D 63.
- CUNNINGHAM, Walter F.** *Notes On Epistemology*. NY Fordham Univ Pr 1958.
- CUNNINGHAM, William F.** *The Pivotal Problems Of Education: An Introduction To The Christian Philosophy Of Education*. NY Macmillan 1940.
- The writer of this volume seeks to rethink the traditions and issues of education by way of the Catholic faith. Introducing education from the standpoints of idealism, materialism, humanism, supernaturalism, with a distinct emphasis on supernaturalism which the author maintains is the bulwark of a Christian philosophy of education, the volume surveys the biological and psychological foundations observed in man, his mechanism, motivation, and learning. Part Two of the volume presents "Means of Education" as the materials of the curriculum, the problems of the teacher implied in teaching techniques, and the problems of the institution bearing on the rights and duties of education.
- CUPITT, Don.** *The Leap Of Reason*. Philadelphia Westminster Pr 1976.
- The author argues for a non-relativistic, non-subjectivistic, and non-pluralistic view of the world and man's place within it. He believes that the most adequate philosophical view, is one which is informed by the objectivity of the Christian perspective of the transcendent God. Only within such a perspective can modern man transcend relativism and relativistic models of the world in which he lives.

- CURELARU, M** and Eisenstadt, S N. *The Form Of Sociology: Paradigms And Crises*. NY Wiley 1976.
- This study offers a broad historical approach to the development, present state, and possible future directions of sociology as a science. The third theme removes it from the domain of pure history, since the authors provide evaluative analyses at many junctures. Its first three chapters are devoted to forerunners of sociology, its founding fathers, and the emergence of a distinctive sociological tradition in the twentieth century. Chapter 4 offers a survey of the major types of explicative paradigms. Two chapters follow on the development of sociology between the wars (Chapter 5) and following World War II (6). Four subsequent chapters are respectively devoted to the emergence of the structural-functional model, analytic controversies concerning counter-models, metascientific controversies concerning the nature and limitations of sociology, and contemporary analytic developments. The three closing chapters offer reflections on the contemporary analytic crisis in sociology, and the possible moves to broaden the sociological tradition.
- CURLEY, E M.** *Spinoza's Metaphysics: An Essay In Interpretation*. Cambridge MA Harvard Univ Pr 1969.
- CURRAN, Clyde E.** Artistry In Teaching. *Educ Theor* 3,134-149 Ap 53.
- CURRAN, Clyde E.** Intelligence, Morality, And Democracy. *Educ Theor* 5,65-78 Ap 55.
- CURRAN, Clyde E.** The Value Of Philosophy For Teachers. *Educ Theor* 3,81-84 Ja 53.
- CURRAN, Clyde E.** Why Teachers Disagree: An Analysis Of Curriculum Foundations. *Educ Theor* 4,220-234 Jl 54.
- CURRAN, Clyde E.** Zen And The Integration Of Knowledge. *Main Currents* 15,8-14 S 58.
- CURRAN, John W.** The Thomistic Concept Of Devotion (Part I). *Thomist* 2,410-443 Jl 40.
- CURRAN, John W.** The Thomistic Concept Of Devotion (Part II). *Thomist* 2,546-580 O 40.
- CURRENT, Richard Nelson.** John C Calhoun, Philosopher Of Reaction. *Antioch Rev* 3,223-234 Je 43.
- CURRIE, H MacI.** Epicurean Prolepsis. *Phronesis* 6,82-83 1961.
- CURRIE, Haver C.** Bertrand Russell On Values, With Allusions To Lord Byron. *Personalist* 40,13-21 Wint-Ja 59.
- CURRIE, Haver C.** Karl Barth And German Mysticism. *Personalist* 30,161-168 Spr-Apr 49.
- CURRY, Haskell B.** *Foundations Of Mathematical Logic*. NY McGraw-Hill 1963.
- This text, aims to give a thorough account of the constructive theory of the first-order predicate calculus, marked by the two peculiarities of separating negation and quantification from the finite positive operations, and emphasizing the absolute or assertional calculus (thus similar to Heyting's intuitionistic calculus and Lorenzen's consequence logic). The first four chapters are preliminary, treating of the nature of logic and its relationship with mathematics, formal systems in general, Markov algorithms, epistheory, including a discussion of replacement, the theory of definition, and variables, and a chapter on lattices, including Skolem lattices. Chapter 5 takes up the positive connectives, Chapter 6 treats of negation, Chapter 7 is devoted to quantification, and modal operations are discussed in Chapter 8.
- CURRY, Haskell B.** *Outlines Of A Formalist Philosophy Of Mathematics*. NY Humanities Pr 1953.
- CURRY, Haskell B.** A Revision Of The Fundamental Rules Of Combinatory Logic. *J Sym Log* 6,41-53 Je 41.
- CURRY, Haskell B** and Ducasse, C J. Addendum To Early History Of The Association For Symbolic Logic. *J Sym Log* 28,279 D 63.
- CURRY, Haskell B** and Ducasse, C J. Early History Of The Association For Symbolic Logic. *J Sym Log* 27,255-258 S 62.
- CURRY, Haskell B.** Consistency And Completeness Of The Theory Of Combinators. *J Sym Log* 6,54-61 Je 41.
- CURRY, Haskell B.** Language, Metalanguage, And Formal System. *Phil Rev* 59,346-353 Jl 50.
- CURRY, Haskell B.** The Combinatory Foundations Of Mathematical Logic. *J Sym Log* 7,49-64 Je 42.
- CURRY, Haskell B.** The Elimination Theorem When Modality Is Present. *J Sym Log* 17,249-265 D 52.
- CURRY, Haskell B.** The Inconsistency Of Certain Formal Logics. *J Sym Log* 7,115-117 S 42.
- CURRY, Haskell B.** The Permutability Of Rules In The Classical Inferential Calculus. *J Sym Log* 17,245-248 D 52.
- CURRY, Haskell B.** The System LD. *J Sym Log* 17,35-42 Mr 52.
- CURRY, Walter Clyde.** *Milton's Ontology, Cosmogony And Physics*. Lexington 1957.
- The author analyzes Milton's cosmological and theological theories as expressed in both his philosophical writings and his poetry. He describes Milton as viewing the world as a boundless, but finite whole, and as employing various alchemical theses to describe and explain physical processes. Milton's theology resembled neo-Platonism in at least two respects: he believed that Chaos and Night were entities and Powers; and he accounted for the existence of evil both by a theory of emanation and by an analysis of the clash of finite entities with each other.
- CURTI, Merle.** Jane Addams On Human Nature. *J Hist Ideas* 22,240-253 Ap-Je 61.
- CURTI, Merle.** The American Exploration Of Dreams And Dreamers. *J Hist Ideas* 27,391-416 Jl-S 66.
- The premise of this article is that the study of nocturnal dreams has long intrigued scholars, and that American speculations about dreams have given this study a unique perspective. The author then asks whether American views of dreams hold

- clues to such problems as American conceptions of human nature, and the place of dreams in American literature. The attitudes of numerous American writers are traced, including Indian attitudes. The author concludes that although dream research is not yet finished, American attitudes toward dreaming have influenced American psychology, psychiatry, ethnology, and literature throughout American history.
- CURTI, Merle.** The American Scholar In Three Wars. *J Hist Ideas* 3,241-264 Je 42.
- CURTIN, Margaret M.** The "Intellectus Agens" In The "Summa" Of Alexander Of Hales. *Fran Stud* 5,418-433 D 45.
- CURTIS JR, L P.** The Image Of Africa: British Ideas And Action, By Philip D Curtin. *Hist Theor* 4,387-397 1965.
- CURTIS, Bardella Shipp.** Sacred Scriptures And Religious Philosophy, A Comparative Study. Caldwell ID Caxton 1942.
- CURTIS, Charles J.** The Task Of Philosophical Theology. NY Philosophical Lib 1967.
- CURLER, Hugh Mercer.** Commentary: Democracy And The Academy. *Modern Age* 19,407-411 1975.
- This is an essay in the philosophy of education and political philosophy. I contend that "democratization" of the academy may undermine the fundamental purpose of higher education, which is to educate citizens for the democratic state. In the course of the argument, I raise the question whether it is possible in democracies to expect the citizens to practice civic virtue, as per the classic theory.
- CUSHING, Richard J.** The Church And Philosophy. *Proc Cath Phil Ass* 23,9-14 1949.
- CUTHBERTSON, Gilbert Morris.** Political Power. Houston Rice Univ 1968.
- CUTINO, Salvatore.** The Finality Of Love. *Personalist* 39,271-275 Sum-Jl 58.
- CUTLER, Anthony.** Structure And Aesthetic At Hagia Sophia In Constantinople. *J Aes Art Crit* 25,27-36 Fall 66.
- CUYPERS, Karel.** Humanism In Personal Life. *Humanist* 22,139-144 S-O 62.
- CZEZOWSKI, Tadeusz.** Ethics As An Empirical Science. *Phil Phenomenol Res* 14,163-171 D 53.
- D'ANGELO, Edward.** The Problem Of Freedom And Determinism. Columbia 1968.
- D'ARCY, Eric.** Conscience And Its Right To Freedom. NY Sheed & Ward 1962.
- D'ARCY, Eric.** Human Acts: An Essay In Their Moral Evaluation. NY Oxford Univ Pr 1963.
- D'ARCY, M C.** A Comment On Philosophical Systems. *Thought* 25,288-296 Je 50.
- D'ARCY, M C.** The Nature Of Thought. *Thought* 15,665-680 D 40.
- D'ARCY, Martin Cyril.** Of God And Man: Thoughts On Faith And Morals. Wilkes-barre PA Dimension Books 1964.
- D'ARCY, Martin C.** Communism And Christianity: An Examination Of The Christian And Communist Philosophies In Their Views Of Human Life And Happiness. Baltimore Penguin Books 1956.
- D'ARCY, Martin Cyril.** Meaning And Matter Of History: A Christian View. NY Farrar Straus 1959.
- D'ARCY, Martin Cyril.** The Mind And Heart Of Love, Lion And Unicorn: A Study In Eros And Agape. NY Holt 1947.
- D'ENTRÈVES, Alexander P.** Legality And Legitimacy. *Rev Metaph* 16,687-702 Je 63.
- Max Weber identifies rational legitimacy with legality and correctly sees it to be the prevailing type of legitimacy in modern society. The author inquires whether by thus subsuming the notion of legality under that of legitimacy one does not introduce a value judgment into a descriptive statement. He then proceeds to discuss differences between the ethically neutral positivism of recent Continental thought and the Anglo-American view of law as a continuous and purposeful process. The author closes with remarks on the apparent reduction of legitimacy to a question of natural law or of justice in Anglo-American thought.
- D'SOUZA, Jerome.** Gandhi In Retrospect. *Thought* 25,497-508 S 50.
- DABBS, James McBride.** "A Little Lifting Up Of The Heart". *Personalist* 26,396-406 O-Autumn 45.
- DAEMMRICH, Horst S.** Friedrich Schiller And Thomas Mann: Parallels In Aesthetics. *J Aes Art Crit* 24,227-250 Wint 65.
- DAHL, Robert A.** A Preface To Democratic Theory. Chicago Univ Of Chicago Pr 1956.
- DAHLKE, Helmut Otto** and Becker, Howard. Max Scheler's Sociology Of Knowledge. *Phil Phenomenol Res* 2,310-322 Mr 42.
- DAIGNEAULT, Aubert.** Tensor Products Of Polyadic Algebras. *J Sym Log* 28,177-200 S 63.
- DALCOURT, Gerard J.** The Primary Cardinal Virtue: Wisdom Or Prudence? *Int Phil Quart* 3,55-79 F 63.
- Many moralists still accept the theory of the cardinal virtues, but in its Thomistic form, according to which the four basic moral virtues are prudence, justice, temperance and fortitude. This paper argues 1) that when Christian thinkers took over the theory from the ancients, among their important innovations was the substitution of prudence, in its Aristotelian sense, for wisdom; 2) that this change was not an improvement, but rather a distortion, because wisdom is concerned with goods that are more high, permanent and comprehensive, because prudence is reducible to wisdom and because it is through wisdom rather than through prudence that we establish the direction and character of our lives.
- DALES, Richard C.** R De Staningtona: An Unknown Writer Of The Thirteenth Century. *J Hist Phil* 4,199-208 Jl 66.
- DALKEY, Norman.** The Limits Of Meaning. *Phil Phenomenol Res* 4,401-410 Mr 44.
- DALY, Mary F.** The Problem Of Speculative Theology. *Thomist* 29,177-216 Ap 65.
- DAMM, Marie And Others.** My Reflection On Philosophy Of Literature. *Educ Theor* 3,239-250 Jl 53.
- DAMON, Samuel Foster.** William Blake, His Philosophy And Symbols. NY Smith 1947.
- DAMPIER, William Cecil.** A History Of Science And Its Relations With Philosophy And Religion. NY Macmillan 1949.
- DANIEL-ROPS.** The Quietist Affair (translation). *Thought* 32,485-515 D 57.
- DANIELLS, Roy.** English Baroque And Deliberate Obscurity. *J Aes Art Crit* 5,115-121 D 46.
- DANIÉLON, Jean.** The Timeliness Of Teilhard De Chardin. *Phil Today* 6,212-222 Fall 62.
- DANIÉLOU, Alain.** Hindu Polytheism. NY Bollingen Found 1964.
- The great wealth of literature and art of Hindu polytheism is legendary. By means of five major divisions Danilou explains this intricate polytheism in terms of (1) philosophy, (2) the gods of the Vedas, (3) the trinity, (4) the divine power as the goddess, (5) secondary gods, and (6) representation and the worship of deities. Appended are ninety pages of Sanskrit texts from the Śvetāsvatara Upaniṣad to the Yoga Sūtra Bhāṣya of Vyāsa. For philosophers, especially those studying and teaching Indian thought, this is a great compendium to assist those brought up in monotheism.
- DANIÉLOU, Jean.** The Mystery Of Life And Death. *Phil Today* 1,118-121 Je 57.
- DANIÉLOU, Jean.** The Problem Of Symbolism. *Thought* 25,423-440 S 50.
- DANIELS, Charles B** and Todes, Sam. Beyond The Doubt Of A Shadow: A Phenomenological And Linguistic Analysis Of Shadows. *Sel Stud Phen Exist Phil* 5,86-93 1975.
- The following statements are explained and supported. A counterexample shows one of them as false. (1) A shadow must be cast by something. (2) An object upon which no light falls cannot cast a shadow. (3) A shadow cannot be cast through an opaque object. (4) If a shadow is cast by two things, A and B, it follows that A casts some of it and that B casts some of it. The nature of philosophical inquiry is also discussed.
- DANIELS, Norman (ed).** Reading Rawls: Critical Studies On Rawls: A Theory Of Justice. NY Basic Books 1975.
- Fourteen essays by prominent ethicists, plus a lengthy introduction by the editor and a bibliography on Rawls, make this a useful compilation for students of contemporary ethics. In general the writers share a high regard for Rawls' thinking but find his theory of justice defective in one way or another.
- DANIELS, Robert V.** Fate And Will In The Marxian Philosophy Of History. *J Hist Ideas* 21,538-552 O-D 60.
- DANIELS, Robert Vincent.** The Nature Of Communism. NY Random House 1962.
- DANNENFELD, Karl H.** The Renaissance And Pre-Classical Civilizations. *J Hist Ideas* 13,435-449 O 52.
- DANNHAUSER, W J.** Nietzsche's View Of Socrates. Ithaca NY Cornell Univ Pr 1974.
- The primary intention of this study is to elucidate various central aspects of Nietzsche's writings in light of his understanding of the philosophical import of Socrates' existence and reflections. By tracing reference to Socrates in Nietzsche's writings it is indicated that Nietzsche as a thinker incorporated the penetrating critical spirit of Socrates and engaged in a sustained contest with him, especially in regard to a constant preoccupation with morality.
- DANTO, A C.** Mere Chronicle And History Proper. *J Phil* 50,173-182 Mr 53.
- DANTO, Arthur C.** Analytical Philosophy Of History. NY Cambridge Univ Pr 1965.
- The author thoroughly examines the sceptical objections to history and rejects them. In so doing he claims to bring out differences between the past and the future which exclude a philosophy of history that could predict. He discusses at length and rejects, the argument for determinism based on the law of excluded middle. He challenges the view that historical statements are all to be understood as causally explicable by the behaviour of individual human beings without ultimately presupposing any reference to wider social wholes and the laws governing them.
- DANTO, Arthur C.** Nietzsche As Philosopher. NY Macmillan 1965.
- The author argues that Nietzsche is entitled to be called a philosopher and not merely a critic of concepts, anarchist, literary radical and institutional nihilist. The gains made by recent linguistic and logical analyses are brought to bear on the works of Nietzsche with the purpose of exposing the underlying features of his thought. The aphorisms and *obiter dicta* are given a secondary place in favor of a critical examination of Nietzsche's nihilism, taken here to be the central concept in his philosophy and one that gives whatever systematic coherence pervades his writings. Nietzsche's own nihilism is interpreted here as a metaphysics rather than an ideology, at the bottom of which lies a set of beliefs asserting the fictional reality of religion, morality, art and science, all being but instances of what he termed Will-to-Power. Danto calls Nietzsche a dynamic idealist and presents him as one who saw the world as being at once devoid of meaning and as a domain of possibilities with human beings essaying to impose their willed and man-made orders. Danto treats in depth both the diagnostic and the constructive sides of Nietzsche's philosophy.
- DANTO, Arthur C** and Morgenbesser, Sidney. Character And Free Will. *J Phil* 54,493-504 Ag 57.
- DANTO, Arthur C.** Basic Actions. *Amer Phil Quart* 2,141-148 Ap 65.
- DANTO, Arthur C.** Concerning Mental Pictures. *J Phil* 55,12-19 Ja 58.
- DANTO, Arthur C.** Narrative Sentences. *Hist Theor* 2,146-179 1962.
- DANTO, Arthur Coleman.** Jean-Paul Sartre. NY Viking Pr 1975.
- DANTO, Arthur Coleman.** Mysticism And Morality: Oriental Thought And Moral Philosophy. NY Basic Books 1972.
- The first chapter discusses the meta-ethical role of factual and metaphysical 'beliefs' which are presupposed in: 1) ancient India and China and 2) those contrasting ones of contemporary Western society. The remaining chapters are a critical survey of some major metaphysical and ethical doctrines as found in non-technical

religio-philosophical Indian and Chinese classics, e.g., the *Bhagavad Gītā*, (Pali) *Buddhist Nikāyas*, the *Tao Te Ching* and Chuang Tzu, but which omits Indian technical *sāstra* philosophy and post-classical Chinese philosophy.

DANTO, Arthur C. On Explanations In History. *Phil Sci* 23,15–30 Ja 56.

DANTO, Arthur C. On Historical Questioning. *J Phil* 51,89–98 F 54.

DANTO, Arthur C. The Problem Of Other Periods. *J Phil* 63,566–576 O 66.

The article asks to what extent we might succeed by way of historical study at an internal understanding of what it would have been like to live in periods other than our own. Periods have interiors as persons do and Danto's nomenclature is meant to connote a resemblance to the problem of Other Minds. But the problem of Other Periods arises mostly from "the nature of establishing the record itself." The problem is implicated logically in the concept of history. The discussion here is meant as an analytic step toward determining the contours of that concept and a metaphysical step toward appreciating the unique characteristics of historical existence. It ends by concluding that as with the problem of Other Minds, there is no privileged access to the interior of a period on the part of those whose period it is.

DANTO, Arthur. Seven Objections Against Austin's Analysis Of "I Know". *Phil Stud* 13,84–90 1962.

The article goes into Austin's position that "I know" has a performatory rather than a descriptive use. The author's examination centers on Austin's analogy between knowing and promising, pointing to what he holds to be dis-analogies between the two expressions, e.g., I may have known something for years, but I cannot, in this sense, have promised something for years. He concludes that while "I know" has a performatory use (as Austin pointed out) it also has a descriptive use and that it can even be used both ways at once.

DANTO, Arthur. The Artworld. *J Phil* 61,571–584 O 64.

Danto contrasts the traditional theory of art as imitation of reality with the notion of art as reality itself, in terms of which art works today must be interpreted. What makes contemporary art works art (e.g., Warhol's wood facsimiles of Brillo cartons)? Why is there a need to make them? They could not have been art fifty years ago. It must be the theory that makes them art.

DANTO, Arthur. What We Can Do. *J Phil* 60,435–445 JI 63.

The paper opens with a list of presuppositions that jointly constitute a fragment of a theory of action. Among the notions defined is that of a basic action, whose performance is not the result of any cause. (Familiar analogues in a certain theory of knowledge are noted). The main and purely philosophical concern of the paper is with actions that are never basic actions or, in other words, with the limits of "positive abnormality," defined by the performance of an action that is basic but not within a normal person's repertoire of basic actions; for example, dilating one's pupils at will.

DANTZIG, Tobias. *Henri Poincaré: Critic Of Crisis, Reflections On His Universe Of Discourse*. NY Scribner's 1954.

DANZ, Louis. *Dynamic Dissonance In Nature And The Arts*. NY 1952.

DARLINGTON, Jared L. Reply To Leblanc's "Professor Darlington And The Confirmation Of Laws". *Phil Sci* 26,367–368 O 59.

DARLINGTON, Jared L. Reply To Linhart On "Darlington's 'On The Confirmation Of Laws'". *Phil Sci* 26,363 O 59.

DARLINGTON, Jared. On The Confirmation Of Laws. *Phil Sci* 26,14–24 Ja 59.

DAS, A C. Advaita Vedānta And Liberation In Bodily Existence. *Phil East West* 4,113–124 JI 54.

DAS, A C. Brahman And Māyā In Advaita Metaphysics. *Phil East West* 2,144–154 JI 52.

DAS, A C. Similarities In Eastern And Western Philosophy. *Rev Metaph* 5,631–638 Je 52.

DAS, Tarakanath. Rabindranath Tagore: Poet And Patriot. *Thought* 17,105–118 Mr 42.

DASGUPTA, S N. On Philosophical Synthesis. *Phil East West* 1,3 Ja 52.

DASGUPTA, Shashi Bhushan. *An Introduction To Tantric Buddhism*. Berkeley CA Shambhala 1974.

Dasgupta's study of Buddhist Tantra is a valuable text for serious students of Buddhism or comparative religious philosophy. Scattered throughout Dasgupta's work are numerous, sometimes lengthy, translations, paraphrases and summaries from Tantric texts, even now not readily available. While his translations and interpretations are sometimes suspect, an impression of the main outlines of Tantric philosophy and practice is readily available to the perceptive reader. One of Dasgupta's major contributions lies in delineating the way in which the rather abstruse philosophies of Mahayana are transformed by Tantra into specific methods for realizing the existential meaning of these philosophies, a transformation founded on the principle that "the body is the abode of all truth."

DASGUPTA, Surama. *Development Of Moral Philosophy In India*. NY Ungar 1965.

A traditionalist account of Indian philosophy, this book covers the major features of moral philosophy in India during the classical age (500 BC–200 AD). The account is based on the source material with little admixture of modern critical commentary. The book ends with a defense of Karma. One point she makes is that "If immortality cannot be proved, it cannot be disproved either." Finally, she says, "Of all freedom, highest is the freedom of the self from its own bondage and passions and desire; this has been the message of India and is the essence of all her moral thought."

DATTA, D M. *The Philosophy Of Mahatma Gandhi*. Madison . 1953.

DATTA, D M. India's Debt To The West In Philosophy. *Phil East West* 6,195–212 O 56.

DATTA, Dharendra Mohan. On Philosophical Synthesis. *Phil East West* 13,195–200 O 63.

DATTA, Dharendra Mohan. The Contribution Of Modern Indian Philosophy To World Philosophy. *Phil Rev* 57,550–572 N 48.

DAUES, Vincent F (ed) and Holloway, Maurice R (ed) and Sweeney, Leo (ed). *Wisdom In Depth: Essays In Honor Of Henri Renard*. Milwaukee Bruce 1966.

DAUGERT, Stanley M. *The Philosophy Of Thorstein Veblen*. NY King's Crown Pr 1950.

The book traces the genesis and growth of Veblen's philosophical thought. It attempts to show how he was influenced by Kant, Spencer, Porter, Bellamy, Loeb, Dewey, and many other individuals, and to demonstrate how their thinking conditioned his philosophy of economics. While not designed as a completely definitive statement of the philosophy of Veblen, the book throws much light on a particular phase of Veblen's thought as yet too little explored.

DAUGERT, Stanley M. Mythical Pieties. *Phil Forum (Pacific)* 4,72–84 S 65.

DAUGERT, Stanley. Time And History. *Personalist* 47,16–28 Wint–Ja 66.

DAVENPORT, Manuel M. Self-Determination And The Conflict Between Naturalism And Non-Naturalism. *J Phil* 56,633–643 JI 59.

DAVENPORT, Russell W. *The Dignity Of Man*. NY Harper 1955.

In the belief that "America today (1949) is a country without a philosophy," an influential American journalist and politician strongly influenced by Goethe and Rudolf Steiner, set on to supply one in the grand manner but without "academic philosophizing." His project of countering dialectical materialism with a form of "spirituality" was incomplete at his death in 1954, and the latter half of the book has been "compiled" from his unrevised drafts. The late author pleads for "the inward look" to counterbalance excessive "outward" attention to things rather than persons. "Let us not fear man, let us fear only what he believes in."

DAVEZAC, Bertrand. Malraux's Ideas On Art And Method In Art Criticism. *J Aes Art Crit* 22,177–188 Wint 63.

DAVID, André. A French Refugee. *Personalist* 24,200–205 Ap–Spr 43.

DAVID, Hans T. The Cultural Functions Of Music. *J Hist Ideas* 12,423–439 Je 51.

DAVIDSON, Donald (ed) and Harman, Gilbert (ed). *Semantics Of Natural Language*. NY Humanities Pr 1972.

DAVIDSON, Donald. Actions, Reasons, And Causes. *J Phil* 60,685–699 N 63.

A reason is here said to *rationalize* an action when it explains the action by giving the agent's reason for performing it. This paper is an attempt to defend the position that rationalization is a species of ordinary causal explanation. Central to this argument is the notion of the *primary reason* why the agent did something, understood as consisting of his pro-attitude toward the action and a related belief. It is argued: (1) For us to understand how a reason rationalizes an action it is necessary and sufficient that we see how to construct a primary reason. (2) The primary reason for an action is its cause.

DAVIDSON, Donald and Mc Kinsey, J C C and Suppes, Patrick. Outlines Of A Formal Theory Of Value, I. *Phil Sci* 22,140–160 Ap 55.

DAVIDSON, Donald. Emeroses By Other Names. *J Phil* 63,778–779 D 66.

In *Fact, Fiction and Forecast*, Nelson Goodman suggests that entrenchment of its predicates, taken singly, determines whether a statement is lawlike, i.e., whether it is confirmed by its instances. Using this criterion, the hypothesis (H₁) "All emeroses are gred" is not lawlike. Recently Goodman has defended his view by arguing that H₁ is not lawlike; in the present note this claim is challenged. Looming behind the immediate issue is the question whether lawlikeness, and confirmation relations generally, can be considered out of relation to surrounding theory.

DAVIDSON, Edward H. *Jonathan Edwards*. Boston Houghton Mifflin 1966.

This book is a short account of the greatest mind in early American philosophy. In an intellectual biography rather than a philosophical analysis, Davidson chronicles the life of a Puritan clergyman of the eighteenth century who single-mindedly devoted himself to increasing the clarity and intensity of his private experience. He calls Edwards "an analyst of immediate experience" and shows how his phenomenology of religious experience is a brilliant combination of Puritan theology and Locke's theory of sensation.

DAVIDSON, Edward H. From Locke To Edwards. *J Hist Ideas* 24,355–372 JI–S 63.

DAVIDSON, Herbert A. *The Philosophy Of Abraham Shalom, A Fifteenth-Century Exposition And Defense Of Maimonides*. Berkeley Univ Of Calif Pr 1964.

DAVIDSON, Robert F. *Rudolf Otto's Interpretation Of Religion*. Princeton NJ Princeton Univ Pr 1947.

DAVIES, Arthur Powell. *Man's Vast Future; A Definition Of Democracy*. NY 1951.

DAVIES, David Richard. *Secular Illusion Or Christian Realism?* NY Macmillan 1949.

DAVIES, Gordon L. The Concept Of Denudation In Seventeenth-Century England. *J Hist Ideas* 27,278–284 Ap–Je 66.

The author examines various Seventeenth century works which deal with the belief that natural agents such as rivers are continually grinding down the continents, sweeping them into the sea. His thesis is that no English writer before 1690, doubts this belief, but that after this time few people accepted it until the Nineteenth century. He maintains that this change occurred for two reasons: 1) after 1690, there was widespread rejection of the belief in a decaying universe; and 2) English scientists became convinced that God's benevolence pervaded the universe. By the Nineteenth century scientific evidence once more gave credence to the theory of denudation.

DAVIES, John T. *The Scientific Approach*. NY Academic Pr 1965.

DAVIES, Robert M. *The Humanism Of Paul Elmer More*. NY Bookman Associates 1958.

The development of More's thought is traced from his youthful Calvinism to his final Platonic Christianity, and the thought is related to his literary criticism under the banner of "humanism," which "More chose to label himself to the end." The author concludes that "More's consideration of the sacramental life is undeniably the apex of his religious philosophy" and shows how this sacramentalism was interpreted in a

- Platonic fashion. "More became closely identified with Anglicanism... (but) never joined the church."
- DAVIS, Arthur K.** Social Theory And Social Problems. *Phil Phenomenol Res* 18,190-208 D 57.
- DAVIS, Beverly Jeanne.** Antoine De Bertrand: Music In Sixteenth Century France. *J Aes Art Crit* 21,189-200 Wint 62.
- DAVIS, Elwood Craig.** *The Philosophic Process In Physical Education.* Philadelphia Lea Febiger 1961.
- DAVIS, Forest K.** Education Is One. *Antioch Rev* 15,263-271 S 55.
- DAVIS, Forest K.** The Philosophy Of Knowledge. *Educ Theor* 8,225-230 O 58.
- DAVIS, Forest K.** World-View As Ground Of Morality: A Phase Of The Metaphysics Of Education. *Educ Theor* 11,150-157 JI 61.
- DAVIS, George W.** *Existentialism And Theology: An Investigation Of The Contribution Of Rudolf Bultmann To Theological Thought.* NY Philosophical Lib 1957.
- This is a critical exposition of Bultmann's theology, especially of his treatment of myth in theology and his theory of historical involvement.
- DAVIS, Harold Eugene.** *Latin American Thought: An Historical Introduction.* Baton Rouge 1972.
- This historical introduction to Latin American thought is the most complete and scholarly work on the area. It is a history of ideas approach grounded in the author's thesis that the intellectual history of Latin America has been, in general, "revolutionary nationalism," by which is meant a search for fundamental and concluding chapters. Chapters are devoted to: pre-conquest and colonial thought; the age of reason and the independent movements; revolutionary liberalism, utilitarianism and traditionalism; positivism and evolutionism; traditionalism at the turn of the century; revolutionary and traditional twentieth century thought; Marxist thought; idealism, existentialism, and spiritualism; and neo-Christian thought. Perhaps the most positive feature of the book is the concluding chapter, in which is discussed what still can be done by way of research.
- DAVIS, Horace Bancroft.** *Nationalism And Socialism: Marxist And Labor Theories Of Nationalism To 1917.* NY Monthly Review Pr 1967.
- DAVIS, J W (ed)** and Hockney, D J (ed) and Wilson, W K (ed). *Philosophical Logic.* NY Humanities Pr 1970.
- DAVIS, Joe Lee.** Mystical Versus Enthusiastic Sensibility. *J Hist Ideas* 4,301-319 Je 43.
- DAVIS, Joe Lee.** The Aesthetic Validity Of Sociological Criticism. *Thought* 24,72-82 Mr 49.
- DAVIS, John W.** Berkeley's Doctrine Of The Notion. *Rev Metaph* 12,378-389 Mr 59.
- DAVIS, John W.** Is Good Only Good? *S J Phil* 2,3-7 Spr 64.
- DAVIS, John W.** Is Philosophy A Sickness Or A Therapy? *Antioch Rev* 23,5-22 Spr 63.
- DAVIS, John W.** Is There A Logic For Ethics? *S J Phil* 4,1-8 Spr 66.
- DAVIS, John W.** The Molyneux Problem. *J Hist Ideas* 21,392-408 JI-S 60.
- DAVIS, John W.** The Permanent Element In Empiricism. *Phil Forum (Boston)* 19,16-32 1961-62.
- DAVIS, Martin.** *Computability And Unsolvability.* NY McGraw-Hill 1958.
- DAVIS, Martin** and Putnam, Hilary. Reductions Of Hilbert's Tenth Problem. *J Sym Log* 23,183-187 Je 58.
- DAVIS, Martin.** Arithmetical Problems And Recursively Enumerable Predicates. *J Sym Log* 18,33-41 Mr 53.
- DAVIS, Natalie Zemon.** Sixteenth-Century French Arithmetics On The Business Life. *J Hist Ideas* 21,18-48 Ja-Mr 60.
- DAVIS, Philip E.** *Moral Duty And Legal Responsibility.* NY 1966.
- This is a collection of well-known legal cases compiled for the purpose of giving specific content to ethical theory. Problems concerning the assignment of responsibility and problems of making and justifying a judgment of legal responsibility are the two main areas covered. These two areas are broken down into specific problems. Under the heading, e.g., "Problems of Justifying a Judgment," three subheadings appear: "Acts and Causes of Action" (including excerpts from such well known cases as Vossburg versus Putney and the Palsgraf case); "Legal Norms" (including excerpts from Erie versus Tompkins and Rochin versus California); "The Means and Limits of Persuasion." Each subheading includes about six cases and is preceded by an introduction to the problem. Each section is followed by notes pointing out questions raised by the cases. A glossary of legal terms is included.
- DAVIS, Philip E.** Democracy And Law. *Phil Forum (Pacific)* 2,74-82 F 64.
- DAVIS, Robert L (ed)** and Thrall, Robert M (ed) and Coombs, Clyde H (ed). *Decision Processes.* NY Wiley 1954.
- DAVIS, Steven.** *Philosophy And Language.* Indianapolis Bobbs-Merrill 1976.
- This book is intended for students of philosophy and linguistics. Its principal concern is with the description and discussion of three contemporary theories about language and speech. The first theory is J L Austin's theory of illocutionary and perlocutionary speech acts. The second theory is N Chomsky's theory according to which (1) we have unconscious or tacit knowledge of the rules of our language and (2) we are all born with innate knowledge about human languages in general. The third theory is Quine's behaviorism and his theses of the indeterminacy of translation and of the inscrutability of reference.
- DAVIS, Thurston N.** Man, Humanity, And Humanism. *Thought* 24,47-71 Mr 49.
- DAVITT, Thomas E.** *The Ethics In The Situation.* NY 1970.
- DAVITT, Thomas E.** *The Nature Of Law.* St Louis Herder 1951.
- DAVITT, Thomas E.** The New Ethics. *Mod Sch* 18,44-47 Mr 41.
- DAY, Clarence Burton.** *The Philosophers Of China, Classical And Contemporary.* NY Philosophical Lib 1962.
- DAY, Douglas.** The Background Of The New Criticism. *J Aes Art Crit* 24,429-440 Spr 66.
- DAY, Edmund Ezra.** *Education For Freedom And Responsibility: Selected Essays,* Milton R Konvitz (ed). Ithaca NY Cornell Univ Pr 1952.
- DAY, J P De C.** George Berkeley, 1685-1753, Part I. *Rev Metaph* 6,83-114 S 52.
- DAY, J P De C.** George Berkeley, 1685-1753, Part II. *Rev Metaph* 6,265-286 D 52.
- DAY, J P De C.** George Berkeley, 1685-1753, Part III. *Rev Metaph* 6,447-470 Mr 53.
- DAY, J P De C.** George Berkeley, 1685-1753, Part IV. *Rev Metaph* 6,583-596 Je 53.
- DAY, James Hoffman** and Chambers, Mortimer. *Aristotle's History Of Athenian Democracy.* Berkeley Univ Of Calif Pr 1962.
- DAY, John A.** The Methodology Of Physics Extended To Other Fields. *Main Currents* 9,67-70 N 52.
- DAY, John Patrick.** *Inductive Probability.* NY Humanities Pr 1961.
- Day argues that the meaning of "probable" is partly evaluative and partly descriptive—to say that a proposition is probable is both to recommend its assertion and to say that a certain procedure shows it to be so. The paradigm of an inductive probability judgment, which is the major concern of the book, is "The fact that all observed A's are B's makes it probable that all A's are B's." Several more complex kinds of probability judgments are distinguished and discussed in detail, the author's own theory being illuminated by extensive criticism of the views of other philosophers, including Aristotle, Hume, Whewell, Mill, Peirce, Russell, Braithwaite, Carnap, and Von Wright. Philosophic problems related to induction, such as the existence of other minds and the reliability of memory, are briefly discussed. Ambitious in scope and carefully executed, the book demands, and rewards, close study.
- DAY, Martin S.** Central Concepts Of *Jane Eyre.* *Personalist* 41,495-505 Autumn-O 60.
- DAY, Sebastian J.** *Intuitive Cognition: A Key To The Significance Of The Later Scholastics.* St Bonaventure NY Franciscan Inst 1947.
- This book is an extensive exposition of the notion of intuitive and abstractive cognition as found in the writings of Duns Scotus and William Ockham. As a preface to this exposition there are some comments on the Thomistic theory of abstraction. The volume closes with brief remarks on the systematic significance of the doctrine of intuitive cognition.
- DAY, Sebastian.** *Ioannis Duns Scoti Tractatus De Primo Principio.* *Fran Stud* 6,226-230 Je 46.
- DAYA.** Some Considerations On F S C Northrop's Theory Of Concepts. *Phil Rev* 61,392-399 JI 52.
- DAYA.** The Invariants Of The Human Situation—Valuations And Limitations. *Personalist* 41,25-31 Wint-Ja 60.
- DAYA.** The Moral And The Axiological "Ought"—An Attempt At A Distinction. *J Phil* 53,634-640 O 56.
- DE AGUILAR, Jose Manuel.** The Law Of Nations And The Salamanca School Of Theology. *Thomist* 9,186-221 Ap 46.
- DE BARY, W T (ed)** and Chan, Wing-tsit (ed) and Watson, Burton (ed). *Sources Of Chinese Tradition.* NY Columbia Univ Pr 1960.
- DE BARY, William Theodore And Others.** *Sources Of Indian Tradition.* NY Columbia Univ Pr 1958.
- The first part of the book contains the development of Hindu religious thinking. It covers the usual development from the Vedas and the Upanishads to Shankara of the Absolutism of the Vedanta, with change as illusion; and the early Buddhism with its assertion that all is change, and there are no permanent substances or persons. Other topics include the cultural influences of the Jains, and the "four aspects" of Hinduism, especially the *Bhagavad Gita*, with a summary of Hindu philosophy, and especially the Sankhya philosophy. The section from page 367 follows the growth of Islam in India, with stress on the philosophical influence of al-Ghazali, with brief treatment of the Kikhs. Then follows the contacts with the West, Rammohun Roy, Tagore, the great importance of Gandhi, and a study of Pakistan.
- DE BAUN, Vincent C.** Faith, Nature And Love. *Main Currents* 21,90-91 Mr-Apr 65.
- DE BENEDICTIS, Matthew M.** *The Social Thought Of Saint Bonaventure: A Study In Social Philosophy.* Washington DC Catholic Univ Pr 1946.
- DE BONO, Edward.** *The Mechanism Of Mind.* NY Simon & Schuster 1969.
- DE CORTE, Marcel.** Aristotelianism And Christianity. *Phil Today* 1,16-21 Mr 57.
- DE CRESPIGNY, Anthony (ed)** and Minogue, K R (ed). *Contemporary Political Philosophers.* NY Dodd Mead 1975.
- DE FINANCE, Joseph.** A Report On French Philosophy. *Mod Sch* 25,26-31 N 47.
- DE GENNARO, Angelo A.** *The Philosophy Of Benedetto Croce, An Introduction.* NY Philosophical Lib 1961.
- This short essay examines Croce's views on aesthetics, literary criticism, logic, historiography, economics, politics and morality, interspersing biographical material with exposition and interpretation. In his Preface the author states: "American scholars can justly refute Croce's metaphysics, but no man can reject the message of liberty that one finds in Benedetto Croce."
- DE GENNARO, Angelo A.** An Approach To Benedetto Croce. *Personalist* 42,21-26 Wint-Ja 61.
- DE GENNARO, Angelo A.** Berenson's Aesthetics. *J Aes Art Crit* 24,259-262 Wint 65.
- DE GENNARO, Angelo A.** Croce And Collingwood. *Personalist* 46,193-202 Spr-Apr 65.
- DE GENNARO, Angelo A.** Croce And De Sanctis. *J Aes Art Crit* 23,227-232 Wint 64.
- DE GENNARO, Angelo A.** Croce And Hegel. *Personalist* 44,302-308 Sum-JI 63.
- DE GENNARO, Angelo A.** Croce And Marx. *Personalist* 43,466-472 Autumn-O 62.

- DE GENNARO, Angelo A.** Croce And Vico. *J Aes Art Crit* 22,43-46 Fall 63.
- DE GENNARO, Angelo A.** The Concept Of Art In Adriano Tilgher. *J Aes Art Crit* 17,457-462 Je 59.
- DE GENNARO, Angelo A.** The Drama Of The Aesthetics Of Benedetto Croce. *J Aes Art Crit* 15,117-121 S 56.
- DE GEORGE, Richard T (ed).** *Ethics And Society: Original Essays On Contemporary Moral Problems*. Garden City NY Anthor 1966.
- DE GEORGE, Richard T.** *Patterns Of Soviet Thought*. Ann Arbor 1966.
An analytic and evaluative summary of (1) the Hegelian background of Marxism, young Marx's iconoclastic thinking and writing, and the collaboration of the mature Marx and Engels; (2) pre-Lenin Russian philosophy and Lenin's Communist Party-oriented politics and philosophy; and (3) the turns of Soviet philosophy since 1917, with a projection of probable "lines of future development." According to the author, the ambiguities and contradictions of Soviet philosophy are, from one standpoint, its "Achilles' heel," but they are also, from another standpoint, what gives it "resiliency in the face of facts."
- DE GEORGE, Richard T.** *Soviet Ethics And Morality*. Ann Arbor 1969.
- DE GEORGE, Richard T.** *The New Marxism: Soviet And East European Marxism Since 1956*. NY Pegasus 1968.
- DE GEORGE, Richard T.** Psychoanalysis, Metaphysics And Self-Knowledge. *Proc Cath Phil Ass* 35,197-203 1961.
- DE GEORGE, Richard T.** The Soviet Concept Of Man And The Western Tradition. *Phil Today* 8,258-271 Wint 64.
- DE GEORGE, Richard T.** The Uneasy Revival Of Metaphysics. *Rev Metaph* 16,68-81 S 62.
- DE GRAZIA, Alfred And Others (eds).** *The Behavioral Sciences: Essays In Honor Of George A Lundberg*. Great Barrington MA 1968.
The book opens with a brief biographical note and some autobiographical comments originally intended to be introductory to a collection of Lundberg's published papers. The other seven essays are divided into two parts: provide assessments of Lundberg's work and its impact upon sociology; selections are on themes and issues which were of interest to Lundberg. The book presents both a historical record of Lundberg's attempts to introduce scientific methodology into sociology, and some applications of that method to large-scale research problems.
- DE GRAZIA, Sebastian.** *The Political Community, A Study Of Anomie*. Chicago Univ Of Chicago Pr 1948.
- DE GRÉ, Gerard.** The Sociology Of Knowledge And The Problem Of Truth. *J Hist Ideas* 2,110-115 Ja 41.
- DE GREGORIO, Cosimo.** *Treatise On Ethics At Law*. Boston Meador 1948.
- DE GROOD, David H.** *Haeckel's Theory Of The Unity Of Nature: A Monograph In The History Of Philosophy*. Boston Christopher 1965.
This monograph, based on an M A thesis submitted to the Department of Philosophy at the University of Buffalo, examines the materialistic cosmology of Ernst Haeckel (1834-1919), German scientist-philosopher whose *Riddle of the Universe* was widely read and attacked. DeGrood's treatment of Haeckel's materialistic monism is basically sympathetic, and in particular he defends Haeckel from the excessively harsh criticisms levelled against his work by Oliver Lodge, Friedrich Paulsen, and Ralph Barton Perry. DeGrood concurs with Marvin Farber's judgment that although Haeckel's work "was clearly imperfect and 'dated', it possessed virtues rarely seen in the literature of philosophy."
- DE GUGLIELMO, Antonine.** The Bible And The Knowability Of God. *Fran Stud* 3,339-363 D 43.
- DE GUIBERT, Bernard.** Hegelianism In France. *Mod Sch* 26,173-177 Ja 49.
- DE HUSZAR, George.** Nietzsche's Theory Of Decadence And The Transvaluation Of All Values. *J Hist Ideas* 6,259-272 Je 45.
- DE JANOSI, Carlette Engel.** The Forest Of Fontainebleau In Painting And In Writing. *J Aes Art Crit* 11,390-396 Je 53.
- DE JOUVENEL, Bertrand.** *The Pure Theory Of Politics*. New Haven Yale Univ Pr 1963.
- DE KONINCK, Charles D.** The Wisdom That Is Mary. *Thomist* 6,1-18 Ap 43.
- DE KONINCK, Charles.** *The Hollow Universe*. NY Oxford Univ Pr 1960.
- DE KONINCK, Charles.** Concept, Process, And Reality. *Phil Phenomenol Res* 9,440-447 Mr 49.
- DE KONINCK, Charles.** Darwin's Dilemma. *Thomist* 24,365-382 Ap-Jl-O 61.
- DE KONINCK, Charles.** General Standards And Particular Situations In Relation To The Natural Law. *Proc Cath Phil Ass* 24,28-32 1950.
- DE KONINCK, Charles.** Metaphysics And International Order. *Proc Cath Phil Ass* 17,52-64 1941.
- DE KONINCK, Charles.** Three Sources Of Philosophy. *Proc Cath Phil Ass* 38,13-22 1964.
- DE LA VEGA, Francis Joseph.** *Social Progress And Happiness In The Philosophy Of St Thomas Aquinas And Contemporary American Sociology*. Washington DC 1949.
- DE LAGUNA, Frederica.** Lévy-Bruhl's Contributions To The Study Of Primitive Mentality. *Phil Rev* 49,552-565 S 40.
- DE LAGUNA, Grace A.** Communication, The Act, And The Object With Reference To Mead. *J Phil* 43,225-238 Ap 46.
- DE LAGUNA, Grace A.** Cultural Relativism And Science. *Phil Rev* 51,141-166 Mr 42.
- DE LAGUNA, Grace A.** Democratic Equality And Individuality. *Phil Rev* 55,111-131 Mr 46.
- DE LAGUNA, Grace A.** Professor Urban On Language. *Phil Rev* 50,422-430 Jl 41.
- DE LAGUNA, Grace A.** Speculative Philosophy. *Phil Rev* 60,3-19 Ja 51.

- DE LAGUNA, Grace A.** The *Lebenswelt* And The Cultural World. *J Phil* 57,777-790 D 60.
The author compares the anthropological conception of the cultural world with the *Lebenswelt*. She argues that the outstanding characteristic of the cultural world which attests most clearly to its kinship with the concept of the *Lebenswelt* is the presence of values within it. To gain an understanding of an alien culture, she continues, the anthropologist must understand its normative order, and this is possible only on the assumption of universal and objective standards of value.
- DE LAGUNA, Grace A.** The Person. *Rev Metaph* 17,171-186 D 63.
The author discusses aspects of the individual's development as a person. after considering the importance of role playing to the realization of the child's potentialities, she examines the contribution of a common history and a sense of personal identity to the individual's development as a rational being. She then discusses self-knowledge and self-control as decisive factors in the person's growth as a moral agent.
- DE LAGUNA, Grace A.** The Role Of Teleonomy In Evolution. *Phil Sci* 29,117-131 Ap 62.
- DE LAGUNA, Grace.** Existence And Potentiality. *Phil Rev* 60,155-176 Ap 51.
- DE LANGE, Petronella Jacoba.** *Samuel Butler, Critic And Philosopher*. NY Haskell House 1966.
- DE LETTER, P.** Hope And Charity In St Thomas (Conclusion). *Thomist* 13,325-352 Jl 50.
- DE LETTER, P.** Hope And Charity In St Thomas. *Thomist* 13,204-248 Ap 50.
- DE LETTER, P.** Merit And Prayer In The Life Of Grace. *Thomist* 19,446-480 O 56.
- DE LETTER, P.** Original Sin, Privation Of Original Justice. *Thomist* 17,469-509 O 54.
- DE LETTER, P.** Reciprocal Causality: Some Applications In Theology. *Thomist* 25,382-418 Jl 62.
- DE LETTER, Prudentius.** Primacy And Episcopacy: Doctrinal And Practical Implications. *Thomist* 27,222-235 Ap-Jl-O 63.
- DE LETTER, P.** The Encounter With God. *Thought* 36,5-24 Mr 61.
- DE LETTER, P.** The Reparation Of Our Fallen Nature. *Thomist* 23,564-583 O 60.
- DE LETTER, P.** Theology Of Satisfaction. *Thomist* 21,1-28 Ja 58.
- DE LETTER, P.** Venial Sin And Its Final Goal. *Thomist* 16,32-70 Ja 53.
- DE LEVIE, Dagobert.** Patriotism And Clerical Office: Germany 1761-1773. *J Hist Ideas* 14,622-627 O 53.
- DE LINERS, Antonio Alvarez.** Cybernetics As Seen By The Philosopher. *Phil Today* 1,202-206 Fall 57.
- DE LONG, Howard.** *A Profile Of Mathematical Logic*. Reading MA Addison-Wesley 1970.
This book presents the main outlines of mathematical logic. The first chapter describes the historical background of the subject, including a discussion of Aristotelian logic, Euclidean geometry, and the paradoxes. Chapter 2 briefly describes nineteenth century developments: non-Euclidean geometry, set theory, and more paradoxes. Chapter 3 provides an outline of the propositional and predicate calculus. Metatheory is the subject of Chapter 4, including a discussion of the consistency, correctness, completeness and decidability of the propositional and predicate calculus, and of arithmetic. There is an especially complete discussion of Gödel's incompleteness theorem. Chapter 5 concerns the philosophical implications of mathematical logic.
- DE LONG, Howard.** Unsolved Problems In Arithmetic. *Scientific American* 224 Mr 71.
There are arithmetic problems that a child of 10 can understand but that have nevertheless remained unsolved for hundreds of years. This article explains how metalogic reveals that the continuing failure to solve some of these problems may be due not to a lack of ingenuity, but to inherent limitations of both men and machines. A description is given of formal systems, including Gödel's and Church's theorems. The limitative aspects of these theorems becomes explicit via Church's thesis. The article concludes that arithmetic will continue to absorb our interest because its investigation demands human creativity.
- DE LUCCA, Daniel N (ed).** *The Concept Of Business Ethics*. Philadelphia 1964.
- DE MARQUETTE, Jacques.** *Introduction To Comparative Mysticism*. NY Philosophical Lib 1949.
This book is a survey of mystic teachings from earliest times to the present. Chapter heads include "The Nature and Scope of Mysticism," "Indian Mysticism," "Buddhism," "Greek and Hebrew Sources of Christian Mysticism," "Christian Mysticism," "Islam" and "Message of Mysticism."
- DE MARTINO, Richard** And Suzuki, D T and Fromm, Erich. *Zen Buddhism And Psychoanalysis*. NY Harper 1960.
Growing out of a workshop on Zen Buddhism and Psychoanalysis, sponsored by the Department of Psychoanalysis of the Medical School of the National University of Mexico in 1957, the book consists of three lectures which, according to Erich Fromm in the Foreword, "will be of particular value to psychiatrists and psychologists and to many other thoughtful people interested in the problem of man...." In the opening essay, "Lectures on Zen Buddhism," D T Suzuki discusses Zen Buddhism with special reference to its treatment of psychological problems, such as the unconscious and the self. In the second lecture Erich Fromm undertakes to show how the concepts of Zen Buddhism are relevant to, suggestive for and clarificatory of the theory and technique of psychoanalysis. In the concluding lecture, Richard De Martino provides "a general consideration of Zen Buddhism in its relation to the human situation."
- DE MAURIAC, Henry M.** Alexander The Great And The Politics Of "Homonoia". *J Hist Ideas* 10,104-114 Ja 49.
- DE MAURO, Tullio.** *Ludwig Wittgenstein: His Place In The Development Of Semantics*. NY Humanities Pr 1967.

- DE NEVI, Don.** The Educational Thoughts Of Frank Lloyd Wright And Their Implications For Education. *Educ Theor* 17,154-159 Ap 67.
- DE NICOLAS, Antonio T.** *Avatāra: The Humanization Of Philosophy Through The Bhagavad Gītā*. NY Hayes 1976.
- This is a study of the Hindu classic, the *Bhagavad Gītā*, as the heuristic focus of problems in cross cultural analyses of personal and cultural identity, mysticism, the meaning of specific philosophical cultures, non-formal logic and both Indian and the Anglo-European tradition of epistemology, ontology and social philosophy. Additional comparative analyses brought to bear on the above are mathematical harmonics, Vedic tonal perspectives, mantras, and cosmology.
- DE PURUCKER, G.** *Studies In Occult Philosophy*. Covina CA 1945.
- DE RAEYMACKER, Louis.** The Metaphysical Problem Of Causality. *Phil Today* 1,219-229 Wint 57.
- DE RAEYMAEKER, Louis.** The One Voice Of Science And The Many Voices Of Philosophy. *Phil Today* 5,83-91 Sum 61.
- DE RENNA E SOUZA, Celso.** A Note On Continuous Games, The Notion Of Strategy And Zermelo's Axiom. *Notre Dame J Form Log* 6,183-189 1965.
- DE ROMILLY, Jacqueline.** *Les Vues Historiques D'Eusèbe De Césarée*, By Jean Sirinelli. *Hist Theor* 2,318-322 1963.
- DE RONSARD, Pierre.** Ronsard's "L'Élection De Son Sépulture" (with Comment And Translation By Jenny Lind Porter). *Personalist* 36,266-273 Sum-Jl 55.
- DE SAINT MAURICE, Béraud.** Existential Import In The Philosophy Of Duns Scotus. *Fran Stud* 9,274-280 S 49.
- DE SAINT- MAURICE, Béraud.** The Contemporary Significance Of Duns Scotus Philosophy. *Phil Hist* 3,345-367 1965.
- DE SANTILLANA, Giorgio.** *Reflections On Men And Ideas*. Cambridge MA MIT Pr 1970.
- The present collection includes essays by Santillana in English, French, and Italian, previously published or new, on scientific giants of the past and present, problems, schools of thought, influences, and prospects. Some of the essays probe the contributions of Leonardo, Galileo, Bruno, Newton, Leibniz, Vico, and Einstein. Others deal with topics such as "necessity, contingency, and natural law," fate, the role of reason in science, and the role of art in the scientific renaissance. A few of the articles are concerned with provocative historical parallels: Galileo and Oppenheimer, Vico and Descartes, Eudoxus and Plato.
- DE SANTILLANA, Giorgio.** *The Origins Of Scientific Thought, From Anaximander To Proclus, 600 BC To 300 AD*. Chicago Univ Of Chicago Pr 1961.
- Beginning with some speculations on ancient myths and cosmologies as incorporating, in a way that can be decoded, the details of astronomical cycles, and planetary phenomena, this book ranges through Greek scientific thought from the single quotation ascribed to Anaximander to the final three scientific religions, the atomism of Epicurus, Stoicism, and Neoplatonism. The first ten chapters are devoted to the various pre-Socratics, a chapter apiece for Socrates, Plato, and Aristotle follow, and then chapters on mathematics, astronomy, and geography of the Hellenistic period. There are generous quotations from the sources in each chapter.
- DE SLOOVERE, Frederik.** Natural Law And Current Sociological Jurisprudence. *Proc Cath Phil Ass* 17,137-142 1941.
- DE SMET, R V.** Patterns And Theories Of Causality. *Phil Today* 9,134-148 Sum 65.
- DE SMET, Richard V.** Philosophical Activity In Pakistan (1947-1961): Epistemology, Universals, and Causality. *Int Phil Quart* 2,143-149 F 62.
- DE SMET, Richard V.** Philosophical Activity In Pakistan (1947-1961): History Of Philosophy. *Int Phil Quart* 2,174-175 F 62.
- DE SMET, Richard V.** Philosophical Activity In Pakistan (1947-1961): Islam And Philosophy. *Int Phil Quart* 2,130-134 F 62.
- DE SMET, Richard V.** Philosophical Activity In Pakistan (1947-1961): Philosophy And Values. *Int Phil Quart* 2,135-139 F 62.
- DE SMET, Richard V.** Philosophical Activity In Pakistan (1947-1961): Teleology And The Philosophy Of History. *Int Phil Quart* 2,157-161 F 62.
- DE SMET, Richard V.** Philosophical Activity In Pakistan (1947-1961): The Knowledge Of Other Minds. *Int Phil Quart* 2,150-156 F 62.
- DE SMET, Richard V.** Philosophical Activity In Pakistan (1947-1961): The Morality Of International Relations. *Int Phil Quart* 2,162-166 F 62.
- DE SMET, Richard V.** Philosophical Activity In Pakistan (1947-1961): The Nature Of Philosophy. *Int Phil Quart* 2,116-118 F 62.
- DE SMET, Richard V.** Philosophical Activity In Pakistan (1947-1961): The Notion Of Existence. *Int Phil Quart* 2,140-142 F 62.
- DE SMET, Richard V.** Philosophical Activity In Pakistan (1947-1961): The Philosophy Of Professor M M Sharif. *Int Phil Quart* 2,176-180 F 62.
- DE SMET, Richard V.** Philosophical Activity In Pakistan (1947-1961): The Relationships Between Reason And Faith; The Existence Of God. *Int Phil Quart* 2,119-129 F 62.
- DE SMET, Richard V.** Philosophical Activity In Pakistan (1947-1961): The Social Sciences And Psychology. *Int Phil Quart* 2,167-173 F 62.
- DE SMET, Richard V.** Philosophical Activity In Pakistan (1947-1961): The Two Poles Of Philosophical Reflection In Pakistan. *Int Phil Quart* 2,112-115 F 62.
- DE SMET, Richard V.** Some Governing Principles In Indian Philosophy. *Phil Today* 9,192-199 Fall 65.
- DE SOTO, Anthony E.** Heidegger, Kneller, And Vandenberg. *Educ Theor* 16,239-241 Jl 66.
- DE SOUSA, Ronald Bon.** The Tree Of English Bears Bitter Fruit. *J Phil* 63,37-46 Ja 66.
- A discussion of Fred Sommers' proposal for a new "test of coherence" for ontologies based on a revised theory of types. The theory leads to intolerably counterintuitive

proliferations of senses of terms in natural languages. Its "proof" is shown to rest on the very propositions which the theory is supposed to establish. It presupposes the existence of a well defined set of grammatical but absurd sentence types. This assumption takes two forms. On the first interpretation, it prohibits an individual from turning up in two different categories; on the second interpretation, it amounts to the principle of transitivity of predication. But the first is supposed to be a consequence of the theory, ruling out Strawsonian persons; and the second turns up as a theorem.

DE ST INA, Marie. China's Contribution To The Spiritual Foundation Of Humanity. *Int Phil Quart* 6,445-454 S 66.

DE STRYCKER, Emile. The Unity Of Knowledge And Love In Socrates' Conception Of Virtue. *Int Phil Quart* 6,428-444 S 66.

When the Platonic Socrates is identifying virtue and knowledge, he does not mean a knowledge about a special field or about means to an end, as that of the geometician or the architect, but about human life as a whole and about the ultimate end of human striving. Virtue is a knowledge about the absolute Good and the relativity of other values. Since Good has to do with life as it is lived, not as it is thought about, true knowledge about the Good implies the effective acceptance of its demands, the choice by which I put the higher goods above the lower ones. Therefore the insight that is virtue is both recognition of the objective inequality of values and self-testing in order to see whether one has more "love" for the absolute Good than for any other thing whatever. So virtue is an indissoluble unity of love and knowledge of the Good.

DE TOLLENAERE, M. Aristotle's Definition Of Time. *Int Phil Quart* 1,453-467 S 61.

DE TOLLENAERE, M. Intersubjectivity In J-P Sartre. *Int Phil Quart* 5,203-220 My 65.

The article traces the development of the theory of intersubjectivity in Sartre from *L'Être et le Néant à Critique de la Raison Dialectique*. In the former he took over the Hegelian dialectic of the *An-sich* and the Master and the Slave, with the significant modification that the radical self-identical In-itself phase of being, which is self-consciousness for Hegel, is the brute facticity of unconscious being for Sartre. Thus the primary relationship between conscious persons becomes not that of destination for each other, as in Hegel, but mutual competition, threat, hatred. The insincere practical compromises of apparent friendship, love, etc., are revealed for what they are by the objectifying stare of the "third party," the witness. In his later work, in which he explicitly tries to integrate Marxism into his philosophy, he accords a more positive role to the third person in the formation of the social group. Yet despite all his efforts the basic relation between persons still remains one of mutual coercion with no place for authentic friendship or love.

DE URMENTA, Fernin. Reflections On The Concepts Of Taste And Art. *J Aes Art Crit* 12,197-204 D 53.

DE VLEESCHAUWER, H J. A Survey Of Kantian Philosophy. *Rev Metaph* 11,122-142 S 57.

DE VOGEL, C J. The Concept Of Personality In Greek And Christian Thought. *Stud Phil Hist Phil* 2,20-60 1963.

DE VOGEL, C J. The Present State Of The Socratic Problem. *Phronesis* 2,26-35 N 55.

DE VOGEL, C J. What Philosophy Meant To The Greeks. *Int Phil Quart* 1,35-57 F 61.

DE VOGEL, Cornelia J. *Pythagoras And Early Pythagoreanism: An Interpretation Of Neglected Evidence On The Philosopher Pythagoras*. NY Humanities Pr 1966.

DE VOGEL, Cornelia. Who Was Socrates? *J Hist Phil* 1,143-162 D 63.

DE VRIES, Josef. Approach To Metaphysics. *Phil Today* 6,151-163 Fall 62.

DE WAELEHNS, A. Existential Phenomenology: Present State And Future Tasks. *Int Phil Quart* 2,458-473 S 62.

DE WAELEHNS, Alphonse. A Time Of Decision For Psychoanalysis. *Phil Today* 2,251-252 Wint 58.

DE WAELEHNS, Alphonse. Phenomenological Concept Of Intentionality. *Phil Today* 6,3-13 Spr 62.

DE WAELEHNS, Alphonse. Reflections On The Development Of Heidegger: Apropos Of A Recent Book. *Int Phil Quart* 5,475-502 S 65.

After a brief commentary on the monumental new work of William Richardson, *Heidegger: through Phenomenology to Thought*, the author presents his own analysis of the development of Heidegger's thought throughout his works, for the most part agreeing with, but sometimes significantly differing from, that of Richardson. He examines the two points of view of Heidegger, early and late, one considering Being from the point of man, who gives utterance to it, the other considering man from the point of view of Being as primary. Admitting the continuity in Heidegger's own thought, the author questions seriously the philosophical viability of the later point of view. An immanentist account of Being through man, right or wrong, is a consistent philosophical position which can be expressed in human terms; whereas to speak of man from the viewpoint of Being is a task beyond the capacities of man or his language, at least of his philosophical language.

DE WAELEHNS, Alphonse. The Ontological Encounter Of Human Science And Philosophy. *Phil Today* 3,52-65 Spr 59.

DE WAELEHNS, Alphonse. The Philosophical Position Of Merleau-Ponty. *Phil Today* 7,134-149 Sum 63.

DE WILDE, A. Living With Death. *Personalist* 40,260-271 Sum-Jl 59.

DE WILDE, A. Personalism In The Netherlands. *Personalist* 33,360-364 Autumn-O 52.

DE WITT, Dale and Kilpatrick, W H. John Dewey: Humanist And Educator. *Humanist* 12,161-165 Jl-Ag 52.

DE WITT, Norman W. *St Paul And Epicurus*. Minneapolis 1954.

DE WITT, Norman Wentworth. *Epicurus And His Philosophy*. Minneapolis 1954.

"This book attempts," says its author, "to present for the first time a fairly complete account of the life and teachings of Epicurus... the most revered and most reviled of

- all founders of thought in the Graeco-Roman world." Its aim is at once biographical and interpretative and apologetic. The book's level of treatment has been set to "meet the needs of students in philosophy and the educated layman."
- DE WOLF, L. Harold.** A Personalistic Re-examination Of The Mind-body Problem. *Personalist* 34,15-24 Wint-Ja 53.
- DE WOLF, L. Harold.** Albert Cornelius Knudson: As Philosopher. *Personalist* 35,364-368 Autumn-O 54.
- DE WOLF, L. Harold.** Personalism In The History Of Western Philosophy. *Phil Forum (Boston)* 12,29-51 1954.
- DE WOLF, L. Harold.** Toward A Conciliation Of Personalism And Behaviorism. *Phil Forum (Boston)* 2,3-7 Spr 44.
- DE WOLF, Lotan Harold.** *The Religious Revolt Against Reason*. NY Harper 1949.
- DE, S. K.** *Sanskrit Poetics As A Study Of Aesthetic*. Berkeley Univ Of Calif Pr 1963. Professor De traces the topics of expression, imagination, aesthetic enjoyment and creation through seventy-nine pages of historical and systematic discussion of Sanskrit poetics. The discussion is somewhat sketchy but always suggestive, its suggestiveness in part deriving from an implicit interplay of Indian and Western traditions, and the author's attempt to see them in a new synthesis. The extensive notes by Edwin Gerow will be helpful to the specialists, and certainly necessary to the rest of us. The prospective reader should not be repelled by the exoticism of the subject: the light it casts is strangely illuminating.
- DEAN, Thomas.** *Post-Theistic Thinking: The Marxist-Christian Dialogue In Radical Perspective*. Philadelphia Temple Univ Pr 1975. Dean focuses on a group of contemporary theologians—Moltmann, Metz and Rahner—who represent a more recent version with their acceptance of many of the criticisms of contemporary Marxists. Their partially secular approach, however, is not thorough enough, as they retain such christian notions as Christ as the ground and goal of history. The author makes the startling contention that the theistic-atheistic polarity within the christian-marxist debate must be transcended by post-theistic thinking which amounts to humanism. In the young Marx, Dean sees this view affirmed and elaborated by contemporary existentialists like Heidegger, Sartre and Merleau-Ponty. In the last part the author claims that humanism fits Marxism and that it does justice to radical Christianity denying as it does the transcendent character of God and affirming man's historicity. Consistent with his humanistic point of view is his conclusion that ultimately Christianity must surrender its role of reconciliation in the future.
- DEANE, Herbert A.** *The Political And Social Ideas Of St Augustine*. NY Columbia Univ Pr 1963. This book presents a carefully documented account of Augustine's views on the nature of man, the distinctions of morality, the basis of property, the role of the state, the duties of citizens, and the relations of church and state. Professor Deane argues that Augustine's basic political conception is that of the state as a necessarily repressive instrument of order, but that this theory long had little influence because of the political history of medieval Europe. It remained for others, especially Hobbes, to revive this somber image of man and society. On the other hand, Deane claims, Augustine's reversal of his early position that the state should not use coercion to suppress heretics exerted far-reaching influence on medieval politics. The author supports his account with frequent quotations from Augustine. The book includes 86 pages of notes, a bibliography, and an index.
- DEANE, Herbert A.** *The Political Ideas Of Harold J Laski*. NY Columbia Univ Pr 1954. This work is a detailed intellectual biography of its subject, exploring chronologically Laski's main ideas "on a series of central problems of modern politics," including the nature of the state and its relation to individuals and groups; the interaction of social and political forces in political institutions; and the clashing claims of the great political systems of the twentieth century. Laski's teaching is seen to fall into five periods, each marked by a major shift in his dominant interest: Pluralist, 1914-24; Fabian, 1925-31; Marxist, 1932-39; Wartime, 1940-45; and Postwar, 1946-50. Close attention is given to Laski's major works in all these periods, and the philosophic arguments supporting them are analyzed, both with regard to his socio-intellectual environment, and to their logical consistency. Personal details are included only when they are needed to illustrate his intellectual development.
- DEANE, William N** and Brooks, George W. *Chronic Schizophrenics View Recovery*. *J Existent* 4,121-130 Fall 63.
- DEARING, Mary Hinckley.** *Reminiscences Of Borden Parker Bowne*. *Phil Forum (Boston)* 15,51-55 1957.
- DEBORIN, A. M.** The Philosophic Views Of Georg Forster, German Thinker Of The Eighteenth Century. *Soviet Stud Phil* 1,36-44 Fall 62.
- DEBURGH, William George.** *From Morality To Religion*. Port Washington NY Kennikat 1970.
- DECHERT, Charles R.** A Pluralistic World Order. *Proc Cath Phil Ass* 37,167-186 1963.
- DECHERT, Charles R.** Cybernetics And The Human Person. *Int Phil Quart* 5,3-36 F 65. Contemporary approaches to the science of communication and control show some striking conceptual parallels with traditional Aristotelian-Thomistic thought and suggest the major themes treated in this study: (a) the intellectual validity and necessity of non-empirical models of the universe, (b) the clarification of traditional concepts of "form" and "in-form-ation" brought by communications theory, (c) the relation of form to the sensible and intelligible species, (d) possible modes of persistence of the individual human psyche as an integral information pattern unified in a systemic whole by the "selfness" manifest in human consciousness. The concepts of "system" and "information" are employed to analyze formal hierarchical relations and evolutionary processes in terms of structural and functional complexity, perception, self-regulation, and consciousness.
- DEDEK, John F.** *Contemporary Sexual Morality*. NY Sheed & Ward 1971.
- DEDEK, John F.** *Human Life: Some Moral Issues*. NY Sheed & Ward 1972.
- DEDMOND, Francis B.** Thoreau And The Ethical Concept Of Government. *Personalist* 36,36-46 Wint-Ja 55.
- DEEB, Norman A.** *Cloud Nine: A Seminar On Educational Philosophy*. NY Philosophical Lib 1975.
- DEKEN, Alfons.** *Process And Permanence In Ethics: Max Scheler's Moral Philosophy*. NY Paulist Pr 1974.
- DEEKS, Joslin.** *Prochronisms, Anachronisms*. NY Philosophical Lib 1966.
- DEELY, John N.** The Emergence Of Man: An Inquiry Into The Operation Of Natural Selection In The Making Of Man. *New Scholas* 40,141-176 Ap 66.
- DEFERRARI, Roy (ed).** *The Philosophy Of Catholic Higher Education*. Washington DC 1947.
- DEFERRARI, Roy J (ed).** *Theology, Philosophy, And History As Integrating Disciplines In The Catholic College Of Liberal Arts*. Washington DC 1953.
- DEHNERT, Edmund J.** *Parsifal As Will And Idea*. *J Aes Art Crit* 18,511-520 Je 60.
- DEHNERT, Edmund J.** Empiricism And Aesthetics. *Thomist* 23,90-105 Ja 60.
- DEICKE, Wolf.** *Platon, Theaetetus* 192c10. *Phronesis* 9,136-142 1964.
- DEININGER, Whitaker Thompson.** *Problems In Social And Political Thought, A Philosophical Introduction*. NY Macmillan 1965.
- DEININGER, Whitaker T.** Skepticism And Historical Faith Of Charles Beard. *J Hist Ideas* 15,573-588 O 54.
- DEININGER, Whitaker T.** Some Reflections On Epistemology And Historical Inquiry. *J Phil* 53,429-442 Jl 56.
- DEITER, John B** and Chotlos, John W. Motivation From A Phenomenological Viewpoint. *J Existent* 2,35-48 Sum 61.
- DEL VECCHIO, Giorgio.** Burlamaqui And Rousseau. *J Hist Ideas* 23,420-423 Jl-S 62.
- DEL VECCHIO, Giorgio.** Law, Society, Solitude. *Phil Today* 3,3-9 Spr 59.
- DELACY, Phillip.** *Où Māλλον And The Antecedents Of Ancient Scepticism*. *Phronesis* 3,59-71 1958.
- DELAGUNA, Grace A.** *On Existence And The Human World*. New Haven Yale Univ Pr 1966. The basic concern of this work is to re-examine the perennial problem of speculative philosophy by exhibiting the temporal existence of nature and its relation to man and his world. A formulation of a comprehensive metaphysics of nature and man is offered, based on the understanding of human life and culture as both parts of, and as transcending, nature. The early portion of this work is dominated by the concept of evolution, which is used to unify the three types of existence: inorganic, organic and human. All existence involves potentiality and actuality, and although potentialities form an evolutionary hierarchy within an "ideal continuum," each type has a teleonomy of its own. The teleonomy or aim-directedness of the human world is defined by the self-ideal of the person and the superorganic and impersonal transcendent ends of culture. The discussion evolves from a criticism of Kant, Heidegger and existentialist views on freedom, values and the concept of culture, and also through an examination of problems of cultural relativism in the light of social anthropology.
- DELANEY, Cornelius F.** *Mind And Nature: A Study Of The Naturalistic Philosophies Of Cohen*. Notre Dame Notre Dame Univ Pr 1969. The main objective of this study is to examine a strain of American Naturalism that has sought to re-examine the mind-nature dichotomy and offer a view in which mind and nature no longer oppose each other. The concluding chapter is given to a critical comparison of the solution to the problem of the bifurcation of mind and nature.
- DELCOURT, Joseph.** Saint Thomas More And France. *Traditio* 5,285-310 1947.
- DELGADO, Jose.** An Objective Approach To Measurement Of Behavior. *Phil Sci* 29,253-268 Jl 62.
- DELGADO, Rafael Rodriguez.** A Possible Model For Ideas. *Phil Sci* 24,253-270 Jl 57.
- DELGADO, Rafael Rodriguez.** Synthesis In A Divided World. *Main Currents* 13,56-59 Ja 57.
- DELIUS, Harald.** Descriptive Interpretation. *Phil Phenomenol Res* 13,305-323 Mr 53.
- DELL' ISOLA, Frank.** A Bibliography Of Thomas Merton. *Thought* 29,574-596 D 54.
- DELOS, J. T.** The Dialectics Of War And Peace (Part II). *Thomist* 13,528-566 O 50.
- DELOS, J. T.** The Dialectics Of War And Peace. *Thomist* 13,305-324 Jl 50.
- DELZA, Sophia.** The Classic Chinese Theater. *J Aes Art Crit* 15,181-197 D 56.
- DELZA, Sophia.** The Dance In The Chinese Theater. *J Aes Art Crit* 16,437-452 Je 58.
- DEMARRY, John G.** Donne's Three Steps To Death. *Personalist* 46,366-381 Sum-Jl 65.
- DEMOS, George D.** Reconstructionism: A Misinterpreted Philosophy. *Educ Theor* 12,87-90 Ap 62.
- DEMOS, Raphael.** A Fallacy In Plato's *Republic*? *Phil Rev* 73,395-398 Jl 64.
- DEMOS, Raphael.** A Note On *Akrasia*. *Ethics* 71,195-200 Ap 61.
- DEMOS, Raphael.** A Note On *Σωφροσύνη* In Plato's *Republic*. *Phil Phenomenol Res* 17,399-403 Mr 57.
- DEMOS, Raphael.** A Note On Plato's *Republic*. *Rev Metaph* 12,300-307 D 58.
- DEMOS, Raphael.** Aspects Of Positivism. *Phil Phenomenol Res* 13,377-393 Mr 53.
- DEMOS, Raphael.** Brief Meditation Upon Values. *J Phil* 41,328-331 Je 44.
- DEMOS, Raphael.** Doubts About Empiricism. *Phil Sci* 14,203-218 Jl 47.
- DEMOS, Raphael.** Is Moral Reasoning Deductive? *J Phil* 55,153-158 F 58.
- DEMOS, Raphael.** Jung's Thought And Influence. *Rev Metaph* 9,71-89 S 55.

DEMOS, Raphael. Lying To Oneself. *J Phil* 57,588-594 S 60.

Following suggestions in Aristotle's account of akrasia, the author offers an analysis of self-deception. The person who lies to himself believes both p and not-p, and is capable of doing so because he is distracted from the former.

DEMOS, Raphael. Moral Values As Irreducible, Objective, And Cognizable. *Phil Phenomenol Res* 6,163-194 D 45.

DEMOS, Raphael. Mr Russell And Dogmatism. *J Phil* 42,589-594 O 45.

DEMOS, Raphael. Nature, Mind And Death. *Rev Metaph* 6,563-582 Je 53.

DEMOS, Raphael. Note On Plato's Theory Of Ideas. *Phil Phenomenol Res* 8,456-460 Mr 48.

DEMOS, Raphael. Philosophical Aspects Of The Recent Harvard Report On Education. *Phil Phenomenol Res* 7,187-213 D 46.

DEMOS, Raphael. Plato's Philosophy Of Language. *J Phil* 61,595-609 O 64.

This paper is based on the *Cratylus*, although there is occasional reference to other dialogues. In Plato's contrast between the language of the gods and the language of mortals, we may discern something like the contrast between ideal and ordinary language. By names he means terms which have both reference and sense necessarily; such terms are also verbs, for verbs are names of actions and actions are realities; for instance, a blow. The criterion for the identity of names is that they mean the same thing. (2) *Statements*.—unlike names, statements have meaning without necessarily having any reference. A word is a name *only* if what it names exists, whereas a statement may be false. A statement achieves meaning by purely internal criteria as to its composition. (3) *The Structure of Statements*. A statement is not a list of names; it is a unity and has meaning only in its character as a unity. Ryle's view that the terms in a sentence are not independent constituents and that their meaning is contextual is presented. The author concludes that Plato is undecided on this matter.

DEMOS, Raphael. Reply Concerning The Harvard Report On Education. *Phil Phenomenol Res* 7,264-292 D 46.

DEMOS, Raphael. Reply To Mr H M Tiebout, Jr's "demos On Tillich". *Phil Phenomenol Res* 20,113-115 S 59.

DEMOS, Raphael. Similarities And Contrasts Between Chinese And Greek Attitudes. *Phil East West* 11,53-56 Ap-Jl 61.

DEMOS, Raphael. Society And The Ethics Of Individualism. *Phil Rev* 54,97-114 Mr 45.

DEMOS, Raphael. Some Remarks On Aristotle's Doctrine Of Practical Reason. *Phil Phenomenol Res* 22,153-162 D 61.

Practical wisdom *phronesis* involves something more than cognitive meaning. This article attempts to find out, what, according to Aristotle, differentiates practical wisdom from other cognitive attitudes. It is claimed that Aristotle views moral utterances as having both an emotive and an imperative meaning. Hence, his views on ethical sentences anticipated those of Stevenson and Ayer. Yet today, emotive meaning is viewed as excluding cognitive-descriptive meaning; however, for Aristotle these were not contraries. An emotive-imperative meaning also is true or false, also is believed. Thus Aristotle is better compared with Kant. The article concludes with a discussion of man's basic duty—to try to find what his duty is. This, his meta-duty, is problematic; is it by nature or not?

DEMOS, Raphael. The Meaningfulness Of Religious Language. *Phil Phenomenol Res* 18,96-106 S 57.

DEMOS, Raphael. The Neo-Hellenic Enlightenment (1750-1821). *J Hist Ideas* 19,523-541 O 58.

DEMOS, Raphael. The Spectrum Of Knowledge. *Phil Rev* 56,237-257 My 47.

DEMOS, Raphael. The State And The Law. *J Phil* 41,589-597 O 44.

DEMOS, Raphael. The Structure Of Substance According To Aristotle. *Phil Phenomenol Res* 5,255-268 D 44.

DEMOS, Raphael. Tillich's Philosophical Theology. *Phil Phenomenol Res* 19,74-85 S 58.

DEMOS, Raphael. True Happiness, Or The Basis Of All Religion. *J Hist Ideas* 21,481-496 O-D 60.

DEMOS, Raphael. Types Of Unity According To Plato And Aristotle. *Phil Phenomenol Res* 6,534-546 Je 46.

DEMOS, Raphael. What Is It That I Want? *Ethics* 55,182-195 Ap 45.

DEMOS, R. Some Reflections On Threats And Punishments. *Rev Metaph* 11,224-236 D 57.

DEMPF, Alois. Freedom And Value. *Phil Today* 3,262-267 Wint 59.

DEMPSEY, Bernard W. Prudence, Providence And Economic Decision. *Thought* 35,16-36 Mr 60.

DEMSKE, James M. *Being, Man And Death: A Key To Heidegger*. Lexington U1970.

DEMSKE, James M. Heidegger's Quadrate And Revelation Of Being. *Phil Today* 7,245-257 Wint 63.

DENBOW, Carl H. Is Mathematics A Formal Discipline? *Phil Sci* 22,161-164 Ap 55.

DENECKE, Charles. The Absolute And The Relative In The Metaphysical Order. *Proc Cath Phil Ass* 22,40-52 1947.

DENISE, Theodore C (ed) and Williams, Milton H (ed). *Retrospect And Prospect On The Retirement Of T V Smith*. Syracuse NY Syracuse Univ Pr 1956.

DENISOV, A. Democracy. *Soviet Stud Phil* 1,3-6 Spr 63.

DENISOVA, L F. Lenin's Critique Of The Esthetics Of Bogdanov And The Proletcult. *Soviet Stud Phil* 3,38-47 Wint 1964-65.

DENISOVA, L. Humanism. *Soviet Stud Phil* 1,7-15 Spr 63.

DENISSOFF, Elias V. The Russian Christian Philosophy Of Man. *Proc Cath Phil Ass* 37,228-232 1963.

DENISSOFF, Elie. The Nature Of Mathematical Knowledge According To Descartes. *Proc Cath Phil Ass* 26,179-184 1952.

DENNES, William Ray. *Some Dilemmas Of Naturalism*. NY Columbia Univ Pr 1960.

In this book, a Woodbridge Lecture, Professor Dennes assesses the formulations of naturalism given by such philosophers as John Dewey and J E Woodbridge, and finds them open to certain fundamental circularities of argument. The critique centers its attention on the questions of meaning and morals, and in each area seeks to lay bare the 'restriction metaphysics' to which naturalistic explanation is inevitably tied down.

DENNES, William R. Conflict. *Phil Rev* 55,343-376 Jl 46.

DENSFORD, John. Is Science Education Obsolete? *J Thought* 1,37-39 N 66.

DENSFORD, Katharine J and Everett, Millard S. *Ethics For Modern Nurses; Professional Adjustments I*. Philadelphia Saunders 1946.

DENTON, David E (ed). *Existentialism And Phenomenology In Education*. NY Teachers Coll Pr 1974.

DENTON, David E. *Existential Reflections On Teaching*. Boston Christopher 1972.

DENTON, David E. *The Language Of Ordinary Experience: Philosophy Of Education*. NY Philosophical Lib 1970.

"Education is first-person experience." But the bias of our culture and language is "sociological-nomothetic," alienating the individual person by emphasis on linear order, explanation, logic, reductionism, atomizing, historical determinism, rationality, verifiability. Following existentialists, we must pass from this sociology (and phenomenology) to ordinary experience with its language—to the "all-at-onceness of lived experience," field relations, metaphorical parallels, organic process, episodic determinism, reasonableness, and personal authentication. Philosophy of education should focus not on discourse but on first-person experience and existential language, and develop its language and conceptual tools accordingly.

DENTON, David E. Albert Camus: Philosopher Of Moral Concern. *Educ Theor* 14,99-102 Ap 64.

DENTON, David E. The Feeling/notion Epistemological Paradigm. *Educ Theor* 18,125-132 Spr 68.

DERR, Richard L. Social Foundations As A Field Of Study In Education. *Educ Theor* 15,154-160 Ap 65.

DESAN, Wilfrid. *The Marxism Of Jean-Paul Sartre*. Garden City NY Doubleday 1965. A critical examination and evaluation of Sartre's *Critique de la Raison Dialectique*. The author attempts to explain Sartre's efforts to reconcile his Marxism with his existentialism.

DESAN, Wilfrid. *The Tragic Finale: An Essay On The Philosophy Of Jean-Paul Sartre*. Cambridge Harvard Univ Pr 1954.

"This book represents an attempt at a systematic presentation and interpretation of Jean-Paul Sartre's ontology. It is not an historical introduction, nor a search for the origins of Existentialism." It confines itself almost wholly to *L'Être et le néant*, "a difficult book," in which the author finds to Sartre's credit: "sharp dialectic; an entirely new approach to the problem of Nothingness; a penetrating analysis of bad faith, anguish, and desire; an original statement on the possibles; and a defense of freedom which, although extreme, is impressive." Yet Sartre's phenomenological approach, like those of Husserl, Heidegger, and Jaspers, fails to produce "an objective, complete, and general philosophy."

DESAN, Wilfrid. The Anti-Cartesian Man Or Man In The Collective. *Proc Cath Phil Ass* 38,119-127 1964.

DESCHOUX, Marcel. Authentic Dialogue. *Phil Today* 2,118-121 Sum 58.

DESHARNAIS, Richard P. A Note: Forgotten Dimension To Medieval Studies. *Delta Epsilon Sigma Bull* 19,21-23 Mr 74.

This article is a sample survey of curricula in medieval institutes which indicates their failure to consider the field of comparative philosophy. By comparing the thought of the Chinese Chu-Hsi (1130-1200) with that of Thomas Aquinas, we see several similarities. It seems appropriate therefore to suggest just such a field to medieval institutes. Students of the area might well appreciate several points of common concern among various peoples in medieval times.

DESHARNAIS, Richard P. Scholasticism, Nominalism And Martin Luther. *Stud Phil Hist Phil* 4,207-228 1967.

DESHARNAIS, Richard P. Sport, Humor And Philosophy. *Delta Epsilon Sigma Bull* 19,119-121 D 74.

Philosophers are coming around to subjects which truly are, after all, healthy and realistic parts of human life. A consideration of the utility of sport and humor are two such issues worthy of thinkers today. Both are good antidotes to an overly serious age.

DESHARNAIS, Richard P. The Triple Theme In Medieval Philosophy. *Delta Epsilon Sigma Bulletin* 11,129-136 D 66.

If man today is to live an intelligent, purposeful life, he must situate his questioning within the context of perennial philosophy. Medieval thought provides a good general pattern for such a venture since, at one and the same time, it is a type which is open to learning from the past, is concerned with present issues, and is preoccupied with the ultimate destiny of man.

DESSAUER, Frederick E. The Constitutional Decision: A German Theory Of Constitutional Law And Politics. *Ethics* 57,14-37 O 46.

DESSOIR, Max. Art History And Systematic Theories Of Art. *J Aes Art Crit* 19,463-470 Sum 61.

DESSOIR, Max. The Contemplation Of Works Of Art. *J Aes Art Crit* 6,108-119 D 47.

DESVERNINE, Raoul. Philosophy And Order In Law. *Proc Cath Phil Ass* 17,129-137 1941.

DETERING, Richard W. Linguistic Superfluity In Science. *Phil Sci* 26,347-354 O 59.

- DETERING, Richard W.** Philosophic Idealism In Rogerian Psychology. *Educ Theor* 5,206-214 O 55.
- DETERING, Richard W.** Philosophical Semantics And Education. *Educ Theor* 8,143-149 JI 58.
- DETWEILER, Robert.** Langer And Tillich: Two Backgrounds Of Symbolic Thought. *Personalist* 46,171-192 Spr-Apr 65.
- DEUTSCH, Eliot S.** Śakti In Medieval Hindu Sculpture. *J Aes Art Crit* 24,81-90 Fall 65.
- DEUTSCH, Eliot S.** Karma As A "Convenient Fiction" In The Advaita Vedānta. *Phil East West* 15,3-12 Ja 65.
- DEUTSCH, Eliot.** *Humanity And Divinity: An Essay In Comparative Metaphysics.* Honolulu Univ Of Hawaii Pr 1970.
- DEUTSCH, Eliot.** *Studies In Comparative Aesthetics.* Honolulu Univ Pr Of Hawaii 1975. Eliot Deutsch continues to make significant contributions to transcultural understanding in his book. In the first of his three essays, Deutsch focuses on the Indian concept of *rasa*. Analyzing the Chinese notion of *wēn* in the next essay, Deutsch argues that beauty is of the essential being of an art object, not simply a quality characterizing it. Finally, Deutsch contrasts two paintings, one European, the other Chinese, and identifies four levels of meaning he feels must be considered in cross-cultural aesthetic appreciation.
- DEUTSCH, Eliot.** Sri Aurobindo's Interpretation Of Spiritual Experience: A Critique. *Int Phil Quart* 4,581-594 D 64. Sri Aurobindo has put forward a theory of evolution which, on the basis of an interpretation of various kinds of spiritual experience, seeks to show the way to the realization of man in a "life divine." The main lines of his theory are summarized, after which the three most important tenets of his theory are analyzed in terms of their standing as explanatory concepts. Objections are raised to the manner in which some of these principles are employed as causal explanations and suggestions are made as to their actual logical status. The article concludes with a discussion of the requirements that a philosophy of spiritual experience needs to fulfill. The author argues that such a philosophy needs to be taken as a kind of phenomenological art rather than as a science and that it must strive to include its insights within the special disciplines of philosophy by showing what the implications of spiritual experience are for those disciplines.
- DEUTSCH, Eliot.** The Self In Advaita Vedānta. *Int Phil Quart* 6,5-21 Mr 66. The quest for self knowledge is pervasive in Indian thought and is a central concern of Advaita Vedānta—the non-dualistic system expounded primarily by Sankara. The article explicates the Advaitic conception of the self in its two primary dimensions: Self and the empirical self. Arguments used to demonstrate the supreme Self are critically appraised and the various theories which seek to explain the relation that obtains between the supreme Self and the empirical self are examined. The Advaitic analysis of the empirical self is interpreted to be a "phenomenology of consciousness." It is argued that Advaita Vedānta does not so much explain the self as it describes the process by which we come to believe that it exists. The four levels of consciousness identified by Advaita are then analyzed in terms of their respective ontological contexts and epistemological contents.
- DEUTSCH, Karl W.** Anti-Semitic Ideas In The Middle Ages: International Civilizations In Expansion And Conflict. *J Hist Ideas* 6,239-251 Ap 45.
- DEUTSCH, Karl W.** Mechanism, Organism, And Society: Some Models In Natural And Social Science. *Phil Sci* 18,230-252 JI 51.
- DEUTSCH, Karl W.** Mechanism, Teleology, And Mind. *Phil Phenomenol Res* 12,185-223 D 51.
- DEUTSCH, Karl W.** Religion And Ethics As Aids To World Order. *Humanist* 8,67-68 Ag-Sum 48.
- DEUTSCHER, Max** and Martin, C B. Remembering. *Phil Rev* 75,161-196 Ap 66. As well as the usual distinctions made between remembering how to do something, remembering that something occurred, and remembering an occurrence or object, there is a distinction to be drawn between two different uses of "remember that." Despite these various distinctions, the uses of "remembers" resemble each other in their requirements of past perception and a subsequent representation of what was perceived or gained by perception. The exception is that in remembering how to do something, the requirement in the present may be that what was learned is done again, rather than represented. A careful examination of all that is required of the causal connection brings to the surface the complex and partly theoretical nature of our commonplace notion of remembering.
- DEVARAJA, N K.** Notes Towards A Definition Of Philosophy. *J Phil* 56,319-326 Mr 59.
- DEVAUX, Andre A.** Vocation In The Life And Thought Of Edith Stein. *Phil Today* 2,172-175 Fall 58.
- DEVERALL, Richard L G** and Millar, Moorehouse F X. The Moral Foundations Of Civil, Political, And Economic Liberty. *Proc Cath Phil Ass* 16,154-176 1940.
- DEVINE, Philip E.** The Principle Of Double Effect. *Amer J Of Jurisprudence* 19,44-60 1974. The subject of this article is the Principle of Double Effect as employed in commonsense moral judgment and Roman Catholic moral theology. I explicate the distinction between the direct and the indirect production of bad effects, and defend its moral relevance (along with that of the distinction between producing a bad effect and refraining from preventing it) against the strictures of Jonathan Bennett and others.
- DEWAN, Edmond M.** "Other Minds": An Application Of Recent Epistemological Ideas To The Definition Of Consciousness. *Phil Sci* 24,70-76 Ja 57.
- DEWART, Leslie.** *Religion, Language, And Truth.* NY Herder & Herder 1970.
- DEWART, Leslie.** Existentialism And The Degrees Of Knowledge. *Thomist* 19,193-218 Ap 56.
- DEWEY, Ernest W.** Living Values And Immortality. *Phil Forum (Pacific)* 3,57-69 S 64.
- DEWEY, John (ed)** and Kallen, Horace M (ed). *The Bertrand Russell Case.* NY Viking Pr 1941. There follow articles on various aspects of the famous City College appointment. Fellow professors of philosophy speak in no uncertain terms about what they characterize as a dire threat to the best interests of academic freedom at the instance of the forces of bigotry. The decision of Mr Justice McGeehan is reprinted in an appendix along with a statement about the case by The Committee on Cultural Freedom. Here are facts and opinions to which the reader can turn for a review of the legal educational, religious and political implications of the matter.
- DEWEY, John And Others.** *The Authoritarian Attempt To Capture Education.* NY Kings Crown Pr 1945.
- DEWEY, John.** *German Philosophy And Politics.* NY Putnam's 1942.
- DEWEY, John.** *Philosophy, Psychology And Social Practice,* Joseph Ratner (ed). NY Putnam's 1963. Of these eighteen essays, all but two were never published before in book form. Nine of the essays were written very early in Dewey's career, and are thus of historical significance.
- DEWEY, John.** *Problems Of Men.* NY Philosophical Lib 1946. While the book is not new in the sense advertised, it is new in a more significant sense. The problems discussed are critical problems of our day, and the treatment of them is fresh, original, deep-flowing—invariably *bahnbrechend*. This is true of the 1903 essay, "Logical Conditions of a Scientific Treatment of Morality," as it is of the recent ones. To read this book is therefore to experience intellectual renewal, and I can think of no better connotation of the word "new." Nor do I know of any philosophical substitute for the cultural richness and maturity evident page after page. My claim is that the attentive critical reader of these essays, whatever school of philosophy it is to which he is committed, will gain immensely in the range and depth of his knowledge and the sharpness of his thinking.
- DEWEY, John.** A Comment On The Foregoing Criticisms. *J Aes Art Crit* 6,207-209 Mr 48.
- DEWEY, John.** Aesthetic Experience As A Primary Phase And As An Artistic Development. *J Aes Art Crit* 9,56-58 S 50.
- DEWEY, John** and Balz, Albert G A. Letter To Mr Dewey Concerning John Dewey's Doctrine Of Possibility, Published Together With His Reply. *J Phil* 46,313-341 My 49.
- DEWEY, John** and Bentley, Arthur F. "Definition". *J Phil* 44,281-305 My 47.
- DEWEY, John** and Bentley, Arthur F. A Terminology For Knowings And Knowns. *J Phil* 42,225-247 Ap 45.
- DEWEY, John** and Bentley, Arthur F. Concerning A Vocabulary For Inquiry Into Knowledge. *J Phil* 44,421-433 JI 47.
- DEWEY, John** and Bentley, Arthur F. Interaction And Transaction. *J Phil* 43,505-516 S 46.
- DEWEY, John** and Bentley, Arthur Fisher. *Knowing And The Known.* Boston Beacon Pr 1949.
- DEWEY, John** and Bentley, Arthur F. Specification. *J Phil* 43,645-663 N 46.
- DEWEY, John** and Bentley, Arthur F. Transactions As Known And Named. *J Phil* 43,533-550 S 46.
- DEWEY, John** and Bentley, Arthur. Postulations. *J Phil* 42,645-662 N 45.
- DEWEY, John** and Hook, Sidney and Nagel, Ernest. Are Naturalists Materialists? *J Phil* 42,515-530 S 45.
- DEWEY, John** and Radhakrishnan, S and Santayana, George. On Philosophical Synthesis. *Phil East West* 1,3-5 Ap 51.
- DEWEY, John.** By Nature And By Art. *J Phil* 41,281-291 My 44.
- DEWEY, John.** Common Sense And Science: Their Respective Frames Of Reference. *J Phil* 45,197-207 Ap 48.
- DEWEY, John.** Education From A Social Viewpoint (Translation). *Educ Theor* 15,73-82 Ap 65.
- DEWEY, John.** Ethical Subject-Matter And Language. *J Phil* 42,701-712 D 45.
- DEWEY, John.** Experience And Existence: A Comment. *Phil Phenomenol Res* 9,709-713 Je 49.
- DEWEY, John.** Further As To Valuation As Judgment. *J Phil* 40,543-551 S 43.
- DEWEY, John.** How Is Mind To Be Known? *J Phil* 39,29-34 Ja 42.
- DEWEY, John.** Inquiry And Indeterminateness Of Situations. *J Phil* 39,290-295 My 42.
- DEWEY, John.** James Marsh And American Philosophy. *J Hist Ideas* 2,131-150 Ap 41.
- DEWEY, John.** Letters Of John Dewey To Robert V Daniels, 1946-1950. *J Hist Ideas* 20,569-576 O-D 59.
- DEWEY, John.** Nature In Experience. *Phil Rev* 49,244-258 Mr 40.
- DEWEY, John.** Peirce's Theory Of Linguistic Signs, Thought, And Meaning. *J Phil* 43,85-94 F 46.
- DEWEY, John.** Propositions, Warranted Assertibility, And Truth. *J Phil* 38,169-185 Mr 41.
- DEWEY, John.** Some Questions About Value. *J Phil* 41,449-455 Ag 44.
- DEWEY, John.** Teaching Ethics In The High School. *Educ Theor* 17,222-226 JI 67.
- DEWEY, John.** The Ambiguity Of "Intrinsic Good". *J Phil* 39,328-329 Je 42.
- DEWEY, John.** The Democratic Faith And Education. *Antioch Rev* 4,274-283 Je 44.
- DEWEY, John.** The Objectivism-Subjectivism Of Modern Philosophy. *J Phil* 38,533-541 S 41.

DEWEY, John. The Revolt Against Science. *Humanist* 5,105–107 Autumn 45.

DEWEY, John. The Vanishing Subject In The Psychology Of James. *J Phil* 37,589–599 O 40.

DEWEY, John. Three Independent Factors In Morals (Translation). *Educ Theor* 16,197–209 JI 66.

DEWEY, John. Valuation Judgments And Immediate Quality. *J Phil* 40,309–316 Je 43.

DEWEY, Robert E and Loftsgordon, Donald. Dante And Martineau: A Report Of Changing Values. *Ethics* 72,41–45 O 61.

The assertion that men change their ordering of values in different historical periods is difficult to document. There are from the past, however, two recorded instances of value ranking which can make some claim to be representative of a particular period, and which may be compared with how persons rank values today. A ranking of vices exists in Dante's fourteenth-century *Divine Comedy* and a ranking of the moral worth of motives is contained in Martineau's *Types of Ethical Theory* (1885). The article reports how 858 students ranked these items and records their differences from Dante and Martineau.

DEWEY, Robert E. Is Academic Freedom Only For Professors? *Nebraska Alumnus* 57,14–16, 25 Ja 61.

Robert M MacIver characterizes academic freedom as "a right claimed by the accredited educator, as teacher and as investigator, to interpret his findings and to communicate his conclusions without being subjected to any interference, molestation, or penalization because these conclusions are unacceptable to some constituted authority within or beyond the institution." Without rejecting this characterization, it is argued that academic freedom is only one form of the right to learn and to express opinion which everyone should have in a democratic society. Thus, there is an important sense in which professors are claiming no special privilege in defending academic freedom.

DEWEY, Robert E. The Future Of Philosophy. *J Phil* 53,187–195 Mr 56.

DEWEY, Robert E. Themes, Issues, And Solutions: A Proposal For Courses In The Humanities. *Journal Of Higher Education* 29,8–12 Ja 58.

One aim of a liberal education is to cultivate the power of reflective evaluation. Current Humanities courses do this poorly. Usually, students take disconnected courses in different departments. Learning is thereby too technical in specific areas and fragmentary. When these defects are recognized, the typical alternative is to read selected classics—again, an unintegrated presentation of material. New courses are needed focusing upon themes, such as freedom and justice. Issues about these themes should be formulated to provoke thought. Major alternative solutions should be presented to give content for thought. Students will then practice reflective evaluation.

DEWEY, Robert E. University Reform And The Life Of The Intellect. *ERM* 3,28–29 O 70. Contemporary universities are urged by the political Left and Right to become spokesmen for their policies. To do so would be a mistake. Universities have four major functions: prepare students vocationally, provide a liberal education, give public service, and do research. Underlying each of these functions is the traditional purpose of a university to preserve, transmit, and increase human knowledge. In short, universities should serve the life of the intellect and not some ideology. Nevertheless, bad teaching is encouraged by the present system of graduate work and specialization. Accordingly, vigorous reforms in teacher preparation and courses are needed.

DHAVAMONY, Mariasusai. Reflections On The 37th Indian Philosophical Congress. *Int Phil Quart* 5,130–147 F 65.

The article raises some epistemological and metaphysical questions arising from the fact that, in an evolving world, man is himself involved in the process, and must see his knowledge of the process from the point which he himself occupies in it. Thus he must ask by what right he retrojects his own present position and experience in descriptions of a pre-human world, and in what sense, ontologically, he "represents" what went before. A theory of vicarious representation is developed. This raises the question of the relativizing of our knowledge, a question answered by an application of the Thomist dictum: *cognitum est in cognoscente per modum cognoscentis*. Since the *cognoscentis* is exercising a consciousness which is itself in process of becoming, the degree of truth of his evolutionary theories depends on the act by which he self-consciously grasps his own being. The conclusion is that evolutionary theory has reached a stage when it cannot be satisfied by purely "objective" description, but must include the historical situation of the observer in its constation of its results.

DI LASCIA, Alfred. Feature Review: *Enciclopedia Filosofica* (Review In English). *Thought* 34,279–296 Je 59.

DI LASCIA, Alfred. Review Of Philosophy: Among Italian Philosophers. *Thought* 27,125–137 Spr 52.

DI NARDO, Ramon A. Depth Psychology And The Contribution Of Existential Synthesis. *New Scholas* 32,187–201 Ap 58.

DIAMESSIS, Spyros Elias. *Essays In Education And Philosophy*. NY Vantage Pr 1973.

DIAMOND, Cora. Mr Goodman On Relevant Conditions And The Counterfactual. *Phil Stud* 10,42–44 1959.

DIAMOND, Malcolm L. *Martin Buber, Jewish Existentialist*. NY Oxford Univ Pr 1960.

DIAMOND, R J. Resolution Of The Paradox Of Tristram Shandy. *Phil Sci* 31,55–58 Ja 64.

DÍAZ, Janet Winecoff. *The Major Themes Of Existentialism In The Work Of José Ortega Y Gasset*. Chapel Hill Univ Of N Carolina 1970.

DIAZ, Janet Winecoff. *The Major Themes Of Existentialism In The Work Of José Ortega Y Gasset*. Chapel Hill Univ Of N Car Pr 1970.

After an examination of the existentialistic ethic in an effort to determine the characteristic preoccupation of the movement, the book concentrates, in its two main

chapters, on "the critical reaction to Ortega" and "the major themes of Ortega." The numerous critics examined, both pro and con, are those who throw some light on the question of whether or not Ortega is an existentialist. The author amasses sufficient evidence from Ortega's own writings to demonstrate convincingly that his major themes—life and its insecurity, individuality and its loss, freedom and its use—are those of existentialism. Although differences do exist, the similarities outweigh them.

DIAZ, Janet Winecoff. *The Major Themes Of Existentialism In The Work Of José Ortega Y Gasset*. Chapel Hill Univ Of N Car Pr 1970.

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DIBBLE, Vernon K. Four Types Of Inference From Documents To Events. *Hist Theor* 3,203–221 1963.

DIBDEN, Arthur J. A Meditation On Communication. *Educ Theor* 10,280–284 O 60.

DIBDEN, Arthur J. Reflections On Faith As The Geography Of God. *J Phil* 55,546–554 Je 58.

DICKENS, Robert S. Berdyaev's Concept Of Creativity. *Personalist* 45,250–254 Spr–Ap 64.

DICKENS, Robert S. Comments On Appreciation And Obligation. *S J Phil* 3,138–139 Fall 65.

DICKIE, George. *Aesthetics: An Introduction*. Indianapolis Pegasus 1971.

This introduction to aesthetics is divided into five parts. Unlike most books of this kind this one begins with a very brief history of the discipline. The remaining divisions of the text are devoted, respectively, to the aesthetic attitude and its object, present-day theories of art, four contemporary problems in aesthetics and the evaluation of art. The virtues of this text lie in the criticisms the author presents of theories both past and present and his attempt to offer alternatives to the problems which he sees with the current literature in this field. A brief bibliography is included with the text.

DICKIE, George and Mathers, Robert. The Definition Of 'Regional Quality'. *J Phil* 60,465–466 Ag 63.

DICKIE, George. Attitude And Object: Aldrich On The Aesthetic. *J Aes Art Crit* 25,89–92 Fall 66.

DICKIE, George. Beardsley's Phantom Aesthetic Experience. *J Phil* 62,129–135 Mr 65.

Monroe Beardsley maintains that aesthetic experience is experience which is unified and that such experience is caused by unified aesthetic objects. Two things, then, are unified when an aesthetic experience occurs—(1) the aesthetic object which causes the experience and (2) the experience itself. It is argued that Beardsley has not shown experience can be unified and that there is good reason to think the unity perceived in works of art is mistakenly being transferred to experience caused by the works—thus creating a phantom double. It is argued that the aesthetic theory of John Dewey—an important source for Beardsley—is the possible origin of the phantom double. Dewey talks about cases of understanding and noticing aspects of works of art as if they were cases of causing, and uses the term "experience" as if it designates an effect of a kind which can be unified.

DICKIE, George. Bullough And The Concept Of Psychical Distance. *Phil Phenomenol Res* 22,233–238 D 61.

Dickie discusses some misinterpretations and inadequacies of Bullough's view of psychical distance. This is a psychological attitude a spectator takes toward some object, yet psychical distance is not the whole of the aesthetic attitude. It is a necessary and sustaining, but not a sufficient condition of the aesthetic attitude. It is concluded that thinking of actual spatial and temporal distance as a species of the general type psychical distance is incorrect. Psychological and physical characteristics should not be confused. Physical distance may help cause, destroy, or inhibit (depending on the degree) psychological distance, but these two cannot be thought of as things of the same type, differing only in generality.

DICKIE, George. Design And Subject Matter: Fusion And Confusion. *J Phil* 58,233–237 Ap 61.

The author explores the fusion theory of visual design and subject matter, focusing on Monroe Beardsley's analysis. He argues that defenders of the fusion theory have failed to distinguish clearly between the visual design and subject matter, so that in many of the alleged cases of fusion they discuss, they have actually been citing the appropriateness or similarity of part of the depiction to the whole depiction.

DICKIE, George. Is Psychology Relevant To Aesthetics? *Phil Rev* 71,285–302 JI 62.

Dickie argues that the methods and findings of experimental psychology are not relevant to aesthetics. He considers psychological "meaning" tests and tests for preferences, among others, and concludes that such techniques cannot help us solve logical problems in aesthetics, and cannot contribute towards a description of aesthetic experience.

DICKIE, George. The Myth Of The Aesthetic Attitude. *Amer Phil Quart* 1,56–65 Ja 64.

DICKINSON, George Sherman. Aesthetic Pace In Music. *J Aes Art Crit* 15,311–321 Mr 57.

DICKINSON, George Sherman. Analogical Relations In Musical Pattern. *J Aes Art Crit* 17,77–84 S 58.

DICKINSON, John. Agreement And Freedom. *Educ Theor* 2,1–10 Ja 52.

DICKS, D R. *Early Greek Astronomy To Aristotle.* Ithaca NY Cornell Univ Pr 1970. This is the first volume of a projected two volume treatment of Greek astronomy. It is concerned to trace the development of astronomy as a science, rather than that of cosmology or cosmogony. Plato, whose importance in the development of Greek astronomy is commonly underestimated, and Eudoxus are treated at greater length, and more attention is paid to such topics as the origin of the constellations and the influence of Babylonian astronomy on that of the Greeks. The volume ends with a chapter on Callippus and Aristotle.

DIECKMANN, Herbert. Condillac's Philosophical Works. *Rev Metaph* 7,255-261 D 53.
DIECKMANN, Herbert. Diderot's Conception Of Genius. *J Hist Ideas* 2,151-182 Ap 41.

DIEDERICH, Paul B. An Ethical Basis For Educational Objectives. *Ethics* 58,123-132 Ja 48.

DIEFENBECK, James A. *Phoenix Oeconomicus: Death Of A Science, Birth Of A Humanity.* *Ethics* 71,246-262 Jl 61.

DIENES, Paul. On Ternary Logic. *J Sym Log* 14,85-94 Je 49.

DIENES, Z P. On An Implication Function In Many-valued Systems Of Logic. *J Sym Log* 14,95-97 Je 49.

DIESING, Paul. *Patterns Of Discovery In The Social Sciences.* Chicago Aldine-Atherton 1971.

This book is a detailed and systematic report on the full range of methods of discovery in the social sciences as they are actually practiced. The approach is "anthropological": "there are as many methods as there are distinguishable communities of scientists, and the boundaries of each method are these of the community that uses it." Accordingly, the first Part deals with "Formal Methods and Theories," The Second with "Participant—Observer and Clinical Methods."

DIESING, Paul. *Reason In Society: Five Types Of Decisions And Their Social Conditions.* Urbana 1962.

Criticizing the narrow identification of rationality with efficiency, Professor Diesing distinguishes five kinds of rationality, with features sufficiently varying to be embodied in different organization types, and to produce different methods of making decisions. His treatment of each includes delineation of historical trend, analysis of conditions of appropriateness, and assessment of scope and value. The concluding chapter treats of reason in general, in terms of the overall concept of order, with the rationality types as different forms of order. The creative element in order is interestingly elicited in relation to different types of historical philosophies.

DIESING, Paul. Noneconomic Decision-Making. *Ethics* 66,18-35 O 55.

DIESING, Paul. Objectivism Vs Subjectivism In The Social Sciences. *Phil Sci* 33,124-133 Je 66.

DIESING, Paul. Socioeconomic Decisions. *Ethics* 69,1-18 O 58.

DIESING, Paul. The Nature And Limitations Of Economic Rationality. *Ethics* 61,12-26 O 50.

DIETZE, Gottfried. *Two Concepts Of The Rule Of Law.* Indianapolis Liberty Fund 1973.

DIETZE, Gottfried. Will The Presidency Incite Assassination? *Ethics* 76,14-32 O 65.

The potential for assassination of an American president can perhaps be lessened if reforms are made in the presidency itself. The presidency was originally designed to be limited in power, but an aggrandizement of its role has occurred. This increase in the power of the president runs counter to a strong American tradition and ideology and invites an extra-legal, rebellious response. A restriction of presidential powers might decrease the likelihood of assassination.

DIEUDONNÉ, J. *L'école Française Moderne Des Mathématiques.* *Phil Math* 1,95-106 1964.

DIEUDONNÉ, J. *Mathematics In Modern France: Pure Mathematics In France From 1949 To 1955 (with An Introduction By The Editor).* *Phil Math* 1,33-66 1964.

DIGGS, B J. Ethics And Experimental Theories Of Motivation And Learning. *Ethics* 67,100-118 Ja 57.

DIGGS, B J. On Defining "Good". *J Phil* 54,457-465 Jl 57.

DIGGS, B J. Rules And Utilitarianism. *Amer Phil Quart* 1,32-44 Ja 64.

DIGGS, Bernard James. *Love And Being, An Investigation Into The Metaphysics Of Saint Thomas Aquinas.* NY Vanni 1947.

DIGGS, Bernard J. St Augustine Against The Academicians. *Traditio* 7,73-94 1949-51.

DILLEY, Frank B. *Metaphysics And Religious Language.* NY Columbia Univ Pr 1964.

A lucid defense of religious metaphysics by a philosopher. Although Dilley does not defend a particular metaphysics, he develops at length a basically Whiteheadian theory of the nature of metaphysics. He considers various recent attacks on metaphysics and argues that metaphysical disputes are factual. Naturalists are described as precluding all non-naturalist metaphysics by methodological decision. A theistic claim, Dilley says, is a factual hypothesis too, though even more difficult to establish than other metaphysical claims. The function of symbols of transcendence, in theistic metaphysics, in particular the use of analogy and paradox, is treated in detail. These symbols are considered essential and yet in need of constant rational criticism. He concludes that "metaphysical systems are elaborate and criticized extensions of faith," and any adequate metaphysics must contain in some form an appeal to revelation as well as to reason and experience.

DILLEY, Frank B. Is There 'Knowledge' Of God? *Journal Of Religion* 38,116-126 Ap 58.

This article is a comparison of Paul Tillich, Martin Buber and Edmond Cherbonnier on the question of whether God's nature can be known and described in literal language. The author claims that Buber implies, but does not admit, knowledge of a

personal God and, using Cherbonnier's biblical philosophy, defends the concept of a personal God against Tillich's criticisms.

DILLEY, Frank B. The Irrefutability Of Belief Systems. *J Amer Acad Relig* 43,214-223 Je 75.

Belief systems, whether theistic or naturalistic, are irrefutable in that well-developed belief systems have within their basic categories of explanation and epistemology resources to handle all "apparently" intractable facts and arguments. None of the kinds of events that anyone expects to occur need overthrow basic belief systems because each system survives as a viable system precisely because it has shown its ability to cope with the facts. "Facts" are seen perspectively, for one thing. For another, the final verdict on where history is going is not yet in.

DILLINGHAM, William B. "Neither Believer Nor Infidel": Themes Of Melville's Poetry. *Personalist* 46,501-516 Fall-O 65.

DILLON, David A and Du Lac, Henri. The Nature Of Christian Philosophy. *Proc Cath Phil Ass* 27,156-167 1953.

DILLON, David A and Oesterle, John A. Moral Philosophy In The Catholic College. *Thomist* 16,463-471 O 53.

DILLON, John. *The Middle Platonists: 80 BC To AD 220.* Ithaca NY Cornell Univ Pr 1977.

The article covers the development of Platonism during last century B. C. and first two centuries A. D., laying stress on growth of scholastic doctrines and formulations, and attempting to clarify the contributions of individual philosophers, such as Antiochus of Ascalon, Eudorus of Alexandria, Plutarch, Albinus and Numenius. The whole period is important as providing background for Plotinus and Neoplatonism. The existence of such entities as the Platonic Academy and the School of Gaius are questioned, and the problems of orthodoxy, eclecticism, and lines of influence in general are dealt with extensively.

DILMAN, Ilham and Phillips, D Z. *Sense And Delusion.* NY Humanities Pr 1971.

The alternate chapters of the book, written specifically by the authors in turn, form a kind of dialogue, although not a very contentious dialogue, between them. The chief problems are how one can pass the judgment on another man's life that it was meaningless, or come to recognize this of one's own past life and what the nature is of moral self-deception. They are illustrated in particular by a detailed consideration of parts of Tolstoy's novel, *The Death of Ivan Ilych*.

DILMAN, Ilham. Dreams. *Rev Metaph* 15,108-117 S 61.

DIMLER, G Richard. Creative Intuition In The Aesthetic Theories Of Croce And Maritain. *New Scholas* 37,472-492 O 63.

DINGLE, Herbert. *The Scientific Adventure; Essays In The History And Philosophy Of Science.* NY Philosophical Lib 1953.

DINGLE, Herbert. Relativity And Electromagnetism: An Epistemological Appraisal. *Phil Sci* 27,233-253 Jl 60.

DINNEEN, Francis P. *An Introduction To General Linguistics.* NY 1967.

DINNEEN, John A. The Course Of Logical Positivism. *Mod Sch* 34,1-21 N 56.

DIRENZO, Gordon J (ed). *Concepts, Theory And Explanation In The Behavioral Sciences.* NY Random House 1966.

This volume is concerned mainly with the nature and problems of theoretical explanation for human behavior and the world of sociocultural reality, with more attention devoted to the former than to the latter. In this it is faithful to the general American orientation. The main topics of consideration are conceptual definition in behavioral sciences, individual-group relationships, models, explanation, culture, intrapersonal, and measurement. An interesting attempt is made to begin theoretical analysis with "psychological-mindedness," defined concepts as opposed to operational definitions. Issues discussed in the final chapter have relevance beyond the behavioral sciences.

DIRKS, John. *The Critical Theology Of Theodore Parker.* NY Columbia Univ Pr 1948.

DITTOE, John T. Sacramental Incorporation Into The Mystical Body. *Thomist* 9,469-514 O 46.

DIWAKAR, Ranganath Ramachandra. *Satyagraha: The Power Of Truth.* Hinsdale IL Regnery 1948.

DIXON, Charles. Personal Identity And The Scientific Method. *Educ Theor* 13,137-141 Ap 63.

DIXON, Joseph Lawrence. *The Community Of The Mind.* NY Philosophical Lib 1966.

DOAN, Frank M. Notations On G H Mead's Principle Of Sociality With Special Reference To Transformations. *J Phil* 53,607-615 S 56.

DOAN, Frank M. On The Construction Of Whitehead's Metaphysical Language. *Rev Metaph* 13,605-622 Je 60.

Examining Whitehead's redesigned metaphysical language, the author first argues that its apparent lack of a formal syntactic structure throws its validity into question. Then, reconstructing Whitehead's method, he contends that his categories do not constitute the ground of a precise language. He further submits that Whitehead's metaphysical language appears to be both descriptive and constitutive of reality. The author then examines Whitehead's concept of creativity in the context of his distinction between appearance and reality. Finally, he argues that Whitehead's metaphysical sentences do not satisfy the minimal requirements of confirmability and convey at best poetic attitudes and moods.

DOAN, Frank M. On The Organizational Base Of Language With Special Reference To Mathematical Models. *Phil Phenomenol Res* 21,239-247 D 60.

Is the organizational base of language ultimately an extra linguistic one? The author thinks that language must have an intrinsic value; conceptual structures are not merely an expression of the integration of personality. Symbols must be allowed to satisfy the conditions for description and explanation. The base of an ideal

- language remains at the level of its symbols. The cognitive power resides in the symbols and not in an extralinguistic principle.
- DOAN, Frank M.** Remarks On G H Mead's Conception Of Simultaneity. *J Phil* 55,203-208 F 58.
- DOBRIANSKY, Lev E.** *Veblenism, A New Critique.* Washington DC Public Affairs Pr 1957.
- This book aims to present Veblen's ideas in a systematic way; to use the systematic presentation in an analysis of the social and political problems facing Western man today; and to examine the alternatives of totalitarian socialism and laissez-faire capitalism that present themselves to our society. The main focus of attention is an analysis of our socio-economic organizations and institutions. The topics dealt with are 1) the man Veblen; 2) Veblenism in modern thought; 3) Veblen's concept of science; 4) the place of Veblen in the development of economics; 5) Veblen's cultural analysis; 6) Veblen's theory of business and the corporation.
- DOBSEVAGE, A P.** Existential Values Are Humanistic, And Moral Too. *Phil Phenomenol Res* 23,610-615 Je 63.
- DOBZHANSKY, Theodosius.** *The Biological Basis Of Human Freedom.* NY Columbia Univ Pr 1956.
- The author argues that biological evolution and genetic determinants rather than prohibiting or providing purpose make man's freedom and creation of his own purpose possible.
- DOBZHANSKY, Theodosius.** An Essay On Religion, Death, And Evolutionary Adaptation. *Zygon* 1,317-331 D 66.
- DOBZHANSKY, Theodosius.** Teilhard de Chardin And The Orientation Of Evolution. *Zygon* 3,242-258 S 68.
- DOCKX, Stanislas I (ed)** and Bernays, Paul (ed). *Information And Prediction In Science.* NY Academic Pr 1965.
- DODD, Charles Harold.** *Gospel And Law; The Relation Of Faith And Ethics In Early Christianity.* NY Columbia Univ Pr 1951.
- DODD, Stuart C.** A Statement Of Human Wants. *Educ Theor* 3,179-181 Ap 53.
- DODD, Stuart C.** An Alphabet Of Meanings For The Oncoming Revolution In Man's Thinking. *Educ Theor* 9,174-192 Jl 59.
- DODD, Stuart Carter.** A Mass-Time Triangle. *Phil Sci* 11,233-244 O 44.
- DODD, Stuart Carter.** An Isosceles Distribution Of Material Entities. *Main Currents* 7,122-126 Wint 50.
- DODD, Stuart Carter.** Can We Be Scientific About Humanism? *Humanist* 18,259-265 S-O 58.
- DODD, Stuart C.** Human Dimensions. *Main Currents* 9,106-112 Ja 53.
- DODD, Stuart C.** The Religion Of A Social Scientist. *Educ Theor* 1,87-96 Ag 51.
- DODD, Stuart.** Something Out Of Nothing. *Main Currents* 8,121-130 F 52.
- DODDS, E D.** *Pagan And Christian In An Age Of Anxiety: Some Aspects Of Religious Experience From Marcus Aurelius To Constantine.* NY Cambridge Univ Pr 1965.
- This volume is a thoroughly documented study in the field of social and religious history, making ample use of the material in the surviving philosophical literature of the times, and also ranging much more widely in the search for origins and illustrative parallels. Among topics discussed are abnormal psychological conditions, and the growth of otherworldliness and of an ascetic hostility towards the human body and the material world in general, together with the variety of forms that belief in the supernatural assumed, and the character of mysticism in the period discussed. The final chapter is on the comparison of contemporary paganism with Christianity.
- DODDS, Eric Robertson.** *The Greeks And The Irrational.* Berkeley Univ Of Calif Pr 1951.
- DODGE, Clayton W.** *Sets, Logic And Numbers.* Boston Prin Weber Schmidt 1969.
- DODGE, Guy Howard.** *The Political Theory Of The Huguenots Of The Dispersion, With Special Reference To The Thought And Influence Of Pierre Jurieu.* NY Columbia Univ Pr 1947.
- DOHERTY, Kevin F.** God And The Good In Plato. *New Scholas* 30,441-460 O 56.
- DOHERTY, Kevin F.** Pseudo-Dionysius The Areopagite: 1955-1960. *Mod Sch* 40,55-59 N 62.
- DOHERTY, Kevin F.** St Thomas And The Pseudo-Dionysius Symbol Of Light. *New Scholas* 34,170-189 Ap 60.
- DOHERTY, Kevin F.** The Demiurge And The Good In Plato. *New Scholas* 35,510-524 O 61.
- DOHERTY, Kevin F.** The Location Of The Platonic Ideas. *Rev Metaph* 14,57-72 S 60.
- The author argues that post-Platonic writers were to some degree logically justified by parts of the Platonic text when they integrated the separate Ideas into the Supreme Intellect. To establish this thesis, he discusses the centrality of divine imitation in Plato's paideia and reviews the Thomistic view of Plato and the divine archetype. He then considers John Wild's position on conceptual immanence and Lutoslawski's and Taylor's views on paradigmatic unity in Plato. Finally, he maintains that Plato's Supreme Intellect, the Demiurge, cannot be equated with the World Soul but remains transcendent.
- DOHERTY, Kevin F.** Toward A Bibliography Of Pseudo-Dionysius The Areopagite: 1900-1955. *Mod Sch* 33,257-268 My 56.
- DOLAN, Joseph W.** Society, Reason, And Autonomy. *Phil Forum (Pacific)* 1,69-77 My 63.
- DOLLARD, Stewart E.** A General Survey Of The Problem Of The Absolute And Relative. *Proc Cath Phil Ass* 22,29-39 1947.
- DOLLARD, Stewart E.** A Summary Of Bergsonism. *Mod Sch* 20,27-36 N 42.
- DOLORES, Miriam.** Social Order And Democracy. *Proc Cath Phil Ass* 20,109-113 1945.
- DOLPHIN, Vernon.** Mr Hochberg, Mr Quine, And The Theory Of Description. *Phil Phenomenol Res* 19,246-247 D 58.
- DOMHOFF, G William.** Sartre Or Russell—Why Not Both? *Humanist* 23,116 Jl-Ag 63.
- DOMINICA, M.** The Methodology Of Saint Thomas. *Proc Cath Phil Ass* 19,114-118 1943.
- DOMMEYER, F C.** Comments On Professor Miller's Calendar Theory Of Freedom. *J Phil* 41,551-552 S 44.
- DOMMEYER, F C.** Recent Ethical Literature. *Phil Phenomenol Res* 11,579-586 Je 51.
- DOMMEYER, F C.** Recent Literature In The History Of Philosophy. *Phil Phenomenol Res* 13,122-127 S 52.
- DOMMEYER, Frederick (ed).** *Current Philosophical Issues: Essays In Honor Of Curt John Ducasse.* Springfield IL Thomas 1966.
- A festschrift in which the papers are chiefly in epistemology and metaphysics, but philosophy of religion and aesthetics are also included. All of the contributors discuss topics that have greatly interested Ducasse. They discuss the topics independently but usually relate their views to Ducasse's.
- DOMMEYER, Frederick C.** A Critical Examination Of C J Ducasse's Metaphilosophy. *Phil Phenomenol Res* 21,439-455 Je 61.
- DOMMEYER, Frederick C.** Body, Mind, And Death. *Phil Forum (Pacific)* 3,3-73 F 65.
- DOMMEYER, Frederick C.** Comments On Professor A E Murphy's *The Uses Of Reason.* *J Phil* 43,356-360 Je 46.
- DONAGAN, Alan.** A Note On Spinoza, *Ethics*, I, 10. *Phil Rev* 75,380-382 Jl 66.
- DONAGAN, Alan.** Historical Explanation: The Popper-Hempel Theory Reconsidered. *Hist Theor* 4,3-26 1964.
- DONAGAN, Alan.** Mr Hare And The Conscientious Nazi. *Phil Stud* 16,8-11 1965.
- The article goes into Hare's attempt to refute objections to his account of morality which seemingly allows for the Nazis' judgment to exterminate the Jews. The author suggests that Hare's defense rests on his demonstrating that if the principles of universalizability and prescriptivism are granted and their implications imaginatively grasped, then "nobody but a madman" could hold that all Jews ought to be exterminated. He argues that this defense rests on sociological and biological absurdities.
- DONAGAN, Alan.** Other Minds And Other Periods. *J Phil* 63,577-579 O 66.
- DONAGAN, Alan.** The Scholastic Theory Of Moral Law In The Modern World. *Proc Cath Phil Ass* 40,30-40 1966.
- DONAGAN, Alan.** Universals And Metaphysical Realism. *Monist* 47,211-246 Wint 63.
- DONAHUE, Charles.** Christopher Dawson: A Note On Experience. *Thought* 25,115-119 Mr 50.
- DONAHUE, Charles.** Criticism And Philosophy. *Thought* 26,501-512 Wint 1951-52.
- DONAHUE, Charles.** Freedom And Education III: Catholicism And Academic Freedom. *Thought* 29,555-573 D 54.
- DONAHUE, Charles.** Freedom And Education. *Thought* 27,542-560 Wint 1952-53.
- DONAHUE, Charles.** Freedom And Education: The Sacral Problem. *Thought* 28,209-233 Sum 53.
- DONATH, Dorothy C.** *Buddhism For The West.* NY Julian Pr 1971.
- DONATO, E (ed)** and Macksey, Richard (ed). *The Languages Of Criticism And The Sciences Of Man: The Structuralist Controversy.* Baltimore Johns Hopkins Pr 1970.
- DONCEEL, J F.** *Philosophical Psychology.* NY Sheed & Ward 1955.
- This is a textbook of philosophical psychology with an enlightening change of emphasis. The author reexamines the Thomistic doctrines of speculative first principles, the function of the agent intellect in the knowing process, and the relation of soul to body. While clearly distinguishing his position from that of Kant's, the author often finds himself at one with Kant in combating the extremes of Cartesianism and Empiricism.
- DONCEEL, J F.** What Kind Of Science Is Psychology? *New Scholas* 19,117-135 Ap 45.
- DONCEEL, Joseph F.** *Determinism And Freedom In The Age Of Modern Science,* Edited By Sidney Hook. *Int Phil Quart* 1,516-532 S 61.
- DONCEEL, Joseph F.** Teilhard De Chardin: Scientist Or Philosopher? *Int Phil Quart* 5,248-266 My 65.
- In the process of evolution, a double level of causality is at work, the level of efficient causality and the level of formal causality. To the former corresponds the scientific, to the latter the philosophical explanation of evolution. In his earlier writings Teilhard distinguished these two levels. In his later publications, he gives up the distinction and he urges the scientist to consider both of them and to combine both explanations. The article tries to show why Teilhard's earlier position is preferable. Nevertheless, a complete explanation of evolution is impossible without taking both levels into account. The scientific and the philosophical explanation of evolution imply each other; they stand to each other like the determined to the determining element, like body to soul. Both are always used implicitly, it is advisable that both be used also explicitly. This, however, is the task not of the scientist as such, but of the philosopher, or of the scientist speaking as a philosopher.
- DONCEEL, Joseph.** A Thomistic Misapprehension? *Thought* 32,189-198 Je 57.
- DONCEEL, Joseph.** Causality And Evolution: A Survey Of Some Neo-scholastic Theories. *New Scholas* 39,295-315 Jl 65.
- DONCEEL, Joseph.** Teilhard de Chardin And The Body-Soul Relation. *Thought* 40,371-389 S 65.
- DONDEYNE, Albert.** *Faith And The World.* Pittsburgh Duquesne Univ Pr 1963.
- Within the context of the recognition that modern philosophers have provided us with the most perceptive and valid analysis of our present world-structure, the author

examines the meaning of history and the role of politics as these are understood within the "dialogue or conversation of the Christian believer with the present middle twentieth-century world." Disavowing the "homesickness for the past" that is typical of Christians, the author suggests that the mission of Christianity is as "a living witnessing in the service of the supreme liberating realities." Since new social and political realities have formed and are still in the process of formation, the author looks to the new Christian structuring as offering new possibilities for future faith.

DONDEYNE, Albert. Problems Raised By Existential Atheism. *Phil Today* 2,53-57 Spr 58.

DONDO, M M. *The French Faust, Henri De Saint-Simon.* NY Philosophical Lib 1955.

DONEY, Willis. Körner On Categorical Schemata. *J Phil* 63,561-563 O 66.

DONEY, Willis. Locke's Abstract Ideas. *Phil Phenomenol Res* 16,406-409 Mr 56.

DONEY, Willis. The Cartesian Circle. *J Hist Ideas* 16,324-338 Je 55.

DONEY, Willis. Two Questions About Berkeley. *Phil Rev* 61,382-391 Jl 52.

DONLAN, Thomas C. The Beauty Of God. *Thomist* 10,185-225 Ap 47.

DONNELL, Radka Zagoroff. Space In Abstract Expressionism. *J Aes Art Crit* 23,239-250 Wint 64.

DONNELLAN, Keith S. A Note On The Liar Paradox. *Phil Rev* 66,394-397 Jl 57.

DONNELLAN, Keith S. Knowing What I Am Doing. *J Phil* 60,401-409 Jl 63.

Several writers have said that one's intentional actions are known to one without observation. Since it is important to see to what pattern knowledge of our intentional actions is being assigned, two sets of paradigms of knowledge without observation are considered. These are (1) knowledge of one's own pain and (2) knowledge of the position of one's limbs. Each seems to exhibit one of the features of intentional actions. Yet the case of intentional actions does not seem to fit into either of these two sorts of paradigms. It seems rather to be a special (and mysterious) case in its own right.

DONNELLAN, Keith S. Necessity And Criteria. *J Phil* 59,647-657 O 62.

This paper questions C I Lewis's idea that there is between terms a pre-existing relationship among their criteria of application (inclusion being the simplest case) which determines the necessity of certain propositions into which they enter and which allows us a basis for awareness of necessity. It examines two cases in which it seems dubious whether we can speak of this relation as holding prior to our acceptance of a statement as necessarily true. In one, the inclusion seems to arise as a result of learning the necessary truth; in the other, knowledge of the necessary truth seems to be a prerequisite for understanding the terms involved.

DONNELLAN, Keith S. Reference And Definite Descriptions. *Phil Rev* 75,281-304 Jl 66.

A distinction is developed between two uses of definite descriptions, the "attributive" and the "referential." The distinction exists even in the same sentence. Several criteria are given for making the distinction. It is suggested that both Russell's and Strawson's theories fail to deal with this distinction, although some of the things Russell says about genuine proper names can be said about the referential use of definite descriptions. It is argued that the presupposition or implication that something fits the description, present in both uses, has a different genesis depending upon whether the description is used referentially or attributively. This distinction in use seems not to depend upon any syntactic or semantic ambiguity. It is also suggested that there is a distinction between what is here called "referring" and what Russell defines as denoting. Definite descriptions may denote something, according to his definition, whether used attributively or referentially.

DONNELLAN, Keith S. Substitution And Reference. *J Phil* 63,685-687 N 66.

DONNELLY, Doris and Donnelly, William. William Faulkner: In Search Of Peace. *Personalist* 44,490-498 Autumn-O 63.

DONNELLY, Malachy J. What It Means To Be A Person. *Mod Sch* 17,47-50 Mr 40.

DONNELLY, William and Donnelly, Doris. William Faulkner: In Search Of Peace. *Personalist* 44,490-498 Autumn-O 63.

DONOHUE, John W. *St Thomas Aquinas And Education.* NY Random House 1968.

DONOHUE, John W. From A Philosophy Of Man: Reflections On Intelligence As A Dyadic Function. *Educ Theor* 9,140-151 Jl 59.

DONOHUE, John W. Remarks On Kneller's "Education, Knowledge, And The Problem Of Existence". *Proc Phil Educ* 17,145-147 Mr 61.

DONOSO, Antón. Philosophy In Brazil. *Int Phil Quart* 6,286-310 Je 66.

DONOSO, Antón. Stalin's Contribution To Soviet Philosophy. *Int Phil Quart* 5,267-303 My 65.

As a result of the extreme form of the cult of Stalin's personality in the USSR, especially from 1930 onward, it was inevitable that Stalin should influence profoundly Soviet Marxism. Indeed, the history of philosophy in the Soviet Union during those years was largely the history of Stalin's "philosophical" activities. It is the purpose of this study to present an account of these activities to examine any significant contribution made by them to Soviet Dialectical Materialism, and, finally, to attempt to determine how the so-called "de-Stalinization" has affected this contribution in respect to the contents of selected, current Soviet philosophy textbooks. Stalin's main contributions concern the concept of "revolution from above" and the proposal that an aspect of society could belong neither to the basis nor superstructure. His capabilities were along the lines of a practical politician who justified, *ex post facto*, in theory, what he had already accomplished *de facto*. Since his expose Soviet textbooks have either completely ignored him or cautiously and/or critically quoted him.

DONOVAN, Charles F. On The Possibility Of Moral Education. *Educ Theor* 12,184-186 Jl 62.

DONOVAN, M Annice. Limited Perfection As Requiring Subsistent Perfection. *Proc Cath Phil Ass* 20,136-145 1945.

DONOVAN, Mary Annice and Hart, Charles A. God As Creator And Law Giver In Light Of Reason. *Proc Cath Phil Ass* 28,250-253 1954.

DOOLEY, Patrick Kieran. *Pragmatism As Humanism: The Philosophy Of William James.* Chicago Nelson-Hall 1974.

DOOYEWEERD, H. *Transcendental Problems Of Philosophic Thought: An Inquiry Into The Transcendental Conditions Of Philosophy.* Grand Rapids MI Eerdmans 1948.

DOOYEWEERD, Herman. *In The Twilight Of Western Thought; Studies In The Pretended Autonomy Of Philosophical Thought.* Philadelphia Presby & Reformed 1960.

The author defends "the philosophy of the cosmonomic idea." He attacks the autonomy of theoretical thought maintaining (like Calvin) that man's pre-theoretical commitments determine his philosophical thought. Christian philosophy alone he claims can be "critical" and non-Christian. Philosophies are all ultimately "dogmatic," and presuppose their own religious assumptions.

DORAN, Madeleine. The 'Credulity' Of The Elizabethans. *J Hist Ideas* 1,151-176 Ap 40.

DORE, Clement. Is Free Will Compatible With Determinism? *Phil Rev* 72,500-501 O 63.

DORE, Clement. On A Theory Of The Justification Of Ethical Principles. *Phil Stud* 15,81-84 1964.

Richard Brandt has written that "there is a point in comparing the role of feelings... in ethics with the role of observation in science." In this article it is pointed out that if Brandt is holding that having certain feelings is a logically necessary condition of A believing P then Brandt's comparison of feelings in ethics to the role of observation in science is imperfect—for A's noticing that he no longer has certain feelings would be the same thing as his noticing that he no longer believes P. The author argues that the scientist's observations may very well cause him to disbelieve the hypothesis, but we cannot say that, in making his observations, he is *ipso facto* discovering that he disbelieves the hypothesis.

DORE, Clement. Seeming To See. *Amer Phil Quart* 2,312-318 O 65.

Until recently, many philosophers believed that there is a certain state—frequently called "sensing a sense-datum"—the existence of which is logically necessary for the perception of any object. Nowadays, this position is commonly rejected. Professor Ryle, for example, has argued that there is no locution which is characteristically employed to report such a state and that we are therefore without the needed marks of our being conscious of it. As against Ryle, I argue that it is far from obvious that locutions such as "I seem to see..." are not commonly used to report the state in question. In the course of my argument I consider and reject a number of analyses of "... seem(s) to perceive..." which entail that it is false or nonsensical to say that seeming to perceive is logically necessary for perception.

DORFLES, Gillo. Art And The Public: Education For Mutual Understanding. *J Aes Art Crit* 16,488-496 Je 58.

DORFLES, Gillo. Communication And Symbol In The Work Of Art. *J Aes Art Crit* 15,289-297 Mr 57.

DORFLES, Gillo. New Currents In Italian Aesthetics. *J Aes Art Crit* 12,184-196 D 53.

DORMAN, Neil A. The Refutation Of The Generalization Argument. *Ethics* 74,150-154 Ja 64.

Marcus Singer's deduction of the generalization argument in *Generalization in Ethics* is not sound. The argument itself is invalid, but there is a valid moral principle which is very similar to the one Singer thinks he has proved. This valid principle is that if the consequences of not having a rule against X would be undesirable, then there should be a rule against X. But this is not the same as to say that if the consequences of everyone's doing X are undesirable, then each person is obligated not to do X.

DOSS, Raouf. Note On Two Theorems Of Mostowski. *J Sym Log* 10,13-15 Mr 45.

DOSS, Raouf. On Gödel's Proof That V = L Implies The Generalized Continuum Hypothesis. *Notre Dame J Form Log* 4,283-287 1963.

DOTTERER, Ray H. *Postulates And Implications.* NY Philosophical Lib 1955.

Beginning with four logical "obligations" the author develops lists of postulates, implications and definitions about the self, other selves, and physical, biological, social, and ethical matters. He advocates "democracy in the realm of ideas," "a combination of rationalism and empiricism," and "a humanistic theism." He declares that "there is a very real sense in which the twenty-four postulates which have been presented in this book constitute my philosophy."

DOTTERER, Ray H. A Generalization Of The Antilogism. *J Sym Log* 6,90-95 S 41.

DOTTERER, Ray H. A Supplementary Note On The Rules Of The Antilogism. *J Sym Log* 8,24 Mr 43.

DOTTERER, Ray H. Ignorance And Equal Probability. *Phil Sci* 8,297-303 Jl 41.

DOTTERER, Ray H. Our Certainty Of Other Minds. *Phil Sci* 7,442-450 O 40.

DOTY, Patricia J. Complementarity And Its Analogies. *J Phil* 55,1089-1103 D 58.

DOUBROVSKY, J S. Existence And Symbol. *Phil Phenomenol Res* 21,229-238 D 60.

The influence of psychoanalysis on the nature and function of symbols is discussed. It is shown how the objective value of qualities is explained away by the theory of emotional projection of the ego into things. The presupposition here is that symbols are really negated and discarded, since they stand in the way of knowledge. The author feels that symbols have to be understood in their own world, not the world of science, but that of existence. It is suggested that Sartre restored symbolism to its originary prelogical level; a symbol here is revelatory of existence or man's being in the world. Our symbolic world is the real world; science is built on this. It is concluded that certain symbolic themes or patterns throughout human history show the human condition, which determines some fundamental situations (common to all man), which are transhistorical. One cannot do away with symbols.

DOUCET, Victorin. A New Source Of The *Summa Fratris Alexandri*. *Fran Stud* 6,403-417 D 46.

DOUCET, Victorin. The Authenticity Of The *Summa*. *Fran Stud* 7,274-312 S 47.

DOUCET, Victorin. The History Of The Problem Of The Authenticity Of The *Summa*. *Fran Stud* 7,26-41 Mr 47.

DOUGHERTY, James P. The Aesthetic And The Intellectual Analyses Of Literature. *J Aes Art Crit* 22,315-324 Spr 64.

DOUGHERTY, Jude P. Lessons From The History Of Science And Technology. *Stud Phil Hist Phil* 4,34-50 1967.

This article takes cognizance of recent work in the history of science and technology to argue against those who defend a positivistic interpretation of science on the ground that history supports their view. The positivist will frequently argue that the success of his own view in vanquishing an ecclesiastically oriented philosophy in the Middle Ages was responsible for the birth of modern science. He may also argue that modern science is basically Pythagorean in spirit and that modern science emerged rapidly out of the Renaissance because it revived certain classical modes of thought opposed to the Aristotelianism of the Middle Ages. I argue that both of these theories are incorrect in the light of recent work in the history of science.

DOUGHERTY, Jude P. Randall's Notion Of Substance. *Proc Cath Phil Ass* 36,91-101 1962.

Vital to an understanding of Randall's metaphysics is his analysis of substance as a "cooperation of processes." It is in the light of his doctrine on substance that his observations on logic, psychology, aesthetics and history are to be understood. This paper examines Randall's notion of substance, together with some of its implications and then offers a criticism of it in terms of its stated objectives and from the vantage point of an Aristotelian metaphysics. Randall's use of concepts such as "form," "structure," "situation," "encountering," and "function" are also examined.

DOUGHERTY, Jude P. The Metaphysical Roots Of Contemporary Restlessness. *Proc Cath Phil Ass* 37,187-195 1963.

There is evidence that the absence of a "way of thinking about things" is fairly widespread, that the scepticism with respect to values present in the universities for generations has finally reached the common man who is no longer in possession of the moral certainties which motivated his immediate forebears. There is further evidence that this uncertainty with respect to values has had its effects in the social order where it has produced a kind of anxiety detected by sociologists and psychologists, as well as by novelists. It can be argued that this uncertainty, or moral relativism, is ultimately due to a mistake in thinking about certain metaphysical issues such as nature, ends and change.

DOUGHERTY, Jude. Recent Developments In Naturalistic Ethics. *Proc Cath Phil Ass* 33,97-108 1959.

This is a survey of contemporary American naturalism with particular reference to recent developments in naturalistic ethics. Though all naturalists would answer affirmatively the question, "Is a scientific treatment of morality possible," not all would use the term "scientific" in the same sense. The problem of verifying a normative hypothesis, and the role of science in ethics is examined. It is argued that the naturalist fails to grasp the manner in which we discover values and that his narrow conception of nature places unnecessary constraints upon his value theory.

DOUGLAS, Donald G (ed). *Philosophers On Rhetoric: Traditional And Emerging Views*. Skokie IL Natl Textbook 1973.

DOUGLAS, Paul Howard. *Ethics In Government*. Cambridge Harvard Univ Pr 1952.

DOUGLASS, Harl R. The Growth Theory In Modern Secondary Education. *Educ Theor* 2,108-115 Ap 52.

DOVER, K J. The Date Of Plato's *Symposium*. *Phronesis* 10,2-20 1965.

DOVER, Kenneth James. *Greek Popular Morality In The Time Of Plato And Aristotle*. Berkeley Univ Of Calif Pr 1974.

DOW, Helen J. Van Gogh Both Prometheus And Jupiter. *J Aes Art Crit* 22,269-288 Spr 64.

Van Gogh's voluminous collection of letters employs images very similar to those of his paintings, images which when examined against the context of his personal life, become highly revealing parables of his own philosophical problems. The Biblical opposites of the Sower and the Reaper, for example, are analogies to the Creator on a human as well as a divine level. The Sower is also the Reaper, however, an ambiguity which especially identifies the real cause of Van Gogh's mental breakdown, his agonizing uncertainty about religion.

DOWD, D F (ed). *Thorstein Veblen: A Critical Reappraisal: Lectures And Essays Commemorating The Hundreth Anniversary Of Veblen's Death*. Ithaca NY Cornell Univ Pr 1958.

DOWDY, Shirley. A Quaternary Relation As The Primitive Notion In Several Geometries. *Notre Dame J Form Log* 6,241-295 1965.

DOWEY, E A. *The Knowledge Of God In Calvin's Theology*. NY Columbia Univ Pr 1952.

DOWLING, John W. Relative Archaism: A New Fallacy And Mr Toynbee. *J Phil* 43,421-434 Ag 46.

DOWNES, Chauncey B. Some Problems Concerning Dewey's View Of Reason. *J Phil* 58,121-136 Mr 61.

The author examines Dewey's account of reason, with emphasis on his ideas of mathematics and logic and on his theory of value. Despite the usual contention that a conception of reason as a form of experience, activity, and inquiry is weakest in dealing with purely formal modes, the author finds that Dewey does quite well in this area. In the realm of value theory, however, the author faults Dewey's account for its dependence on behavioristic psychology.

DOWNES, Chauncey. Husserl And The Coherence Of The Other Minds Problem. *Phil Phenomenol Res* 26,253-259 D 65.

In stating the problem of other minds it is assumed that self-knowledge is possible but the existence of others is dubious. Stating the problem is incoherent because a conceptual framework is accepted in terms of which the problem cannot be solved. "Starting from one's own case," in the Cartesian tradition, creates a pseudo-problem. Husserl attacks this tradition, but by investigating the structure of the transcendental ego, seems to be in the tradition. Downes argues that this is not so, and that Husserl's careful distinction between the naturalistic and the transcendental enables him to avoid incoherence in his treatment of other minds. It is concluded that the problem is a sign of theoretical confusion: at the foundation of the philosophy of the person, and can only be corrected by an emphasis on intentionality.

DOWNES, Chauncey. On Husserl's Approach To Necessary Truth. *Monist* 49,87-106 Ja 65.

This paper investigates certain aspects of Husserl's use of *a priori* in connection with some of the work of Carnap and Quine concerning necessary truth. It is argued that Husserl's position is substantially similar to the agreements issuing from the Carnap-Quine controversies. This contention is illustrated from Husserl's *Cartesian Meditations* and *Logical Investigations*. These illustrations and the general argument claim to show that Husserl's position is correct as regards the area toward which philosophical attention should be directed, and is quite closely related to concerns of contemporary linguistic analysis. The illustrations and the argument also purport to show that Husserl's method is defective, and that the techniques of contemporary linguistic analysis are more appropriate to the concept of philosophy shared by Husserl and linguistic analysts.

DOWNEY, Lawrence W. Organizational Theory As A Guide To Educational Change. *Educ Theor* 11,38-44 Ja 61.

DOWNE, R S. *Government, Action And Morality: Some Principles And Concepts Of Liberal-Democracy*. NY St Martin's Pr 1964.

DOWNE, R S. Hope. *Phil Phenomenol Res* 24,248-251 D 63.

DOYLE, James J. Ethics And The Faith. *Proc Cath Phil Ass* 31,36-50 1957.

DOYLE, John J. In Defense Of The Square Of Opposition. *New Scholas* 25,367-396 O 51.

DOYLE, John J. John Of St Thomas And Mathematical Logic. *New Scholas* 27,3-38 Ja 53.

DOYLE, John J. Material Implication And Intentionality. *New Scholas* 28,272-285 Jl 54.

DOYLE, John J. The Hexagon Of Relationships. *Mod Sch* 29,93-98 Ja 52.

DOYLE, John J. The Square Of Opposition In Action. *New Scholas* 35,41-75 Ja 61.

DOYLE, Thomas F. A Plea For Cooperatives. *Thought* 17,240-254 Je 42.

DRACHKOVITCH, Milorad M (ed). *Marxist Ideology In The Contemporary World: Its Appeals And Paradoxes*. NY Praeger 1966.

DRAKE, David. The Logic Of The One-Mind Doctrine. *Phil East West* 16,204-220 Jl-O 66.

DRAKE, F R. On McKinsey's Syntactical Characterizations Of Systems Of Modal Logic. *J Sym Log* 27,400-406 D 62.

DRAKE, Stillman. *Galileo Studies: Personality, Tradition, And Revolution*. Ann Arbor 1970.

DRAKE, William E. American Education And The International Crisis. *Educ Theor* 3,49-56 Ja 53.

DRAKE, William E and Wynne, J P. Report Of The Activities Of The Co-Ordinating Committee On Collegiate Problems Of Teacher Education And The Advisory Council Of The AOTE. *Proc Phil Educ* 16,15-18 Ap 60.

DRAKE, William E. Changes In The Philosophy Of Teacher Education In The Post-War World. *Educ Theor* 1,262-268 D 51.

DRAKE, William E. Education As Social Engineering. *Educ Theor* 3,150-156 Ap 53.

DRAKE, William E. Educational Technology And The American Character. *Proc Phil Educ* 18,40-63 Ap 62.

DRAKE, William E. Limitations Of The Empirical Approach To The Field Of Higher Education. *Educ Theor* 12,79-86 Ap 62.

DRAKE, William E. Philosophy Of Education And The American Culture. *Educ Theor* 18,365-375 Fall 68.

DRAKE, William E. The Call For New Dimensions In Teaching. *Proc Phil Educ* 15,32-40 Mr 59.

DUDGEON, Theodore. The Paradox Of The Non-Communicator. *Phil Stud* 15,92-96 1964.

The article advances the position that any theory, such as Russell's Theory of Types, that purports to avoid the paradox of the liar runs up against the paradox of the non-communicator and is thereby proved false or inadequate. The author takes up five possible objections to his view, arguing that only theories which take the "levels of language" approach are potentially capable of avoiding the semantical paradoxes, but can do so only with the result that the sentences containing the paradoxes turn out to be meaningless. Thus, he argues, avoiding the contradiction associated with the liar unavoidably leads to the contradiction associated with the non-communicator.

DRAPER, Hal. *Karl Marx's Theory Of Revolution*. NY Monthly Review Pr 1976.

This work presents and explains Marx's views and theories as they were formed and shaped through his (and Engels') experience with and critical reflections upon the political character of society, state, classes, power and eventual "communism." Book 1 traces the historical development and background of Marx's political theories, policies and practices. Book 2 presents the specific analyses and critiques Marx made

of Louis Napoleon, Bismarck and the notion and role of class in pre-capitalist society(ies). Marx's writings on Czarist Russia, Spain, Germany, France, Asia and Africa clarify his concepts of bureaucracy, pre-capitalist autonomous States and the industrial development of the bourgeois class. Throughout the different yet related complementary work of Marx and Engels is examined.

DRAY, William H. *Philosophy Of History*. Englewood Cliffs NJ Prentice-Hall 1964. Professor Dray divides the philosophy of history into a critical part and a speculative part. Under the first heading, he discusses positivistic and idealistic theories as they bear on problems of historical explanation and description. Under the second heading, he discusses some of the leading varieties of speculation on history and devotes a chapter each to Hegel, Toynbee, and Reinhold Niebuhr.

DRAY, William. Professor Child On Neo-Positivism And History. *J Phil* 59,100-105 F 62.

Professor Arthur Child presents three arguments designed to show the inadequacy of what he calls the "neo-positivist" theory of explanation in history. The first draws attention to the field of natural history wherein deviations from neo-positivist claims are found to exist with regard both to the subject and the value of the explanation. The second concerns the neo-positivist thesis that deducibility is a sufficient condition of giving an explanation: The third concerns Professor Popper's claim that the truth of laws, even when not stated, is implicit in the explanations historians give. This note expresses misgivings about these arguments and suggests how a neo-positivist might attempt a rebuttal to each.

DRAY, William. R G Collingwood On Reflective Thought. *J Phil* 57,157-162 Mr 60.

The author attempts to show how Collingwood reached his overly intellectualistic conception of human action. In his proof that the thought which the historian must re-think in order to explain an action will necessarily be a reflective one, Collingwood used a sense of "reflection" which is innocuous. However, the author claims, he then went on to apply his conclusion in a way which illegitimately assumes a sense of "reflection" which makes this conclusion both false and inconsistent with other of his quite acceptable theses.

DRAY, William. Toynbee's Search For Historical Laws. *Hist Theor* 1,32-54 1960.

DREHER, John P. Moral Objectivity. *S J Phil* 4,137-148 Fall 66.

DREIKURS, Rudolf. The Current Dilemma In Psychotherapy. *J Existent* 1,187-206 Sum 60.

DREISBACH, Donald F. Paul Tillich's Doctrine Of Religious Symbols. *Encounter* 37,326-343 Autumn 76.

Tillich claims that through symbols God or being itself is made manifest as a knowable object of ultimate concern. He argues that there is an ontological relation between all beings and being itself, but he gives several different and conflicting accounts of how a potential symbol is transformed into an actual one. I restate and strengthen Tillich's arguments, and argue that one of his accounts is far better than the others. Although the correctness of Tillich's position cannot be demonstrated, it can be made plausible, and that is all that can reasonably be expected of it.

DREISBACH, Donald F. Paul Tillich's Hermeneutic. *J Amer Acad Relig* 43,84-94 Mr 75. My purpose is to clarify Tillich's method of interpreting religious symbols. The issue is whether he thinks interpretation to be, as William Rowe argues, the translation of symbols into less—or non-symbolic terms. I argue that such translation is impossible, and that for Tillich interpretation of symbols means explaining, in a non-symbolic way, how symbols, as manifestations of being itself, provide solutions to the fundamental problems of human existence. This interpretation is guided by objective knowledge of the structure of being, not of being itself.

DRENNAN, D A. Plurifac History. *Proc Cath Phil Ass* 37,132-142 1963.

DRESCHER, Seymour. *Tocqueville And England*. Cambridge Harvard Univ Pr 1964.

DRESCHER, Seymour. Tocqueville's Two Democracies. *J Hist Ideas* 25,201-216 Ap-Je 64.

DRESSLER, Hermigild. A Note On The *De Nabuthae* Of St Ambrose. *Traditio* 5,311-312 1947.

DRETSKE, Fred I. *Seeing And Knowing*. Chicago Univ Of Chicago Pr 1969.

DRETSKE, Fred I. Moving Backward In Time. *Phil Rev* 71,94-98 Ja 62.

Dretske criticizes Bernard Mayo's argument that we can move backward in time ("Objects, Events, and Complementarity," *Philosophical Review*, Volume 70, Pages 340-61). Mayo argued that since revisiting a stationary object is a move backward in space, revisiting an occurring event ought to count as a move backward in time. The problem is that Mayo's examples of propagating disturbances are not occurring events; they are at different places at different times, and to count as occurring events they would have to be at different places at the same time.

DRETSKE, Fred I. Observational Terms. *Phil Rev* 73,25-42 Ja 64.

Dretske tries to clarify what it means to call something an observable by examining a sense of the verb "to see" which approximates the more technical locution "to observe." This use of "to see" operates against the background of the speaker's "S-beliefs," which concern the conditions required for reliably detecting, merely by looking, that which one claims to see. Because the scientist's experience gives him a different set of S-beliefs from those of the layman, he can be said to see what the layman cannot. There is no upper limit, Dretske concludes, to what people can see, and by the same token there is no upper limit to the observational vocabulary of science.

DRETSKE, Fred I. Particular Reidentification. *Phil Sci* 31,133-142 Ap 64.

DRETSKE, Fred I. Particulars And The Relational Theory Of Time. *Phil Rev* 70,447-469 O 61.

Dretske considers the theory that any temporal statement can be reformulated in a tense-free idiom where relations comprise the only means of temporal determination, and where the entities which are said to have these temporal relations are particulars. This approach, he argues, tends to make the difference between space and time a

mere difference between the relations which particulars exemplify. But there is actually a more fundamental difference involved—in the sorts of entities that exemplify spatial and temporal relations. Dretske concludes that tensed predication cannot be adequately replaced by something simpler in relational idioms.

DREWITT, Norbert. Faith And Mysticism: Two Studies. *Thomist* 2,59-87 Ja 40.

DREYFUS, Edward A and Mackler, Bernard. On Being Human. *J Existent* 5,67-76 Sum 64.

DREYFUS, H L and Todes, S J. The Three Worlds Of Merleau-Ponty. *Phil Phenomenol Res* 22,559-565 Je 62.

DREYFUS, Hubert L. Comments On John Wild's "The Philosophy Of Martin Heidegger". *J Phil* 60,677-679 O 63.

DRINKWATER, Francis Harold. *Birth Control And Natural Law*. Baltimore Helicon Pr 1965.

DRONBERGER, Ilse. *The Political Thought Of Max Weber: In Quest Of Statesmanship*. NY 1971.

DRONE, Lawrence E. Professor Haserot On "Beauty And Interestingness". *J Phil* 49,783-785 D 52.

DROR, Yehzekel. Values And The Law. *Antioch Rev* 17,440-454 D 57.

DROST, Walter H. That Immortal Day In Cleveland—The Report Of The Committee Of Fifteen. *Educ Theor* 17,178-191 Ap 67.

DRUMMOND, William F. *Social Justice*. Milwaukee Bruce 1955.

DRYER, D P. The Concept Of Existence In Kant. *Monist* 50,17-33 Ja 66.

Kant does not accept Russell's view that existential judgments differ from others in logical form, viz., that they are negations of universal judgments. Nor does Kant maintain that "existence is not a predicate." Kant points out that an existential judgment is synthetic; it ascribes to certain things a predicate not thought in the concept of them. It differs from other synthetic judgments in that its predicate is not a "real" predicate; it does not enlarge the concept of the things to which it is ascribed; for it does not assert that things to which that concept applies have some further determination. Instead, an existential judgment is equivalent to asserting that things exist to which that concept applies. Yet Kant does not accept either the view that an existential judgment is about a concept or that it asserts of a concept that it has application.

DRYER, Douglas P. Metaphysics And Christian Faith. *Rev Metaph* 10,666-674 Je 57.

DU BOSE, Shannon. Anaxagoras' Theory Of Mind. *Tulane Stud Phil* 13,50-54 1964.

DU BOSE, Shannon. Truth As Procedure. *Tulane Stud Phil* 14,13-18 1965.

DU LAC, Henri and Dillon, David A. The Nature Of Christian Philosophy. *Proc Cath Phil Ass* 27,156-167 1953.

DU LAC, Henri. The Role Of Logic In A Catholic Liberal College. *Proc Cath Phil Ass* 30,36-49 1956.

DU NOÛY, Lecomte. Stray Thoughts (translation). *Personalist* 40,165-168 Spr-Apr 59.

DUBARLE, Dominic. Contemporary Philosophy And The New Perspectives Of Science. *Phil Today* 2,64-66 Spr 58.

DUBAY, Thomas. *Philosophy Of The State As Educator*. Wisconsin Bruce 1959.

This work "seeks to explore the functions of the (state)... in the field of education." It does this from a perspective that is philosophical insofar as the exploration proceeds out of an "analysis of the nature and functions of the state." From a natural law position the role of the state is presented as a preliminary to the theoretical consideration of the state as educator. On a practical level, however, since it is recognized that the decisions of the state concretely affect the person and his religion and morality, the author presents the norm of justice which ought to be the foundation for the state's control of education. A final section is concerned with the duties of the state toward itself and the common good.

DUBAY, Thomas. An Investigation Into The Thomistic Concept Of Pleasure. *New Scholas* 36,76-99 Ja 62.

DUBISCH, Roy. *The Nature Of Number: An Approach To Basic Ideas Of Modern Mathematics*. NY Ronald Pr 1952.

DUBOIS, E T. On Some Aspects Of Baroque Landscape In French Poetry Of The Early XVIIth Century. *J Aes Art Crit* 19,253-262 Spr 61.

DUBOIS, René. *The Dreams Of Reason: Science And Utopias*. NY Columbia Univ Pr 1961.

This book demonstrates that "science is a part of the social structure and of the humanistic tradition." Scientists, who are working on the frontiers of knowledge, the author says, are not indifferent to human values, but rather look at their task as a "vocation dedicated to the needs of the human soul and to the fulfillment of man's destiny." Dubois insists that the socially responsible scientist is much dependent upon Francis Bacon and his utopianism in *The New Atlantis*.

DUBOS, René Jules. *A God Within*. NY Scribner's 1972.

DUBS, Homer H. Definition And Its Problems. *Phil Rev* 52,566-577 N 43.

DUBS, Homer H. Democracy And The Theory Of Knowledge. *Personalist* 24,362-371 O-Autumn 43.

DUBS, Homer H. Language And Philosophy. *Phil Rev* 67,395 Jl 58.

DUBS, Homer H. Mencius And Sün-dz On Human Nature. *Phil East West* 6,213-222 O 56.

DUBS, Homer H. On Our Lack Of Certainty—An Answer To Mr Williams. *Phil Rev* 50,439-442 Jl 41.

DUBS, Homer H. The Defense Of Human Equality. *Phil Rev* 53,399-400 Jl 44.

DUBS, Homer H. The Development Of Altruism In Confucianism. *Phil East West* 1,48-55 Ap 51.

DUBS, Homer H. The Logical Derivation Of Democracy. *Ethics* 55,196-208 Ap 45.

- DUBS, Homer H.** The Misleading Nature Of Leibniz's *Monadology*. *Phil Rev* 50,508–515 S 41.
- DUBS, Homer H.** The Principle Of Insufficient Reason. *Phil Sci* 9,123–131 Ap 42.
- DUBS, Homer H.** Theism And Naturalism In Ancient Chinese Philosophy. *Phil East West* 9,163–172 O 59–Ja 60.
- DUBS, Homer H.** Y R Chao On Chinese Grammar And Logic. *Phil East West* 5,167–168 Jl 55.
- DUCASSE, C J.** *A Critical Examination Of The Belief In A Life After Death*. Springfield IL Thomas 1961.
- Ducasse first defends a dualistic theory against epiphenomenalistic and other theories which would deny immortality. He then examines what would constitute evidence for either a disincarnate life after death or for reincarnation, and he presents some evidence for both.
- DUCASSE, C J.** *Substants, Capacities And Tendencies*. *Rev Metaph* 18,23–37 S 64.
- Contesting a distinction proposed by Jane Roland in her 1958 article, "On 'Knowing How' and 'Knowing That,'" the author attempts to discern the true relationship between tendencies and capacities. After defining the philosophically neutral neologism "substant" as "anything that has capacities analyzable in terms of causality relations," he distinguishes six formal categories of capacities and considers the functional status of the substants exercising them. Ducasse analyzes the generic notion of capacity and comments on "can" and its synonyms, and concludes that while capacity, unlike tendency, does not imply frequency, it does imply regularity of occurrence.
- DUCASSE, C J.** "Cause" And "Condition". *J Phil* 63,238–241 Ap 66.
- DUCASSE, C J.** Aesthetics And The Aesthetic Activities. *J Aes Art Crit* 5,165–176 Mr 47.
- DUCASSE, C J** and Curry, Haskell B. Addendum To Early History Of The Association For Symbolic Logic. *J Sym Log* 28,279 D 63.
- DUCASSE, C J** and Curry, Haskell B. Early History Of The Association For Symbolic Logic. *J Sym Log* 27,255–258 S 62.
- DUCASSE, C J** and Madden, E H and Blake, R M. *Theories Of Scientific Method: The Renaissance Through The Nineteenth Century*, J H Madden (ed). Seattle WA Univ Of Wash Pr 1960.
- DUCASSE, C J.** Art And The Language Of The Emotions. *J Aes Art Crit* 23,109–112 Fall 64.
- DUCASSE, C J.** Broad's Lectures On Psychical Research. *Phil Phenomenol Res* 24,561–566 Je 64.
- Paranormal phenomena are defined as conflicting with one or more of the "basic limiting principles" which are taken for granted. Examples are given: Thoughts (mental events) occurring in a person B can be known by another person A only through physical signs of them; however, telepathy is an exception. An event which at a given time has not occurred cannot be perceived at that time; however, pre-cognition is an exception, then several theories of perception are examined and a representative theory is favored over a phenomenalistic one. The nature of human personality is examined and no definite conclusion is reached regarding the possibility of the human personality surviving bodily death.
- DUCASSE, C J.** C I Lewis' Analysis Of Knowledge And Valuation. *Phil Rev* 57,260–280 My 48.
- DUCASSE, C J.** Causation: Perceivable: Or Only Inferred? *Phil Phenomenol Res* 26,173–179 D 65.
- In theoretical physics causation is the relation between any total state A of an isolated theoretical system S at a time T_1 and its total state B at any later time T_2 ; S being such as to make equally possible inference of B from A, and of A from B. Since concepts are not perceivable, there is no causality among matters of fact. The physicist's definition of cause and effect is inapplicable to mental events. In the common verbs of causation, to bend, to remind, etc., causation is the triadic relation between a state of affairs S and only two changes in it: one, C, at a time T_1 ; the other, E, at a time T_2 . This relation between perceivable events C and E is itself perceivable. It obtains in any experiment whether by man or by Nature.
- DUCASSE, C J.** Comment On Aiken's "Criteria For An Adequate Aesthetics". *J Aes Art Crit* 7,151–154 D 48.
- DUCASSE, C J.** Concerning Berofsky's "Causality And General Laws". *J Phil* 63,524–527 S 66.
- Berofsky's "Humean" theory of causality leaves undefined his distinction between laws and general laws, and his key terms "law," "lawlike," "lawful." His criticisms of Ducasse's "Causation: Perceivable? or only Inferred?" rest on incorrect statements of what Ducasse argues; for instance that what Ducasse contends is perceivable is that "C is the cause of e in S." But Berofsky's using in this phrase the present-indefinite tense of the verb automatically makes it mean "causes at any time," i.e., always; whereas what Ducasse contends is that causation of e in S by c is perceivable in some individual concrete cases.
- DUCASSE, C J.** Concerning Professor Bogholt's Criticism Of My "Disposal Of Naturalism". *Phil Rev* 51,203–204 Mr 42.
- DUCASSE, C J.** Concerning The Language Of Religion. *Phil Rev* 65,401–402 Jl 56.
- DUCASSE, C J.** Concerning The Logical Status Of Criteria Morality. *Phil Phenomenol Res* 23,127–130 S 62.
- DUCASSE, C J.** Concerning The Status Of So-Called "Pseudo-Object" Sentences. *J Phil* 37,309–324 Je 40.
- DUCASSE, C J.** Concerning The Uniformity Of Causality. *Phil Phenomenol Res* 22,97–101 S 61.
- DUCASSE, C J.** Correctness Vs Occurrence Of Appraisals—A Reply. *J Phil* 39,118–122 F 42.
- DUCASSE, C J.** Critique Of Hume's Conception Of Causality. *J Phil* 63,141–148 Mr 66.
- The only definition of causality Hume offers, consistent with his professed empiricism, is a sequence observed to have been regular. His other definitions of causality, and of necessity among matters of fact, all employ verbs of causation such as "produces," "conveys," "propensity," and are therefore circular. Hume's assertion, that causation may be detected by a single experiment, is incompatible with his definition of causality. His "Rules by which to judge of causes and effects" experimentally are not in fact this, but are rules for generalizing a causal connection if, somehow, one has already observed it. Hume both contends that connection between cause and effect is never observable, and acknowledges that he has no idea of what he means by such "connection." Hume's definition of causality as regularity of sequence is invalidated by the fact that some regular sequences are patently non-causal.
- DUCASSE, C J.** Deductive Probability Arguments. *Phil Stud* 4,29–31 1953.
- DUCASSE, C J.** Demos On "Nature, Mind And Death". *Rev Metaph* 7,290–298 D 53.
- DUCASSE, C J.** Esthetic Contemplation And Sense Pleasure—A Reply. *J Phil* 40,156–159 Mr 43.
- DUCASSE, C J.** Facts, Truth, And Knowledge. *Phil Phenomenol Res* 5,320–332 Mr 45.
- DUCASSE, C J.** How Does One Discover What A Term Means? *Phil Rev* 63,88–90 Ja 54.
- DUCASSE, C J.** Is A Fact A True Proposition—A Reply. *J Phil* 39,133–135 F 42.
- DUCASSE, C J.** Life, Telism, And Mechanism. *Phil Phenomenol Res* 20,18–24 S 59.
- DUCASSE, C J.** Objectivity, Objective Reference, And Perception. *Phil Phenomenol Res* 2,43–78 S 41.
- DUCASSE, C J.** On The Analysis Of Causality. *J Phil* 54,422–425 Je 57.
- DUCASSE, C J.** Propositions, Opinions, Sentences, And Facts. *J Phil* 37,701–711 D 40.
- DUCASSE, C J.** Propositions, Truth, And The Ultimate Criterion Of Truth. *Phil Phenomenol Res* 4,317–340 Mr 44.
- DUCASSE, C J.** Scientific Method In Ethics. *Phil Phenomenol Res* 14,72–88 S 53.
- DUCASSE, C J.** Some Comments On C W Morris's "Foundations Of The Theory Of Signs". *Phil Phenomenol Res* 3,43–52 S 42.
- DUCASSE, C J.** Some Comments On Professor Dommeyer's Criticisms In "A Critical Examination Of C J Ducasse's Metaphilosophy". *Phil Phenomenol Res* 21,552–555 Je 61.
- DUCASSE, C J.** Some Comments On Professor Nagel's Latest Remarks, "Professor Ducasse's Criterion Of Truth". *Phil Phenomenol Res* 5,338–340 Mr 45.
- DUCASSE, C J.** Some Comments On Professor Sellars' "Knowing And Knowledge". *Phil Phenomenol Res* 5,345–347 Mr 45.
- DUCASSE, C J.** Some Comments On Professor Wild's Criticisms Of My Views On Semiosis. *Phil Phenomenol Res* 8,234–238 D 47.
- DUCASSE, C J.** Some Comments On Professor Wild's Preceding Remarks. *Phil Phenomenol Res* 8,242–244 D 47.
- DUCASSE, C J.** Some Critical Comments On A Nominalistic Analysis Of Resemblance. *Phil Rev* 49,641–647 N 40.
- DUCASSE, C J.** Some Observations Concerning Particularity. *Phil Rev* 58,612–615 N 49.
- DUCASSE, C J.** Some Observations Concerning The Nature Of Probability. *J Phil* 38,393–403 Jl 41.
- DUCASSE, C J.** The Nature And Function Of Theory In Ethics. *Ethics* 51,22–37 O 40.
- DUCASSE, C J.** The Philosophical Importance Of "Psychic Phenomena". *J Phil* 51,810–822 D 54.
- DUCASSE, C J.** The Sources Of The Emotional Import Of An Aesthetic Object. *Phil Phenomenol Res* 21,556–557 Je 61.
- DUCASSE, C J.** The Subject-Matter Distinctive Of Philosophy. *Phil Phenomenol Res* 6,417–420 Mr 46.
- DUCASSE, C J.** The Watseka Evidence. *Phil Forum (Pacific)* 3,104–108 F 65.
- DUCASSE, C J.** Truth, Verifiability, And Propositions About The Future. *Phil Sci* 8,329–337 Jl 41.
- DUCASSE, C J.** Whewell's Philosophy Of Scientific Discovery, I. *Phil Rev* 60,56–69 Ja 51.
- DUCASSE, C J.** Whewell's Philosophy Of Scientific Discovery, II. *Phil Rev* 60,213–234 Ap 51.
- DUCASSE, Curt John.** *A Philosophical Scrutiny Of Religion*. NY Ronald Pr 1953.
- DUCASSE, Curt John.** *Nature, Mind, And Death*. La Salle IL Open Court 1951.
- DUCASSE, Curt John.** *The Philosophy Of Art*. NY Dover 1966.
- DUCASSE, Curt John.** *Truth, Knowledge And Causation*. NY Humanities Pr 1969.
- DUCASSE, Curt John.** Causality, Creation, And Ecstasy. *Phil Forum (Boston)* 11,11–18 1953.
- DUCHENE, Henri.** Human Relations At The Group Level. *Phil Today* 7,224–231 Fall 63.
- DUCHENE, H.** Normal Mental Health. *Phil Today* 2,58–63 Spr 58.
- DUCLOW, Donald F.** Gregory Of Nyssa And Nicholas Of Cusa: Infinity, Anthropology And The Via Negativa. *Downside Review* 92,102–108 Ap 74.
- For Gregory and Cusanus, the concept of infinity links the "via negativa" to an anthropology of the limit-situation. There is no possible proportion between the finite and infinite, and the "via negativa" articulates this incommensurability. While thus assuring the transcendence of the divine nature, this interpretation simultaneously transforms the approach to God (both speculatively and affectively) into an infinite progress. For, as "image of God," man dwells within the limit of the finite and infinite. Although actually finite, man possesses both the concept of infinity

- and the capacity for unlimited assimilation to the transcendent God, whose infinity is approachable without limit.
- DUCLOW, Donald F.** Structure And Meaning In Anselm's 'De Veritate'. *Benedictine Review* 26,406-417 D 75.
- This essay examines Anselm's methodology and view of truth. "De Veritate" proceeds in a twofold Augustinian fashion: by movement from the exterior to the interior of the question of truth; and by a progressive circularity, which is linked to Anselm's insistence on faith seeking understanding. By thinking truth as rectitude, Anselm sees truth as both theoretical and practical. Truth is a mode of acting and being, as well as of thinking and speaking. Finally, rectitude indicates the integration of man's act of existence, or the restoration of man to his original wholeness as "image of God."
- DUCOIN, Georges.** Saint Thomas: Commentator Of Aristotle. *Phil Today* 1,53-55 Mr 57.
- DUDDEN, Arthur P.** Men Against Monopoly: The Prelude To Trust-Busting. *J Hist Ideas* 18,587-593 O 57.
- DUDDEN, Arthur P.** Nostalgia And The American. *J Hist Ideas* 22,515-530 O-D 61.
- DUDLEY, Louise** and Faricy, Austin. *The Humanities: Applied Aesthetics*. NY McGraw-Hill 1940.
- The undertitle "Applied Aesthetics" points to the intention of the authors to introduce here the old classical application of the word "humanities" in modern conceptions. Humanities are here not the classical languages, but all fields of human artistic expression.
- DUFAULT, Lucien.** The Aristotelian-Thomistic Concept Of Education. *New Scholas* 20,239-256 Jl 46.
- DUFAULT, Lucien.** The Concept Of Being Which Is The Proper Object Of Logic. *Proc Cath Phil Ass* 21,77-83 1946.
- DUFAULT, Lucien.** The Philosophical And Biological Implications Of Evolution (with Comment By Roman Kocourek). *Proc Cath Phil Ass* 26,66-82 1952.
- DUFFY, John.** *A Philosophy Of Poetry Based On Thomistic Principles*. Washington DC 1945.
- "This study of the nature of poetry," according to its author, "is not undertaken from a literary—that is, a creative and critical—standpoint. It is an attempt to outline the essence of poetry from a metaphysical and psychological approach." The book is in three main parts, treating respectively of the nature of beauty, the nature of a fine art, and the nature of poetry. He concerns himself with Thomistic principles, and discusses the nature of beauty, fine art, and poetry; his Thomistic principles which consist of a few scattered remarks made by St Thomas in the course of discussions of other subjects.
- DUFRENNE, Mikel.** A New Approach To Novelty. *Phil Forum (Pacific)* 4,78-82 F 66.
- DUFRENNE, Mikel.** Existentialism And Existentialisms. *Phil Phenomenol Res* 26,51-62 S 65.
- DUFRENNE, Mikel.** The Aesthetic Object And The Technical Object. *J Aes Art Crit* 23,113-122 Fall 64.
- DUFRENNE, Mikel.** The Role Of Man In The Social Sciences. *Phil Today* 4,36-44 Spr 60.
- DUGAN, John T.** The License Of Liberty: Art, Censorship, And American Freedom. *J Aes Art Crit* 12,366-372 Mr 54.
- DUGGAN, George.** The Teaching Of St Thomas Regarding The Formal Constitutive Of Human Personality. *New Scholas* 15,318-349 O 41.
- DUGGAN, Timothy J.** Thomas Reid's Theory Of Sensation. *Phil Rev* 69,90-100 Ja 60.
- DUGUNDJI, James.** Note On A Property Of Matrices For Lewis And Langford's Calculi Of Propositions. *J Sym Log* 5,150-151 D 40.
- DUHAMEL, Joseph S.** Moral And Psychological Aspects Of Freedom. *Thought* 35,179-203 Je 60.
- DUHAMEL, P. Albert.** The Function Of Rhetoric As Effective Expression. *J Hist Ideas* 10,344-356 Je 49.
- DUHAMEL, P. Albert.** The Oxford Lectures Of John Colet: An Essay In Defining The English Renaissance. *J Hist Ideas* 14,493-510 O 53.
- DUHRSSSEN, Alfred.** Capitalism And Crisis Theology. *Ethics* 70,233-236 Ap 60.
- DUHRSSSEN, Alfred.** Philosophic Alienation And The Problem Of Other Minds. *Phil Rev* 69,211-220 Ap 60.
- DUHRSSSEN, Alfred.** Some French Hegelians. *Rev Metaph* 7,323-337 D 53.
- DUHRSSSEN, Alfred.** The Self And The Body. *Rev Metaph* 10,28-34 S 56.
- DUHRSSSEN, Alfred.** Tools, Symbols And Other Selves, I. *Rev Metaph* 11,215-223 D 57.
- DUHRSSSEN, Alfred.** Tools, Symbols And Other Selves: II. *Rev Metaph* 11,411-425 Mr 58.
- DULAC, Henri.** Commentary. *Proc Cath Phil Ass* 25,147-150 1951.
- DULLES, Avery.** *Principes Concordiae: Pico Della Mirandola And The Scholastic Tradition*. Cambridge Harvard Univ Pr 1941.
- DUMAS, Edouard.** Open-Door Philosophy: Ferdinand Gonseth. *Phil Today* 3,183-189 Fall 59.
- DUMMETT, Michael.** A Defense Of McTaggart's Proof Of The Unreality Of Time. *Phil Rev* 69,497-504 O 60.
- DUMMETT, Michael.** A Propositional Calculus With Denumerable Matrix. *J Sym Log* 24,97-106 Je 59.
- DUMMETT, Michael.** Bringing About The Past. *Phil Rev* 73,338-359 Jl 64.
- Dummett considers the standard argument against the possibility of affecting the past, and finds in it an exact parallel to the standard fatalist argument against the possibility of affecting the future. The fallacy in the fatalist argument is outlined and the same fallacy shown to hold in the argument about the past, so that the notion of acting to affect the past is left with at least logical possibility.
- DUMMETT, Michael.** Constructionalism. *Phil Rev* 66,47-65 Ja 57.
- DUMMETT, Michael.** Frege On Functions: A Reply. *Phil Rev* 64,96-107 Ja 55.
- DUMMETT, Michael.** Nominalism. *Phil Rev* 65,491-505 O 56.
- DUMMETT, Michael.** Note: Frege On Functions. *Phil Rev* 65,229-230 Ap 56.
- DUMMETT, Michael.** Wittgenstein's Philosophy Of Mathematics. *Phil Rev* 68,324-348 Jl 59.
- DUMONT, Richard E.** The Role Of The Phantasm In The Psychology Of Duns Scotus. *Monist* 49,617-633 O 65.
- Duns Scotus is solidly entrenched within the Aristotelian tradition in adopting the sensorial phantasm as the substrate from which concepts are abstracted. This does not deter him from insisting on theological grounds that the intellect's utilization of such sensorial phenomena is merely incidental. The normal province of the intellect excludes the sensible. By contrasting the phantasm with the concept, Scotus underlines the transcendence of thought over sentience.
- DUNAYEVSKAYA, Raya.** *Marxism And Freedom, From 1776 Until Today*. NY Bookman 1958.
- The purpose of the work is to relate practice to theory, beginning with the Age of Revolutions in the 18th century—industrial, political, social, intellectual—and the philosophy of Hegel, through the Civil War in the United States and the Paris Commune and the dialectics of liberation of Marx, to the 1917 Russian Revolution and its relationship to Lenin's Philosophic Notebooks. The Stalinist break with Marx's dialectic structure of Capital is then related to Stalin's transformation into opposite of a workers' state into what the author calls a state-capitalist society. The new pages of freedom opened by the revolts in East Europe against Russian domination and for "socialism with a human face" is related to the American roots of Marxism: "Toward a New Unity of Theory and Practice in the Abolitionist and Marxist Tradition."
- DUNAYEVSKAYA, Raya.** *Philosophy And Revolution: From Hegel To Sartre, And From Marx To Mao*. NY Delacorte Pr 1973.
- Part I, "Why Hegel, Why Now?", discloses the scope of the entire work. The relevance of both Hegel's Phenomenology of Mind, Science of Logic, Philosophy of Mind and Marx's Historical Materialism, in both his economic and philosophic works, is related to Lenin's Philosophic Notebooks as theoretic preparation for the Russian Revolution. The todayness of the Hegelian Marxian dialectic is contrasted in Part II, "Alternatives," to Sartre's Existentialism as well as to theories of Leon Trotsky and Mao Tse-tung. Because the author considers that the concept, "Absolute Negativity as New Beginning," is both the conclusion to be drawn from Hegel's philosophy and the actual foundation for analysis of the present, the concluding Part III, "Economic Reality and the Dialectics of Liberation," analyzes the 1960 revolts in East Europe, Africa, and America.
- DUNBAR, Donald R.** Consciousness, Conation, And Cognition. *Phil Forum (Boston)* 17,43-59 1959-60.
- DUNCÂN-JONES, Austin.** Defective And Surprising Conditionals. *Phil Rev* 71,383-386 Jl 62.
- DUNCAN, Elmer H.** A Discussion Of Appreciative Judgments In Ethics. *S J Phil* 3,83-86 Sum 65.
- DUNCAN, Elmer H.** and Lukich, Miodrag S. Kant's Rigorism: A Problem And A Solution. *S J Phil* 3,188-191 Wint 65.
- DUNCAN, Elmer H.** Dickens On Appreciation And Obligation: A Rejoinder. *S J Phil* 4,71-72 Sum 66.
- DUNCAN, Elmer H.** Kierkegaard's Teleological Suspension Of The Ethical: A Study Of Exception—Cases. *S J Phil* 1,9-18 Wint 63.
- DUNCAN, Winifred.** Space-Time Spun Out. *Main Currents* 13,8-13 S 56.
- DUNCKER, Karl.** On Pleasure, Emotion, And Striving. *Phil Phenomenol Res* 1,391-430 Je 41.
- DUNCKER, Karl.** Phenomenology And Epistemology Of Consciousness Of Objects (translation). *Phil Phenomenol Res* 7,505-542 Je 47.
- DUNHAM, B.** and Fridshal, R. The Problem Of Simplifying Logical Expressions. *J Sym Log* 24,17-19 Mr 59.
- DUNHAM, Barrows.** *Ethics, Dead And Alive*. NY Knopf 1971.
- DUNHAM, Barrows.** *Man Against Myth*. Boston Little Brown 1947.
- DUNHAM, Barrows.** On Teaching Marxist Epistemology. *Phil Sci* 29,365-368 O 62.
- DUNHAM, James Henry.** *The Religion Of Philosophers*. Philadelphia Univ Of Penn Pr 1947.
- DUNKEL, Harold Baker.** *General Education In The Humanities*. Washington DC Amer Coun On Educ 1947.
- DUNKEL, Harold Baker.** *Whitehead On Education*. Columbus Ohio State Univ Pr 1965.
- DUNKEL, Harold B.** Creativity And Education. *Educ Theor* 11,209-216 O 61.
- DUNLOP, W. R.** Organization. *Phil Sci* 11,171-177 Jl 44.
- DUNN, Ellen Catherine.** *The Concept Of Ingratitude In Renaissance English Moral Philosophy*. Washington DC 1946.
- DUNN, Halbert L.** Man, Energy And The Life Process. *Main Currents* 15,32-36 N 58.
- DUNN, John.** Authorship Of Gregory's Critique Of Hume. *J Hist Ideas* 25,128-129 Ja-Mr 64.
- DUNN, William P.** *Sir Thomas Browne: A Study In Religious Philosophy*. Minneapolis 1950.
- DUNNE, Peter.** The Production Of The Intelligible Species. *New Scholas* 27,176-197 Ap 53.

DUNNER, Joseph. *Baruch Spinoza And Western Democracy: An Interpretation Of His Philosophical, Religious, And Political Thought.* NY Philosophical Lib 1955.

After a brief review of Spinoza's life, the author discusses Spinoza's metaphysical views on substance, cause, and attribute, his rejection of Cartesian dualism and his development of a theory of unique substance, his theory of freedom, and the political implications of his metaphysics. There follows a fuller recapitulation of Spinoza's God-concept and a brief section presenting his political thought as the essential interest of his life. Finally the author indicates what he conceives to be the value of the study of Spinoza's thought for this century, namely as a bulwark against communism and as one of the foundational statements of the democratic tradition.

DUNPHY, William (ed). *The New Morality: Continuity And Discontinuity.* NY Herder & Herder 1967.

DUNPHY, William B. Wanted: More Subjectivity In Truth. *Mod Sch* 34,131-138 Ja 57.

DUPRÉ, Louis K. *Contraception And Catholics: A New Appraisal.* Baltimore Helicon Pr 1964.

DUPRÉ, Louis K. *Transcendent Selfhood: The Loss And Rediscovery Of The Inner Life.* NY Seabury Pr 1976.

Contending that the crisis of Western culture is a result of the loss of the recognition of the transcendence of the self, also called "the inner life," Dupré pursues a hermeneutic approach in his effort to rediscover transcendence. Although holding that the sacred is no longer a primary category of transcendence, he describes the effort "as a critical reflection on... 'the Judeo-Christian' religious tradition," with "little concern for systematic unity or completeness... (and) no pretense of presenting a comprehensive theory...."

DUPRÉ, Louis. *Kierkegaard As Theologian: The Dialectic Of Christian Existence.* NY Sheed & Ward 1963.

After a brief account of Kierkegaard's early life with special emphasis on those episodes which were to influence his later life and thought, the author proceeds to examine the concepts on which Kierkegaard's theology mainly rests. Among these are man's consciousness of sin and the feelings of guilt which accompany this awareness; the individual's suffering and despair which make him receptive to God's grace; and the faith by which the individual accepts God the Son as the means of Salvation. A chapter on "the ethics of faith" and one on Kierkegaard's protest against the Church concludes the study.

DUPRÉ, Louis. *The Other Dimension: A Search For The Meaning Of Religious Attitudes.* Garden City NY Doubleday 1972.

DUPRÉ, Louis. *The Philosophical Foundations Of Marxism.* NY 1966.

This is an exposition and criticism of the ideas of Marx's early and primarily philosophical works—*The German Ideology*, *The Poverty of Philosophy*, and parts of *The Class Struggles in France* and *The Eighteenth Brumaire of Louis Bonaparte*—so far as they are relevant to philosophical theory. This is done in four stages: the development of Hegel's social theory, showing both the revolutionary and conservative sides; an account of the influence of Hegel's philosophy on Marx and Marx's critique of it; Marx's humanism in the writings of the Paris period; and Marx's historical materialism. Significant is the author's critique of historical materialism.

DUPRÉ, Louis. Natural Law And Birth Control. *Phil Today* 9,94-100 Sum 65.

DUPRÉ, Louis. Natural Law And Contraception. *Proc Cath Phil Ass* 39,166-169 1965.

DUPRÉ, Louis. New Publications In Phenomenology. *New Scholas* 40,199-216 Ap 66.

DUPRÉ, Louis. Philosophy Of Religion And Revelation: Autonomous Reflection Vs Theophany. *Int Phil Quart* 4,499-513 D 64.

By the notion of intentionality, phenomenology overcomes the subjectivism inherent to any purely psychological interpretation of the religious phenomenon. It assumes that the religious act cannot be adequately explained as a subjective experience. However, its own methodological restrictions limit phenomenology to the sphere of immanent phenomena and thereby exclude it from adequately coping with the transcendent object of the religious act. Faith makes its object immanent only by constituting it as entirely transcendent. The religious experience, therefore, never becomes completely immanent; its immanent being retains an essential incompleteness which is unique in human experience. A full analysis of the act would require a recurrence to a transphenomenological datum. Philosophy does not have these restrictions and seems, therefore, to be a necessary complement for a full understanding of the religious experience.

DUPRÉ, Louis. Reflections On Blondel's Religious Philosophy. *New Scholas* 40,3-22 Ja 66.

DUPRÉ, Louis. The Concept Of Truth In Husserl's *Logical Investigations*. *Phil Phenomenol Res* 24,345-354 Mr 64.

It is stated that Husserl's theory of truth is ambiguous. When Husserl attacked psychological interpretations of truth, a logicism seemed to be predominant; later he inclined toward intuitionism, where truth is constituted by the real presence of the object. Purely logical relations in an eternal order of truth, independent of things, seems to conflict with the idea of evidence, which is a psychological experience. It is concluded that truth is the result of an intuition in which the thing itself is given. Finally, parallels are drawn between Husserl's double truth and Leibniz's truths of reason and truths of fact.

DUPRÉ, Louis. The Constitution Of The Self In Kierkegaard's Philosophy. *Int Phil Quart* 3,506-526 D 63.

DUPRÉ, Louis. The Philosophical Stages Of Self-Discovery. *Thought* 39,411-428 S 64.

DUPUIS, Adrian M and Nordberg, Robert B. *Philosophy And Education: A Total View.* Milwaukee Bruce 1964.

After some preliminary discussion of the nature of philosophy of education, the authors give a brief historical survey of the subject from the time of the Fathers of the Church, through medieval, to modern Catholic thinking on theories of teaching and learning. Then, contemporary positions are expounded and criticized in five

subsequent chapters: naturalism, progressivism, realism, Marxism, existentialism and idealism.

DUPUIS, Adrian M. Social Consensus And The Scientific Method. *Educ Theor* 5,242-248 O 55.

DURAND, Dana B. Tradition And Innovation In Fifteenth-Century Italy. *J Hist Ideas* 4,1-20 Ja 43.

DURAND, Loyal. On The Theory Of Measurement In Quantum Mechanical Systems. *Phil Sci* 27,115-133 Ap 60.

DURANT, Will. *The Age Of Faith.* NY Simon & Schuster 1950.

"This book aims," writes Durant, "to give as full and fair an account of medieval civilization from A D 325 to 1300, as space and prejudice will permit." The book continues his survey of civilization for another thousand years. The treatment has been organized in five "books" covering The Byzantine Zenith, Islamic Civilization, Judaic Civilization, The Dark Ages, and The Climax of Christianity.

DURANT, William James. *The Story Of Civilization, Volume IX: The Age Of Voltaire.* NY Simon & Schuster 1965.

DURBIN, Paul R. *Logic And Scientific Inquiry.* Milwaukee Bruce 1968.

DURBIN, Paul R. A Logic Of Scientific Discovery. *Proc Cath Phil Ass* 40,191-202 1966.

DURFEE, Harold A. Camus' Challenge To Modern Art. *J Aes Art Crit* 14,201-205 D 55.

DURFEE, Harold A. The Second Stage Of Kierkegaardian Scholarship In America. *Int Phil Quart* 3,121-139 F 63.

DURHAM, G Homer. The Democratic Crisis And Mormon Thought. *Ethics* 52,110-115 O 41.

DURKA, Gloria and Smith, Joanmarie. *Modeling God: Religious Education For Tomorrow.* NY Paulist Pr 1976.

The nature of our interaction with reality is explored. The case is made that the fundamental category of existence is faith. Since we mediate reality through what we call models we cannot achieve justified true belief only justified belief. This epistemology is shown to be consonant with orthodoxy in its literal sense. A model of God is then worked out using Whitehead's process categories.

DURKA, Gloria and Smith, Joanmarie. Modeling. *Religious Education* 71,115-132 My-Je 76.

Through a very brief inquiry into the nature of knowledge we make a case for the position that there is no knowledge in the most accepted sense of the term and that our experience of reality is mediated by interpretive schemes which we call models. We claim however that there are criteria for evaluating the worth of competing models. We then sketch a model of reality including a doctrine of God which we think meets these criteria. Finally, we deduce a model of education which flows from the positions outlined. In this model education is, by definition, religious education.

DURKIN, Thomas J. Three Notes To Diderot's Aesthetic. *J Aes Art Crit* 15,331-339 Mr 57.

DURR, Robert Allen. Dramatic Pattern In *Paradise Lost*. *J Aes Art Crit* 13,520-526 Je 55.

DUTT, K Guru. *Existentialism And Indian Thought.* NY Philosophical Lib 1960.

This book is a clear and highly readable account of the main currents of existentialist thought, together with a briefer discussion of the relation of these ideas to the recurrent themes of Indian philosophy.

DUTTON, C E and Farnsworth, Paul R and Trembley, J C. Masculinity And Femininity Of Musical Phenomena. *J Aes Art Crit* 9,257-262 Mr 51.

DUVAL, Bernard Stevens. Reflections On The Metaphysical Bases Of Psychiatric Principles. *Proc Cath Phil Ass* 35,89-108 1961.

DVORNIK, Francis. *Early Christian And Byzantine Political Philosophy: Origins And Background, I-II.* Washington Dumbarton Oaks Ctr 1966.

DWIGHT, C A S. From Bowne's Oldest Living Graduate. *Personalist* 34,360-362 Autumn-O 53.

DWIGHT, Charles A S. Whitehead The Inscrutable. *Personalist* 32,26-30 Wint-Ja 51.

DWORKIN, Gerald and Blumenfeld, David. Necessity, Contingency, And Punishment. *Phil Stud* 16,91-93 1965.

DWORKIN, Gerald. Marx And Mill: A Dialogue. *Phil Phenomenol Res* 26,403-414 Mr 66.

This essay explores, in dialogue form, the similarities and contrasts in the moral and political philosophies of Karl Marx and John Stuart Mill. Their views on the determining forces of history, the ideal character-type, freedom, and philosophy are discussed.

DWORKIN, Martin S. *Avant-Garde Cinema: A Muted Fanfare.* *Motive* 27,24-27 N 66.

This article is a critical discussion of the difficulties of a notion of "avant-garde" in cinema, relating these to long-troublesome ambiguities of the term applied to the traditional fine arts, especially painting, where it so often connoted self-designated audiences and approved conditions of response, as much as it did artists and their works. In the case of cinema, the difficulty is compounded by the fact that true, decisive innovation has almost always originated in the commercial industry. "Avant-garde" film, in fact, has often meant modish obscurantism and snobbery, and, paradoxically, conformist pressures requiring resistance by artists and critics as vigorous as those of "official" commercial film.

DWORKIN, Martin S. *John Dewey: A Centennial Review.* NY Columbia Univ Pr 1959.

Dworkin's book is a critical appraisal of Dewey's ideas and works, relating his repudiation of much of traditional philosophy and the development of his educational thought as responding to the convergence of evolutionary theory in the natural sciences, experimental method in the social sciences, and pragmatism in philosophy, in an era of technological transformation and social and political

revolution. He is accounted the most important American philosopher, while note is taken of his own criticisms of "progressivism" in education, and those of philosophers with his central concepts, "experience," "inquiry," "growth," within his notion of the discipline of philosophy as the generalization of educational theory. (Included are bibliographical notes.

DWORKIN, Martin S. Disagreement: The Situation Of Reason. *Scientific Monthly* 75,117-119 Ag 52.

Disagreement is recognized as ingenerate to reasoning; the diversity of philosophies is ineluctable, and does not "prove" the inadequacy of philosophy, as is traditionally argued by theologians (and ideologues), who insist on recourse to dogmatic authority in search of certainty and its comforts. As it is of the very nature of critical reasoning that there is acknowledgment of and provision for disagreement, the reasoner must accommodate the problematic nature of reasoning, while contending with positions of even the most dogmatic rigidity. Thus, there is no single, finally conclusive system of philosophy; logic itself is essentially instrumental in arguing reasons for conviction, in what is a perpetual dialogue of voices and alternatives.

DWORKIN, Martin S. Fiction And Teaching. *J Aes Educ* 1,71-74 Fall 66.

DWORKIN, Martin S. Freedom And Actuality. *Freedom* 4,44-48 My-Jl 45.

This article is a discussion of freedom as concept and as principle of action, written in wartime circumstances during military service (Europe). It contrasts the hard, unremitting struggle for individual freedom with vague, rhetorical (and usually hypocritical) notions of altruism and inherent good, which confuse and impede efforts of fundamentally, naturally selfish people to live in freedom and mutually satisfactory limitation with one another. An attempt is made to find hope and justification for liberty, amid chaos and calculated destructiveness.

DWORKIN, Martin S. Hate And The Peace. *Freedom* 4,163-167 N 45.

Arguments for the deliberate avoidance of revenge as a principle to guide reconstruction after the war, building on the experience following the war of 1914-1918, that had laid the foundations for the war of 1939-1945. Special caution is argued because of the evidence of unspeakable atrocities perpetrated by the Germans, for example, the concentration and extermination camps, two of which had been witnessed by the writer's military unit. Not forgiveness, but an implementation of justice to the end of rebuilding a better world, is urged as sovereign policy for the victors.

DWORKIN, Martin S. Last Conference. *12th Street* 3,13-14 1950.

This is one of three articles making up a Memorial to Felix Kaufmann (1895-1949); the other two were tributes by Hans Reichenbach and Herbert Feigl. The article gives an account of Kaufmann's last meeting with a graduate student, discussing the interrelationship of his commitment to philosophy as clarification of thinking and his approach to teaching, demanding a respect for students that was honest, and not mere condescension. Recalling particulars of this last occasion, the article relates them to his lasting concerns and the last work on which he was engaged; a thinker and mentor of thinkers, in the great humanistic tradition.

DWORKIN, Martin S. Poetry And The Machine. *Personalist* 32,270-277 Sum-Jl 51.

Dworkin argues against a thesis of Lord Dunsany, who considered modern poetry as ugly wreckage of brains disordered by the complications of machinery. This view, the article points out, is founded on a notion of "nature" and man's place therein as fixed, and determinable according to certain traditional criteria of coherence. The poet, even when he sees, like Donne, "...all coherence gone," creates new coherence by his art.

DWORKIN, Martin S. Seeing For Ourselves: Notes On The Movie Art And Industry, Critics And Audiences. *Arts In Society* 2,138-144 1964.

This article discusses the conditions and requirements for valid critical judgment of a distinctive, quintessentially modern cultural medium, the film, "... an art, a medium of expression, an instrument of persuasion, a language for communication, an experience for participation... and yet a myriad other things, to vast anonymous masses, separate publics of concern, and each of us alone" Fundamental to the argument is the understanding that the issues of aesthetics and moral concern cannot be considered apart from the recognition of the cinema as industrial, technological, and social agency.

DWORKIN, Ronald. Judicial Discretion. *J Phil* 60,624-638 O 63.

To the layman, judges should and in general do, in the words of the maxim; find the law and not make it. The academic branch of the legal profession seems now fairly agreed that the layman is mistaken, that judges must sometimes reach their decisions by means other than the application of standards, that such standards leave them free to choose. The purpose of this paper is to argue that this professional opinion is an inaccurate way to describe the facts and that the layman's opinion, while deceptively suggesting that adjudication is simple, is closer to the truth.

DWORKIN, Ronald. Wasserstrom: The Judicial Decision. *Ethics* 75,47-56 O 64.

In *The Judicial Decision* Richard Wasserstrom searches for an ideal decision procedure. This search produces a two-level procedure which involves first deciding which relevant rule of law best promotes the function of the legal system and secondly applying that rule to the case. The assumption that the law must serve some overriding function, such as utility, is dubious and is not recognized in jurisprudential practice. It rests upon the further, questionable assumption that to the extent that courts make law, the same standards of lawmaking apply to them as to legislatures.

DWYER, Edward M. Child Centered School: Dogma Or Heresy? *Proc Cath Phil Ass* 29,274-280 1955.

DWYER, Edward. The Nature Of Philosophy. *Proc Cath Phil Ass* 17,172-174 1941.

DYCK, Martin. *Novalis And Mathematics*. Chapel Hill Univ Of N Car Pr 1960.

This book is of interest to historians of literature, mathematics, or philosophy. It attempts to come to a careful and responsible judgment of Novalis' own work and of previous critical studies and comments on the subject. Novalis' mathematical or

philosophical remarks on geometry, arithmetic, algebra, and analysis are discussed as well as his view of their relation to other disciplines, such as philosophy, literature, and music. The many and substantial quotations from German are not translated into English.

DYE, James W. Berdyaev On 'Creativity'. *Personalist* 46,459-467 Fall-O 65.

DYE, James W. Openness In Philosophical System. *S J Phil* 1,30-35 Fall 63.

DYKHUIZEN, George D. John Dewey's Liberalism. *Educ Theor* 12,45-52 Ja 62.

This essay points out that Dewey's social and political philosophy is primarily concerned with liberating the potentialities and capacities of the individual so that he can attain his highest and best fulfillment. The liberalism of the eighteenth and nineteenth centuries under the conditions which then existed did much to advance the liberation of the individual. But the machine civilization of the twentieth century has so altered conditions and created so many new problems that a new liberalism is called for. To solve these problems and protect individual opportunities for fulfillment, Dewey believes that a socially organized and experimental intelligence must be brought into play, and argues that such an intelligence can best operate in a democratically organized society.

DYKHUIZEN, George. An Early Chapter In The Life Of John Dewey. *J Hist Ideas* 13,563-572 O 52.

The essay discusses the life of John Dewey during the years he was growing up in Burlington, Vermont. It cites the several influences on his life and thought in family, neighborhood, church, school, and college.

DYKHUIZEN, George. John Dewey And The University Of Michigan. *J Hist Ideas* 23,513-544 O-D 62.

This article discusses various aspects of Dewey's life while engaged as an instructor in philosophy at the University of Michigan. It reviews the courses he taught, his relations with student and faculty organizations, his off-campus lectures and activities, and the development of his philosophy as displayed in his published articles and books—a development which was leading him away from his earlier neo-Hegelianism and toward the pragmatism he was later to embrace.

DYKHUIZEN, George. John Dewey At Johns Hopkins (1882-1884). *J Hist Ideas* 22,103-116 Ja-Mr 61.

This study follows Dewey as a graduate student at Johns Hopkins University. It discusses his studies under Charles S Peirce, G Stanley Hall, and especially George Sylvester Morris, the neo-Hegelian, who had the greatest influence on Dewey at this time. The essay also examines the four articles Dewey wrote at this time—articles which impressed his instructors with their scholarship and which helped lead to an appointment in philosophy at the University of Michigan upon completion of his work at Johns Hopkins.

DYKHUIZEN, George. John Dewey In Chicago: Some Biographical Notes. *J Hist Phil* 3,217-234 O 65.

The article gives an account of Dewey's activities outside the classroom and study while at Chicago—his interest in the Chicago public schools, his support of trade unions, his work with Jane Addams and her staff at Hull House. The essay also discusses Dewey's disagreements with President Harper over the administration of the Laboratory School and the Practice School of the Department of Education and his resignation from the University of Chicago.

DYKHUIZEN, George. John Dewey. *Macropaedia* 5,680-682 1974.

The article is a sketch of Dewey's life and thought. It traces his years as a youth in Burlington, Vermont; his graduate studies at the Johns Hopkins University; his work first as an instructor and then as a professor of philosophy at the University of Michigan; his ten years as head of the Department of Philosophy and Psychology and of the Department of Education at the University of Chicago; and the culmination of his career at Columbia University (1905-1939). A discussion of his retirement years (1939-1952) is also included.

DYKHUIZEN, George. John Dewey, Vermonter. *Vermont Life* 5,11-15 Wint 1950-51.

The article is a sketch of the life of John Dewey during the years he was growing up in his native state. It gives an account of his family and cultural backgrounds, his education in the Burlington public schools and at the University of Vermont in his native city of Burlington. It describes Dewey's favorite outdoor activities such as climbing the Green Mountains and canoeing on Lake Champlain.

DYKHUIZEN, George. John Dewey: American Philosopher And Educator. *Educ Theor* 7,263-268 O 57.

This essay summarizes the leading ideas of Dewey's philosophical instrumentalism and of his philosophy of education. It reveals him as one of the founders of American pragmatism and as the most prominent thinker of the progressive education movement in America.

DYKHUIZEN, George. John Dewey: The Chicago Years. *J Hist Phil* 2,227-254 O 64.

The essay deals primarily with Dewey's activities as chairman of the Department of Philosophy, Psychology, and Pedagogy at the University of Chicago. It sketches the early development of his instrumentalist philosophy and the appearance of the "Chicago School" of pragmatism. It discusses his contributions to the new functionalist school of psychology, and his role in establishing a new Department of Education and a "laboratory school" as an adjunct of it.

DYKHUIZEN, George. John Dewey: The Vermont Years. *J Hist Ideas* 20,515-544 O-D 59.

This study undertakes briefly to trace the influences which helped to fashion Dewey's early thought and character. An analysis of his life at home, in neighborhood, school, church, and university reveals that Dewey grew up under the influence of "old American" culture and that this left a permanent deposit in his character. His university studies, however, left him dissatisfied with the general philosophic outlook he encountered and led him to search for a better one, the quest eventually

culminating in his early neo-Hegelianism which he first embraced as a graduate student at Johns Hopkins.

DYKHUIZEN, George. The Dignity Of Man. *Ethical Outlook* 42,87-90 My-Je 58. The article inquires as to what constitutes the dignity of man and concludes that his worth and dignity center about the fact that, given the choice between a good and noble life and a bad, ignoble one, man throughout his history and despite many failures and backslidings, has remained loyal to his ideals, forever striving to attain them.

DYKSTRA, Vergil H. The Place Of Reason In Ethics. *Rev Metaph* 8,458-467 Mr 55.

DYNNIK, M. A. On The Esthetics Of Diderot. *Soviet Stud Phil* 3,48-53 Wint 1964-65.

EAGER, Gerald. The Missing And The Mutilated Eye In Contemporary Art. *J Aes Art Crit* 20,49-60 Fall 61.

EAMES, Elizabeth Ramsden. *Bertrand Russell's Theory Of Knowledge.* NY Braziller 1969.

EAMES, Elizabeth Ramsden and Eames, S Morris. The Leading Principles Of Pragmatic Naturalism. *Personalist* 43,322-336 Sum-Jl 62.

EAMES, Elizabeth R. Quality And Relation As Metaphysical Assumptions In The Philosophy Of John Dewey. *J Phil* 55,166-168 F 58.

EAMES, S Morris and Eames, Elizabeth Ramsden. The Leading Principles Of Pragmatic Naturalism. *Personalist* 43,322-336 Sum-Jl 62.

EAMES, S Morris. Dewey's Views Of Truth, Beauty, And Goodness. *Educ Theor* 11,174-185 Jl 61.

EAMES, S Morris. Experience, Language, And Knowledge. *Phil Phenomenol Res* 22,102-105 S 61.

EAMES, S Morris. Primary Experience In The Philosophy Of John Dewey. *Monist* 48,407-418 Jl 64.

Dewey's contention that primary experience is both the starting place and the consummation of cognitive formulations contains its difficulties. The levels of immediacy and layers of meaning from which inquiry starts and to which it returns have their pitfalls and their dangers. Deepest down in our experience are *undifferentiated feelings*. There are *immediate qualities* and *existential involvements* given in direct experience. There are qualities acting as signs in the whole process of *sign-signification*. Inference and evidential functions emerge, but not, it seems without *symbolic formulations*. Next arises a kind of *common sense knowledge* out of which scientific methods and products arise and to which they return bringing refinement, expansion, and excellence.

EAMES, S Morris. The Cognitive And The Non-Cognitive In Dewey's Theory Of Valuation. *J Phil* 58,179-194 Mr 61.

The author analyzes the problem of the relation of the immediate to the mediate in Dewey's valuational theory. Dewey himself is vague in his discussions on this point, so that readers have taken him to be a realist, subjectivist, and idealist. The author argues that Dewey's view of valuation is naturalistic and appeals to other parts of Dewey's philosophy to bolster his claim.

EAMES, S Morris. The Lost Individual And Religious Unity. *Personalist* 46,485-500 Fall-O 65.

EAMES, S Morris. The Opening Door Of Soviet Philosophy. *Educ Theor* 15,105-111 Ap 65.

EAMES, S Morris. Valuing, Obligation, And Evaluation. *Phil Phenomenol Res* 24,318-328 Mr 64.

Contemporary naturalistic theory (Dewey) has been criticized as having a moral principle of mere expediency, and for a failure to develop a theory of moral obligation. The author attempts to answer these criticisms and to extend naturalistic theory beyond what has been generally regarded as the ground of good and right. The author is sympathetic to Aristotle and Mill, when he defines interest as long-term desire. In general a behavioral approach to valuing is taken.

EAMES, Samuel Morris. *The Philosophy Of Alexander Campbell.* Bethany WV Bethany College 1966.

Alexander Campbell (1788-1866) is best remembered as the founder of the Disciples of Christ Church. He was also the founder of Bethany College in West Virginia. This book grew out of lectures delivered at Bethany College in 1965. Eames discusses the philosophy of Campbell, whose thought is mainly derivative from John Locke and the Scottish common-sense realists, Thomas Reid and Dugald Stewart. In brief compass Eames presents Campbell's views of the empirical method in relation to the study of the Scripture, his treatment of revelation, reason and faith, his conceptions of God, of nature, and of man, and his positions in ethics, politics, and education. Eames also attempts to assess the significance of Campbell and to depict his legacy. A bibliography of Campbell's writings is appended.

EARLE, William A. *The Autobiographical Consciousness.* Chicago Quadrangle Books 1972.

The book distinguishes between objective (intentional) thinking and divestive (reflexible) thinking. The last section of the book involves phenomenological descriptions of various human activities which are intended to vindicate the presence of the absolute and eternal within the accidental and temporal.

EARLE, William A. The Ontological Argument In Spinoza. *Phil Phenomenol Res* 11,549-554 Je 51.

EARLE, William. *Objectivity.* NY Noonday Pr 1955.

"This essay re-examines the question, what is knowledge, from an approach akin to the phenomenological." Professor Earle contends that the contents of awareness have their proper mode of being independently of the mind that is aware of them, and that the mind can know this by reflection. The realm of independent being disclosed in imagination, memory, logical thought, and ontological intention turns out to be unrestricted. The author's intention is "to open the sphere of reality to whatever

we know, and not to restrict it to physical objects, nature, particulars, temporal events, etc."

EARLE, William and Edie, James M and Wild, John. *Christianity And Existentialism.* Evanston IL 1963.

This is a series of six lectures, two each by Professors Edie, Earle and Wild. Edie discusses historic themes in Chapter I, "Faith as Existential Choice," and contrasts Heidegger's views with Tillich's in Chapter V, "The Absence of God." Earle, in Chapter III, "The Paradox and Death of God," compares and contrasts Kierkegaard and Nietzsche as thinkers and, therefore, in this context, as human beings. Earle also contributes an especially exciting and illuminating chapter on Sartre—"Man as the Impossibility of God." Wild's contributions include a chapter on Christian Rationalism, primarily Aquinas and Maritain, and the final chapter, "The Rebirth of the Divine." Wild's thesis, and it appears to be the thesis of the volume, is that the absent God may now again return to us "making use of new images and new symbols."

EARLE, William and Stallknecht, Newton P and Wade, Francis C. *Freedom And Existence: A Symposium.* *Rev Metaph* 9,27-56 S 55.

EARLE, William. Hegel And Some Contemporary Philosophies. *Phil Phenomenol Res* 20,352-364 Mr 60.

Earle argues against two contemporary alternatives—positivism and existentialism. It is claimed that these are forms of irrationalism; for these two movements, rational philosophy has shrunk to nothing and has no real content of its own. Hegel's philosophical method is vindicated; the "real is the rational, and the rational is the real" is justified. This principle has been abandoned by the above two movements without due cause, a re-examination of Hegel shows why. Unfortunately, existentialism ends with life and positivism ends with calculus, and neither have real philosophy.

EARLE, William. Implicit And Explicit Phenomena. *Rev Metaph* 8,211-224 D 54.

EARLE, William. Jaspers And Existential Analysis. *J Existent* 1,166-175 Sum 60.

EARLE, William. Memory. *Rev Metaph* 10,3-27 S 56.

EARLE, William. Mr Wild's Ontology And Ethics. *J Phil* 49,672-674 O 52.

EARLE, William. Phenomenology And Existentialism. *J Phil* 57,75-83 Ja 60.

EARLE, William. The Concept Of Existence. *J Phil* 57,734-743 O-N 60.

The author gives three reasons for rejecting in principle any concept of existence: (1) there can be no concept of that which is at that very moment in the making, (2) there can be no concept of a process in which the relevant factors are themselves indeterminate, and (3) any such concept would express the essential or universal, whereas for existence itself everything important is contingent, unique, irreplaceable, and personal. The author then considers the impact on ethics of rejecting the concept of existence.

EARLE, William. The Life Of The Transcendental Ego. *Rev Metaph* 13,3-27 S 59.

EARLE, William. The Standard Observer In The Sciences Of Man. *Ethics* 63,293-299 Jl 53.

EARLE, William. Wahl On Heidegger On Being. *Phil Rev* 67,85-90 Ja 58.

EASTBURG, Frederick E. *Philosophies In Brief.* Boston Humphries 1948.

This book contains brief sketches of several leading philosophies.

EASTERLING, H J. Homocentric Spheres In *de caelo*. *Phronesis* 6,138-153 1961.

EASTMAN, George. *John Dewey: Philosophy, Psychology And Social Practice*, Edited By Joseph Ratner. *Stud Phil Educ* 4,95-104 Spr 65.

EASTMAN, George. John Dewey's Literary Style: Theory And Practice. *Educ Theor* 16,110-127 Ap 66.

EASTMAN, George. Some Normative Implications Of The Term "Problem". *Educ Theor* 15,50-57 Ja 65.

EASTMAN, George. The Ideologizing Of Theories: John Dewey's Educational Theory, A Case In Point. *Educ Theor* 17,103-119 Ap 67.

EASTMAN, Max. A Reply To Mr Kimmelman. *J Aes Art Crit* 3,73-77 Spr-sum 44.

EASTON, David. *The Political System, An Inquiry Into The State Of Political Science.* NY Knopf 1953.

EASTON, David. Shifting Images Of Social Science And Values. *Antioch Rev* 15,3-17 Mr 55.

EASTON, David. What Dr Whitehead Finds In John Locke. *Phil Forum (Boston)* 1,11-18 Spr 43.

EASTON, Loyd D. *Hegel's First American Followers—The Ohio Hegelians: J B Stallo, Peter Kaufmann, Mancure Conway, August Willich.* Athens Ohio Univ Pr 1966.

This book's main aim is to present and interpret the Hegelian views of four Ohioans who were linked by personal association and made their views known from 1848 to 1860, prior to the organization of the Saint Louis Hegelians. An introductory chapter relates the Ohio Hegelians to the cultural setting, to intellectual trends involving German philosophy and social developments of the period. Five subsequent chapters analyze the philosophical views of the Ohio thinkers with reference to major events in their lives, historical circumstances, and connections with Emerson, W T Harris, Ernst Mach, Karl Marx, and others. The concluding chapter presents aspects of Hegel's thought commonly missed or minimized but highlighted by his Ohio followers—namely, his 'concrete' phenomenalism, pervasive emphasis on process, defense of the unity of thought and language, and liberalism in specifically providing for individual freedom in the state. A sizeable appendix includes key writings—chapters and whole essays, some in first translation—by each of the Ohio Hegelians. Reference notes for the expository chapters and the appendix are followed by an index for names and topics.

EASTON, Loyd D. Addendum On Rationalism And Personalism. *Phil Forum (Boston)* 16,55-59 1958-59.

- EASTON, Loyd D.** Alienation And Empiricism In Marx's Thought. *Social Research* 37,402-427 Autumn 70.
- Marx's view of knowledge is a battleground of conflicting interpretations reflecting his diverse, scattered, and unsystematic statements on the subject. An attempt is made to examine those statements, their relationships, and their possible preponderance of direction re the issue of empiricism vs rationalism. Marx's earliest overt use of "alienation," in 1843, involved theory of knowledge.
- EASTON, Loyd D.** Alienation And History In The Early Marx. *Phil Phenomenol Res* 22,193-205 D 61.
- Uses of the concept of "alienation" in current social criticism widely refer to Marx's early view that man's own deed in government, wealth, and culture "becomes to him an alien power, standing over against him instead of being ruled by him" so that he is not "at home" or whole in his social life. My primary concern is not so much current uses of "alienation" as its place in Marx's thought, with emphasis on several points—his particular appropriations from Hegel and Feuerbach, his Hellenic image of community, implications of his ambivalence toward history—which are themselves generally alien to the extensive literature on the subject.
- EASTON, Loyd D.** E S Brightman's Basic Rationalism. *Phil Forum (Boston)* 14,42-50 1956.
- EASTON, Loyd D.** Empiricism And Ethics In Dietzgen. *J Hist Ideas* 19,77-90 Ja 58.
- EASTON, Loyd D.** Hegelianism In Nineteenth-Century Ohio. *J Hist Ideas* 23,355-378 JI-S 62.
- EASTON, Loyd D.** Moncure Conway And German Philosophy. *Spahr Lectures In Americana* 4,203-222 1970.
- Having been exposed to "German rationalism" at Harvard through Parker and Emerson, Conway studied Strauss's *Life of Jesus* in Cincinnati. Encouraged by association with Cincinnati Germans and aware of Strauss's derivation from Hegel, Conway used Strauss's view of miracles in his sermons. Under his editorship the revived *Dial* magazine disseminated the philosophy of Hegel and Hegel's immediate followers in its "Catholic Chapters" and a series on "The Christianity of Christ" by O B Frothingham. Conway recognized his debt to Hegel in a memorial address at Strauss's death. Later Conway saw his position as a "religion of Humanity" explicitly based on Feuerbach, a leading "Left-Hegelian." Conway saw religious reform as requiring social reform in the abolition of slavery, extension of democracy, and changing the status of labor.
- EASTON, Stewart C.** Roger Bacon And His Search For A Universal Science. NY Columbia Univ Pr 1952.
- EASTWOOD, Gordon R.** Confirmation And Null Hypotheses. *Educ Theor* 17,120-126 Ap 67.
- EBENSTEIN, William.** *The Pure Theory Of Law*. Madison 1945.
- Despite the maturity of the movement and the quantity of writing that has been done both by the school and about the school, the present work by William Ebenstein, is, with the exception of Kelsen's own book, the first full length analysis in English of this philosophy. It is an excellently clear statement of the position and is particularly valuable because Ebenstein, having familiarized himself with Anglo-American jurisprudence, presents the doctrines of the school in the context of this non-continental type of thought. The force and accent of the doctrines are thereby more readily conveyed to the English reader.
- EBERLE, Rolf** and Kaplan, David and Montague, Richard. Hempel And Oppenheim On Explanation. *Phil Sci* 28,418-428 O 61.
- The paper contains a trivialization of the article, "The Logic of Explanation" by Hempel and Oppenheim. A number of theorems are proved which show that the relation of explainability which was proposed by Hempel and Oppenheim obtains almost between any theory and any singular sentence.
- EBERSOLE, Frank B.** *Things We Know: 14 Essays On Problems Of Knowledge*. Eugene 1967.
- EBERSOLE, Frank B.** On Certain Confusions In The Analytic-Synthetic Distinction. *J Phil* 53,485-494 Ag 56.
- EBERSOLE, Frank B.** Whether Existence Is A Predicate. *J Phil* 60,509-523 Ag 63.
- The paper seeks to understand the doctrine that existence is not a predicate by examining some of the things said in its explanation and defense. In each case the explanation is found to be wrong, and in the end it is not clear what those who defend the doctrine mean. It is wondered why so big and indefinite a category as that of a logical predicate cannot accommodate existence. Nor is it clear what is achieved by putting existence in a category by itself.
- EBERT, Hermann.** Man As The Way Of God. *Phil Today* 10,88-108 Sum 66.
- EBERT, Hermann.** The Hour Of Transcendence. *Phil Today* 8,71-83 Sum 64.
- ECCLLES, John C.** *Facing Reality, Philosophical Adventures By A Brain Scientist*. NY Springer 1970.
- ECKER, David W.** "Concomitant Learning" In Tomorrow's Schools. *Stud Phil Educ* 1,190-201 N 61.
- ECKER, David W.** Teaching Machines And Aesthetic Values. *Educ Theor* 12,170-177 JI 62.
- ECKER, David W.** The Artistic Process As Qualitative Problem Solving. *J Aes Art Crit* 21,283-290 Spr 63.
- ECKSTEIN, Harry.** On The Etiology Of Internal Wars. *Hist Theor* 4,133-163 1965.
- ECKSTEIN, Walter.** Discussion Of Nietzsche. *J Hist Ideas* 6,304-306 Je 45.
- ECKSTEIN, Walter.** Friedrich Nietzsche In The Judgment Of Posterity. *J Hist Ideas* 6,310-324 Je 45.
- ECKSTEIN, Walter.** Rousseau And Spinoza: Their Political Theories And Their Conception Of Ethical Freedom. *J Hist Ideas* 5,259-291 Je 44.

- EDDINS, Berkley B.** Empiricism, Necessity And Freedom. *Rev Metaph* 16,556-558 Mr 63.
- EDDINS, Berkley B.** Historical Data And Policy-Decisions. *Phil Phenomenol Res* 26,427-430 Mr 66.
- EDDINS, Berkley B.** Stallknecht's Criterion Of Existence. *Rev Metaph* 7,112-114 S 53.
- EDDY, Lyle K.** *Education For The Emerging Age*, By Theodore Brameld. *Stud Phil Educ* 2,28-35 Wint 61-62.
- EDDY, Lyle K.** John Dewey And Arthur Bentley: A Philosophical Correspondence, 1932-1951, Edited By Sidney Ratner, Jules Altman With James E Wheeler. *Stud Phil Educ* 4,108-120 Spr 65.
- EDDY, Lyle K.** Some Differing Views Of The Problem Of Religion And Education. *Educ Theor* 8,49-54 Ja 58.
- EDDY, Philip.** On The Statability Of Dewey's Theory Of Inquiry. *Educ Theor* 15,321-326 O 65.
- EDEL, Abraham.** *Ethical Judgment: The Use Of Science In Ethics*. Glencoe IL Free Pr 1955.
- This book is "a pilot study in the relations of ethics and the human sciences." A systematic analysis of ethical concepts, to be presented in a later work, will indicate scientific components "within the very structure of ethics." The major task of the present study is to show how the "human sciences" can reduce "indeterminacy" or "undecidability" in ethical judgment. Generally speaking, the book argues that cooperative research in a naturalistically-conceived ethics is the true answer to ethical scepticism.
- EDEL, Abraham.** *Method In Ethical Theory*. Indianapolis Bobbs-Merrill 1963.
- Edel maintains that if we are to make progress in ethical theory we must first deal with methodological questions. Edel does not attempt in this work to present a specific ethical theory (even though his approach is naturalistic and scientific in orientation), rather he is concerned with the preliminary analysis of methodological and epistemological questions which various ethical theories present. There are five methodological approaches to ethical theory, all of which Edel treats: (1) the comparative approach (the most common, a comparative analysis of different theories), (2) the analytic (which deals especially with terms and concepts), (3) the descriptive (which deals with moral phenomena to be described), (4) causal explanatory (which investigates the causes and functions of moral phenomena), and (5) the evaluative (and application of standards).
- EDEL, Abraham.** *The Theory And Practice Of Philosophy*. NY Harcourt Brace 1946.
- EDEL, Abraham** and Edel, May. *Anthropology And Ethics*. Springfield IL Thomas 1959.
- EDEL, Abraham** and Edel, May. The Confrontation Of Anthropology And Ethics. *Monist* 47,489-505 Spr 63.
- The authors posit and defend the view that through both its content and its method anthropology has a contribution to make in the domain of theoretical ethics; in fact, it is through the light it sheds on theoretical ethics that anthropology makes its most profound contribution to normative ethics.
- EDEL, Abraham.** Concept Of Values In Contemporary Philosophical Value Theory. *Phil Sci* 20,198-207 JI 53.
- EDEL, Abraham.** Coordinates Of Criticism In Ethical Theory. *Phil Phenomenol Res* 7,543-577 Je 47.
- EDEL, Abraham.** Education And The Quest For Values. *Phil Forum (Boston)* 20,17-34 1962-63.
- EDEL, Abraham.** Is Naturalism Arbitrary? *J Phil* 43,141-151 Mr 46.
- EDEL, Abraham.** Levels Of Meaning And The History Of Ideas. *J Hist Ideas* 7,355-359 Je 46.
- EDEL, Abraham.** Science And Value: Some Reflections On Pepper's *The Sources Of Value*. *Rev Metaph* 14,134-158 S 60.
- EDEL, Abraham.** Some Critical Reflections On The Community Criterion In Judgmental Practice. *Stud Phil Educ* 1,68-82 Ja 61.
- EDEL, Abraham.** The Concept Of The Unconscious: Some Analytic Preliminaries. *Phil Sci* 31,18-33 Ja 64.
- EDEL, Abraham.** The Evaluation Of Ideals. *J Phil* 42,561-577 O 45.
- EDEL, Abraham.** The Relations Of Science And Democracy. *J Phil* 41,701-710 D 44.
- EDEL, Abraham.** The Status Of Key Concepts In Ethical Theory. *Phil Rev* 54,260-270 My 45.
- EDEL, Abraham.** Vivas And The Dragons Of Naturalism. *Rev Metaph* 5,405-416 Mr 52.
- EDEL, May** and Edel, Abraham. *Anthropology And Ethics*. Springfield IL Thomas 1959.
- EDEL, May** and Edel, Abraham. The Confrontation Of Anthropology And Ethics. *Monist* 47,489-505 Spr 63.
- The authors posit and defend the view that through both its content and its method anthropology has a contribution to make in the domain of theoretical ethics; in fact, it is through the light it sheds on theoretical ethics that anthropology makes its most profound contribution to normative ethics.
- EDELHEIT, Amos.** Moderation. *Phil Sci* 27,350 O 60.
- EDELMAN, Nathan.** *Attitudes Of Seventeenth-century France Toward The Middle Ages*. NY King's Crown Pr 1946.
- EDELSTEIN, Ludwig.** *The Idea Of Progress In Classical Antiquity*. Baltimore Johns Hopkins Pr 1967.
- The author shows how the modern attitude—that the idea of progress, as formulated in recent times, with its driving power rooted in certain cultural values, is actually prejudicial to the correct understanding of the views the ancients held toward this idea. He considers how at the heart of the technical sense of the concept of progress is not only the demand to take cognizance of advances made in the past and the

present but also the bearing they have on the future, with the explicit expectation of further advances to come. Edelstein scrutinizes the questions related to the presuppositions underlying the recent controversial treatments of the idea of progress in antiquity and proceeds to trace the gradual unfolding of this concept in ancient intellectual and cultural history by considering the original testimonies anew.

EDELSTEIN, Ludwig. *The Meaning Of Stoicism.* Cambridge Harvard Univ Pr 1966. The major theme of this book is to describe the Stoic philosophy by reworking in authentic outline its concept of nature and stating in clearly delineated terms its way of life and practice of self-criticism. A central task is that of re-examining the sources for a more critical account of the Stoic doctrines and their historical development. The basic axioms and assumptions of the distinctive periods of Stoicism are stated and a "core" Stoic philosophy is seen as pervading the several Stoicisms of the diverse periods; this "core" yields the meanings of Stoicism. A related purpose of this book is to correct the mistaken view that Stoicism is merely a decadent and unoriginal philosophy. The author believes it "nearer to the subjective tendency of modern thought than is the classical realism of Plato or of Aristotle."

EDELSTEIN, Ludwig. In Memory Of A O Lovejoy. *J Hist Ideas* 24,451-456 O-D 63.

EDELSTEIN, Ludwig. Randall On Aristotle: Two Reviews. *J Phil* 59,151-165 Mr 62. In his book, *Aristotle*, Professor Randall writes as a naturalist, and it is his opinion that the naturalism of Aristotle which he discusses is "the 'Aristotelianism' of Aristotle." "The 'Platonism' of Aristotle" is used to denote the other component of Aristotle's intellectual make-up, and the problem of Aristotle's development also looms large in the book. The present review consists of a critical discussion of Professor Randall's view of Aristotle's development and of the content of his interpretation of the spirit of Aristotelianism as naturalism or functionalism.

EDELSTEIN, Ludwig. The Function Of The Myth In Plato's Philosophy. *J Hist Ideas* 10,463-481 O 49.

EDENBAUM, Robert I. Panthea: Lucian And Ideal Beauty. *J Aes Art Crit* 25,65-70 Fall 66.

EDGE, Hoyt L. Do Spirits Matter: Naturalism And Disembodied Survival. *J Amer Soc Psych Res* 70 JI 76.

Terence Penelhum, in his *Survival and Disembodied Existence*, has argued that no plausible conception of disembodied existence can be developed because it is impossible to make sense of the notion of disembodied existence through time. This is because there is no way to check on memory claim unless the person is physically present at the episode he seems to recall, thus making memory parasitic on bodily location. Edge argues that this condition is not fulfilled in the case of the memory of a clairvoyant event, and thus in this instance, the physical body criterion is not any more adequate than the memory criterion. In the October issue of the *Journal of the American Society for Psychological Research*, James Wheatley offers a criticism of Edge's paper, followed by a rejoinder from Edge.

EDGELL, David P. *William Ellery Channing: An Intellectual Portrait.* Boston Beacon Pr 1955.

After an eclipse of fifty years, the once-great reputation of the Unitarian pulpit orator William Ellery Channing (1780-1842) is refurbished by Professor Edgell with the aid of sources only recently available. "An apostle of the free mind" and "a precursor of the most brilliant period in American literature," Channing "succeeded only in maintaining a precarious equilibrium among three more or less irreconcilable forces: Christianity, the 'rationalism' of the English Enlightenment, and the self-reliance of the Transcendentalist." In a chapter dealing with Channing's relationship to the Transcendentalists, the author concludes that Channing's differences from them, philosophically speaking, were "unimportant, for American Transcendentalism was literary and romantic rather than philosophical in character."

EDGERTON, Stephenie G. The Sociology Of Knowledge Revisited. *Stud Phil Educ* 4,333-338 Spr 66.

EDIE, James M (ed). *An Invitation To Phenomenology: Studies In The Philosophy Of Experience.* Chicago Quadrangle Books 1965.

EDIE, James M (ed). *New Essays In Phenomenology.* Chicago Quadrangle Books 1969.

The papers are divided into three sections. The first deals with the problems of aesthetics, in the broader sense, including also problems of meaning and language. The papers in the second section tend to stress the positive aspects of the negativistic terms nihilism and absurd and of the experiences behind them. The last section reflects the growing interest of American phenomenologists with W James. It includes a critique of Sartre's analysis of violence and a reinterpretation of Kant in the light of existential ontology.

EDIE, James M (ed) and Parker, Francis H (ed) and Schrag, Calvin O (ed). *Patterns Of The Life-World: Essays In Honor Of John Wild.* Evanston IL 1970.

EDIE, James M (ed) and Scanlan, James P (ed) and Zeldin, Mary-barbara (ed). *Russian Philosophy* (3 Vols). Chicago Quadrangle Books 1965.

EDIE, James M and Wild, John and Earle, William. *Christianity And Existentialism.* Evanston IL 1963.

This is a series of six lectures, two each by Professors Edie, Earle and Wild. Edie discusses historic themes in Chapter I, "Faith as Existential Choice," and contrasts Heidegger's views with Tillich's in Chapter V, "The Absence of God." Earle, in Chapter III, "The Paradox and Death of God," compares and contrasts Kierkegaard and Nietzsche as thinkers and, therefore, in this context, as human beings. Earle also contributes an especially exciting and illuminating chapter on Sartre—"Man as the Impossibility of God." Wild's contributions include a chapter on Christian Rationalism, primarily Aquinas and Maritain, and the final chapter, "The Rebirth of the Divine." Wild's thesis, and it appears to be the thesis of the volume, is that the absent God may now again return to us "making use of new images and new symbols."

EDIE, James M. Expression And Metaphor. *Phil Phenomenol Res* 23,538-561 Je 63. The purpose is to examine metaphorical expression from the point of view of an intentional theory of consciousness and to suggest that the necessity of speaking (and thinking) in metaphors is not an accidental weakness of human thought but an existential necessity that pervades all the "sub-universes" of meaning. Some of the fundamental metaphors in philosophical language are analyzed and a general phenomenological theory of metaphor is suggested.

EDIE, James M. Recent Work In Phenomenology. *Amer Phil Quart* 1,115-128 Ap 64.

EDIE, James M. Transcendental Phenomenology And Existentialism. *Phil Phenomenol Res* 25,52-63 S 64.

The aim of this paper is to attempt to define what is meant by a transcendental structure in terms of the sense it has been given by the developing phenomenological tradition from Husserl to the present time. After distinguishing the phenomenological sense of transcendental from the "objective" transcendentalism of Greek and medieval philosophy and from the "subjective" transcendentalism of Kantianism, it will be possible to give the transcendental an ontological, i.e., "existential," meaning. It is this new definition of the transcendental which is the unifying element in the extremely diversified studies of the phenomenological existentialists and the basis of a new ontology.

EDLIN, Gregor. Dialectic And Complementarity. *Phil Today* 10,75-87 Sum 66.

EDMAN, Irwin (ed). *John Dewey, His Contribution To The American Tradition.* Indianapolis Bobbs-Merrill 1955.

Professor Edman's volume is in part the tribute of pupil to teacher. Edman found *Democracy and Education* (1916) to be Dewey's "central work," and gives it almost half of his pages. There are also selections from *Reconstruction in Philosophy*, *Human Nature and Conduct*, *Logic, Freedom and Culture*, and *A Common Faith*. In spite of current attacks upon Dewey by "both the right and left extremes," Edman regarded him as "in a deep sense the voice of a persistent central hard core of practical sense and humane hope and courage in America.... He became the voice for a generation (and will be again) of the liberal movement in politics, in education, in art."

EDMAN, Irwin. *Philosopher's Quest.* NY Viking Pr 1947.

Mr Edman has written of things familiar to philosophy teachers, but hitherto seldom recorded, as in his two classroom dialogues. He has written of philosophy being exploited by the best advertising techniques, in a horror story called "America's Own Philosopher." He has given voice to that popular opinion that philosophers are necessarily a little "queer," in "The Philosophical Neurosis."

EDMAN, Irwin. Lyric And Analytic Elements In Naturalistic Philosophy. *J Phil* 38,561-567 O 41.

EDMAN, Irwin. Philosopher As Poet. *J Phil* 51,62-63 Ja 54.

EDMAN, Irwin. Professor Greene's Critique Of Art. *J Phil* 37,449-459 Ag 40.

EDMAN, Irwin. The Challenge Of The Arts To Philosophy. *J Phil* 44,407-412 JI 47.

EDMAN, Irwin. The Private Thinker And The Public World. *J Phil* 43,617-628 N 46.

EDMAN, Irwin. William Pepperell Montague: A Memoir. *J Phil* 51,615-618 O 54.

EDMAN, Marion (ed). *The Horizons Of Man.* Detroit MI 1963.

This volume contains five lectures, of which four concern practical social problems, namely, those on (1) the prospects for personal freedom, by Roger Baldwin, (2) the United Nations in the atomic age, by Frank P Graham, (3) the cultivation of curiosity (education for open-mindedness), by the editor, and (4) the role of art in society, by Hulmut Hungerland, while one concerns a philosophical problem, namely, (5) the lecture on man's vision of his place in the universe, by Amiva Chakravarty.

EDWARDS, Jonathan. *The Philosophy Of Jonathan Edwards From His Private Notebooks* (ed By Harvey G Townsend). Eugene Univ Of Oregon Pr 1955.

Just prior to his death in 1948, Professor Townsend had completed the editing of the bulk of Jonathan Edwards's notebook entries, chiefly from the *Miscellanies*, and consisting "mainly of unpublished material." He did not, however, complete the index, and the book appears without it, but the lack is partly remedied by printing the entries topically on the basis of Edwards's own index, and chronologically within the topical sections. There is also a numerical index to selections from the *Miscellanies*.

EDWARDS, Paul. *Buber And Buberism: A Critical Evaluation.* Lawrence Univ Of Kansas 1970.

EDWARDS, Paul. *The Logic Of Moral Discourse.* Glencoe IL Free Pr 1955.

The purpose of this book is to set forth the results of an inquiry into the meaning of moral judgments from the point of view of the character of the language used in assertions, disputes, and arguments employing ethical predicates. The first four chapters present a detailed analysis and criticism of some of the principal meta-ethical theories of recent times, such as those of Russell and the intuitionists, after which the author proceeds to the exposition of his own meta-ethics. The latter, while "rejecting intuitionism and all forms of subjectivism, combines features of objective naturalism with features of emotive theories."

EDWARDS, Paul. Do Necessary Propositions "Mean Nothing"? *J Phil* 46,457-468 JI 49.

EDWARDS, Paul. Necessary Propositions And The Future. *J Phil* 46,155-157 Mr 49.

EDWARDS, Paul. Ordinary Language And Absolute Certainty. *Phil Stud* 1,8-16 Ja 50.

EDWARDS, Rem B. *Reason And Religion, An Introduction To The Philosophy Of Religion.* NY: 1972.

Analyses are presented in this book of a cluster of troublesome intellectual problems. Most of the chapters contain suggestions for further reading in pertinent philosophical writings, mainly contemporary.

EDWARDS, Rem B. Agency Without A Substantive Self. *Monist* 49,273-289 Ap 65. A non-substantive theory of selfhood is briefly developed as a pre-supposition of making the notion of "self-determination" intelligible. The basic difference between this and older substantive theories such as that of C A Campbell is that for the latter

the self causes its choices and other self-activities whereas for the former the self simply is its activities as well as its desires, feelings, etc. This non-substantive theory is defended against the six objections (1) that the libertarian misinterprets the nature of "trying" or "making an effort," (2) that the libertarian concept of self-activity is mere "chance," (3) that libertarianism makes motivation and character superfluous, (4) that it cannot explain "continuity of character," (5) that it cannot account for moral responsibility, in part because (6) it cannot meet the condition of absolute personal identity.

EDWARDS, Rem B. The Truth And Falsity Of Definitions. *Phil Sci* 33,76-79 Mr 66.

EDWARDS, Richard. Shen Chou And The Scholarly Tradition. *J Aes Art Crit* 24,45-52 Fall 65.

EDWARDS, T Bentley and Wilson, Alan B. Attitudes Toward The Study Of School Subjects. *Educ Theor* 8,275-283 O 58.

EEO- OLOFSSON, Richard. On Dreams And Personal Conflicts. *J Existent* 6,213-214 Wint 1965-66.

EFFLER, Roy R. John Duns Scotus And The Principle Omne Quod Movetur Ab Alia Movetur. St Bonaventure NY 1962.

EFFLER, Roy. Duns Scotus And The Physical Approach To God. *Stud Phil Hist Phil* 3,171-190 1965.

EFRON, Andrew. The Sacred Tree Script: The Esoteric Foundation Of Plato's Wisdom. New Haven 1941.

According to Mr Efron, the secret of Plato's "science of numbers," and of other features of Plato's thought, is to be found in an ancient tradition into which he had been initiated and which he was careful to conceal, even from Aristotle. But Mr Efron has found the key to this ancient wisdom in the tree symbol which stands at the end of the Runic alphabet on the Gothic stone of Kylfver.

EFRON, Arthur. Philosophy, Criticism, And The Body. *Paunch* 36-37,72-162 Ap 73. The work of Norman O Brown is philosophically coherent and best understood as a critique of Idealist assumptions throughout Western philosophy, with the exceptions of Dewey and Piaget. Harsh opposition to the human body in Husserl, Hegel, Sartre, Ricoeur, Levi-Strauss, Roland Barthes, Kant, Scheler, Heidegger are pinpointed. Contrary to attacks on Brown by Lionel Abel, and by extension on Freud, the psychoanalytic concept of sublimation makes sense. So does Brown's call for an end to sublimating.

EFROS, Israel I. Ancient Jewish Philosophy, A Study In Metaphysics And Ethics. Detroit 1964.

According to the author Jewish philosophy "starts not with Rab Saadia Gaon, but with the Bible." He contends that the Jewish tradition in philosophy, beginning with the Bible, presents a struggle, over the centuries, between two opposing tendencies, (1) "holiness," a movement of transcendence, which strives "to lift the deity ever higher than man and the universe," and (2) "glory," a movement of immanence, which attempts instead to bring deity "ever nearer." The author also holds that where Greek philosophy is an explanation of being in terms of reason, Hebrew philosophy explains being in terms of value. In the process of developing the themes of Hebrew philosophy, the author outlines the relations of selves in their mutual confrontations.

EFROS, Israel Isaac. Studies In Medieval Jewish Philosophy. NY Columbia Univ Pr 1974.

EGAN, James M. Blessed Pius X And Theology. *Thomist* 14,313-322 Jl 51.

EGAN, James M. Meditation And The Search For God. *Thomist* 3,450-466 Jl 41.

EGAN, James M. The Sin Of Schism: A Contribution To The Discussion Of Membership In The Church. *Thomist* 27,59-77 Ap-Jl-O 63.

EGAN, James M. The Unique Character Of Mary's Queenship. *Thomist* 25,293-306 Ap 62.

EGERTON, Frank N. The Longevity Of The Patriarchs: A Topic In The History Of Demography. *J Hist Ideas* 27,575-584 O-D 66.

The author recounts the changing attitudes toward Old Testament accounts of the ages of the Hebrew patriarchs. Beginning with the views of the Church fathers, and continuing through the Eighteenth century, diverse views are discussed from the perspective of how they related to scientific theories. The author claims that whenever Biblical writings were utilized as scientific data, scientists would attempt to make them more understandable by filling in unexplained gaps with natural explanations. Slowly, science began to realize that it can explain the past only by using the principle of uniformity.

EGLER, Frank E. Vegetation As An Object Of Study. *Phil Sci* 9,245-260 Jl 42.

EHLERS, Henry. Logic By Way Of Set Theory. NY 1968.

EHLERS, Henry. Democracy As A Fusion Of Ends And Means. *Educ Theor* 7,12-18 Ja 57.

EHLERS, Henry. The Meaning Of Verification. *Proc Phil Educ* 14,104-118 Mr-Apr 58.

EHMAN, Robert R. A Defense Of The Private Self. *Rev Metaph* 17,340-360 Mr 64.

The author's aim is to show that one can maintain that a self is a private consciousness without sacrificing assurance of a common world, of outward action, or of the existence of others. To establish his thesis he argues first that existence can be conceived as presence to consciousness. Then, analyzing the concept of action, he argues that the relation of the body to the self is a relation between means and end. Finally, he argues that as agent the self becomes public; one must recognize others by comparison with one.

EHMAN, Robert R. Imagination, Dream, And The World Of Perception. *J Existent* 5,389-402 Sum 65.

EHMAN, Robert R. Moral Judgment And Ultimate Ends. *Phil Phenomenol Res* 25,253-258 D 64.

In surveying the connection between judgments and action, it is maintained that a

man's moral judgments are more especially relevant to his action than his ordinary factual judgments. The author upholds that the moral end is ultimate and that moral judgments are statements of our ultimate ends or means to those ends. A justification of moral judgments is showing that they state our own ultimate end or a means to our ultimate end. There are two sorts of inquiry: conceptual analysis of the concepts of possible ultimate ends and empirical investigation of the means to these ends.

EHMAN, Robert R. Moral Responsibility And The Nature Of The Self. *Rev Metaph* 16,442-449 Mr 63.

The author maintains that the conflict between determinism and libertarianism turns on two opposed conceptions of the self: determinism conceives of the self as nothing more than its determinate nature and explains its action as the actualization of dispositions, while libertarianism sees the self as transcending its determinate nature, and understands its action as the actualization of its power of self-determination. To establish the importance of these notions of self, the author reviews arguments on the question of moral responsibility. He then contends, against determinism, that the self cannot be reduced to the status of an object.

EHMAN, Robert R. On Evil And God. *Monist* 47,478-487 Spr 63.

"The religious man must come to terms with the apparent contradiction between his faith in a divine ground and his experience of evil." The author discusses two solutions to this problem, both of which fail to resolve it: one of which denies the reality of evil, the other of which denies that God is good in a sense we can understand. Both of these are based on the assumption that purposeless evil cannot arise out of divine good. This assumption must be questioned to resolve the problem. The author concludes: the existence of evil need not undermine faith in a divine ground, because once it is admitted that God is self-sufficient and creation is contingent, there will be no necessity for the creation of more good than we in fact find. If God freely creates, man's entire being is a free gift.

EHMAN, Robert R. On The Possibility Of Nothing. *Rev Metaph* 17,205-213 D 63.

Addressing himself to the question whether there must be something, or could be nothing at all, the author distinguishes between two conceptions of being. According to the first, being is the totality of beings, and absolute nothing is inconceivable; according to the second, being is a property of beings, and there might conceivably be nothing at all. After analyzing the metaphysical implications of these positions, the author argues for his conception of being as presence to consciousness in all its modes. He concludes that nothing (the absence of beings) is conceivable and that being is, therefore, logically contingent.

EHMAN, Robert R. On The Reality Of The Moral Good. *Rev Metaph* 16,45-54 S 62.

The author addresses the problem of reconciling the existence of moral evil with the rationality of the moral good. He defines two approaches: the first posits that moral failure is fully compensated, personally or vicariously, within or beyond history; the second argues that the good, properly conceived, includes moral failure, either because the good is dialectical, or because human freedom requires that failure be possible, or because evil is a necessary condition for the realization of the maximum good. The author refutes these arguments and submits that guilt, the diminution of one's moral worth, is that person's compensatory good.

EHMAN, Robert R. Subjectivity And Solipsism. *Rev Metaph* 20,3-24 S 66.

Fundamentally, subjectivity means the relation to self that constitutes our experiences and actions as our own, and the radical philosophical problem of other subjects concerns the existence in others of a relation to self analogous to the prereflective relation to self we experience in our own case. The author critically examines the disclosure of subjectivity in Hegel and Sartre. Then, reviewing the development of the child's sense of self, he argues that in the measure that we become aware of our own subjectivity or self-relatedness, we become aware of the subjectivity of the other.

EHMAN, Robert R. The Ideas Of Reason. *Rev Metaph* 15,225-235 D 61.

Citing Kant, the author defines an idea of reason as a concept of the unconditioned totality of the conditions of the conditioned. A theoretical idea is valid if it conforms to the real; but a practical idea can be justified only by an appeal to the unconditioned obligation to realize it. Having introduced these terms and theses, the author examines the ontological and cosmological arguments as attempts to prove the reality of the ideas. He then argues that the apparent contradiction between the idea of the good and moral failure is overcome by cosmic punishment, forgiveness, and redemption.

EHMAN, Robert R. Two Basic Concepts Of The Self. *Int Phil Quart* 5,594-611 D 65.

In this article, I attempt to show the compatibility and complementarity of the naturalistic-causal and phenomenological approaches to the understanding of the self. Although the intentional relation between an act and its objects is not susceptible to causal analysis, the act itself can be analyzed in causal terms by relating it to other acts and objects. The acknowledgement of the irreducibly intentional nature of the relation between perception and what is perceived and will and what is willed avoids the paradoxes and skepticism that arise from a causal analysis of the relation. From a naturalistic point of view, all acts appear causally determined; from a phenomenological point of view, they appear spontaneous and free. The causality has to do with their relation to other temporal acts and events; the freedom concerns the relation of the acts to the agent. There is a paradox in treating an act which opens intentionally to a world horizon as itself an object within the world.

EHRENFEST, Andrzej. Two Theories With Axioms Built By Means Of Pleonasm. *J Sym Log* 22,36-38 Mr 57.

EHRENPREIS, Irvin. Swift On Liberty. *J Hist Ideas* 13,131-146 Ap 52.

EHRENPREIS, Irvin. Why Literature Should Be Taught. *Proc Phil Educ* 14,93-103 Mr-Apr 58.

EHRENREICH, Gerald A. The Moral Values Of A Psychoanalyst. *Humanist* 26,152-156 O 66.

EHRHARDT, Arnold. *The Beginning: A Study In The Greek Philosophical Approach To The Concept Of Creation From Anaximander To St John.* NY Barnes & Noble 1968.

EHRlich, Howard J. Some Observations On The Neglect Of The Sociology Of Science. *Phil Sci* 29,369–376 O 62.

EHRlich, Leonard H. *Karl Jaspers: Philosophy As Faith.* Amherst Univ Of Mass Pr 1975.

Professor Erlich makes discerning and critical comparisons between Jaspers and others in the history of philosophy to show the significance of Jaspers's philosophical achievement and to set forth how Jaspers deals with the final plurality of philosophical views to which his thought leads and the consequences of this pluralism for the establishment and preservation of community among men.

EHRMANN, Jacques. *Rameau's Nephew: An Existential Psychoanalysis Of Diderot By Himself.* *J Exist* 4,59–68 Sum 63.

EIDELBERG, Paul. *The Philosophy Of The American Constitution: A Reinterpretation Of The Intentions Of The Founding Fathers.* NY Free Pr 1968.

EINAUDI, Mario. *The Early Rousseau.* Ithaca NY Cornell Univ Pr 1967.

EINAUDI, Mario. Fascism And Capitalism In Contemporary Italy. *Thought* 16,259–274 Je 41.

EINSTEIN, Albert. *Out Of My Later Years.* NY Philosophical Lib 1950.

EINSTEIN, Albert. On The Theory Of Knowledge. *Main Currents* 12,112–113 My 56.

EISELE, Carolyn. The Scientist–Philosopher C S Peirce At The Smithsonian. *J Hist Ideas* 18,537–547 O 57.

EISELEY, Loren Corey. *Francis Bacon And The Modern Dilemma.* Lincoln NE 1962.

This book is a eulogy of Sir Francis Bacon and of his ostensible prophetic insight into the nature of knowledge; it attempts to reinstate him in a position of relevance to contemporary times. Bacon is cast as an innovator in the history of ideas for having espoused experiment and inductive knowledge rather than "scholastic system building." The booklet, however, evokes the uneasy feeling that, according to the author, almost any significant thinker of the past would be just as relevant in facing the "modern dilemma."

EISELEY, Loren Corey. *The Mind As Nature.* NY Harper & Row 1962.

EISENBERG, Paul D. Basic Ethical Categories In Kant's *Tugendlehre*. *Amer Phil Quart* 3,255–269 O 66.

Of the six basic categories which a normative ethical theory may recognize and exemplify, the first five are fairly clearly employed by Kant in the *Tugendlehre*, but the sixth is not given adequate recognition by him. In order to establish those conclusions, one has to investigate the leading notion of the *Tugendlehre*, that of obligatory ends. Closely connected with that notion is Kant's division of duties into perfect and imperfect ones. Consideration of a number of ways of elucidating that division leads one to conclude that it is not really so sharp as Kant suggests. The sphere of duty comprises a continuum of duties of wider and of narrower obligation; beyond that sphere belong many things which one morally ought to prize and to pursue, but which do not constitute obligatory ends for men.

EISENDRATH, Craig R. *The Unifying Moment.* Cambridge Harvard Univ Pr 1971.

the Unifying Moment is a reinterpretation and philosophic argument by the author for the conceptual unity of the late-nineteenth-century psychologist William James and twentieth-century philosopher Alfred North Whitehead (1861–1947). He discusses the philosophical traditions behind the thought of both figures, analyzes their concepts of space, time, causality, perception, laws of nature, God, and civilization. The focal point of the book, however, is the argument that the psychology which corroborates Whitehead's thought is that of James—the merging of James' theory of will and personality within Whitehead's theory of concrescence and organism.

EISENSTADT, S N and Culearu, M. *The Form Of Sociology: Paradigms And Crises.* NY Wiley 1976.

This study offers a broad historical approach to the development, present state, and possible future directions of sociology as a science. The third theme removes it from the domain of pure history, since the authors provide evaluative analyses at many junctures. Its first three chapters are devoted to forerunners of sociology, its founding fathers, and the emergence of a distinctive sociological tradition in the twentieth century. Chapter 4 offers a survey of the major types of explicative paradigms. Two chapters follow on the development of sociology between the wars (Chapter 5) and following World War II (6). Four subsequent chapters are respectively devoted to the emergence of the structural–functional model, analytic controversies concerning counter–models, metascientific controversies concerning the nature and limitations of sociology, and contemporary analytic developments. The three closing chapters offer reflections on the contemporary analytic crisis in sociology, and the possible moves to broaden the sociological tradition.

EISENSTEIN, Ira. *The Ethics Of Tolerance Applied To Religious Groups In America.* NY King's Crown Pr 1941.

Dr Eisenstein presents a survey of the contemporary phenomenon of intolerance, chiefly from the standpoint of recent American literature. Special attention is given to anti-Semitism. The theoretical basis is laid in Chapter II of Part I, where the principle of equity or justice is developed out of an examination of the nature of social polarity as leading to a state of equilibrium.

EISLER, Lee. *Morals Without Mystery: A Liberating Alternative To Established Morality Based On Bertrand Russell's Views Applied To Current Problems.* NY Philosophical Lib 1971.

EISLER, Robert. The Empiric Basis Of Moral Obligation. *Ethics* 59,77–94 Ja 49.

EKMANN, Rolf. Modern Aesthetics In Sweden. *J Aes Art Crit* 17,181–186 D 58.

EKSTEIN, Rudolf. The Philosophical Refutation. *J Phil* 38,57–67 Ja 41.

EL EHWANY, Ahmed Fouad. Present–Day Philosophy In Egypt. *Phil East West* 5,339–347 Ja 56.

EL EHWANY, Ahmed Fouad. Present–Day Philosophy In Egypt. *Phil Today* 1,174–179 Fall 57.

ELGOT, Calvin C and Rabin, Michael O. Decidability And Undecidability Of Extensions Of Second (first) Order Theory Of (generalized) Successor. *J Sym Log* 31,169–181 Je 66.

ELIASBERG, W. Philosophy Of Psychotherapy. *Phil Sci* 13,203–214 Jl 46.

ELIOSEFF, Lee Andrew. Pastorals, Politics, And The Idea Of Nature In The Reign Of Queen Anne. *J Aes Art Crit* 21,445–456 Sum 63.

ELIOT, T S. *Knowledge And Experience In The Philosophy Of F H Bradley.* NY Farrar Strauss 1964.

This is Eliot's Harvard Ph D dissertation and should be of great interest to literary historians. The young Eliot scrutinizes the meaning of key terms in Bradley's philosophy such as experience, feeling, thought, sensation, subject, and object. He examines Bradley's doctrine which conceives of "immediate experience" as the only independent reality. While he rejects some of Bradley's logical and psychological doctrines, he accepts his absolute idealism with its two important principles, Degrees of Truth and Reality, and Internality of Relations. He discusses in separate chapters the deficiencies of both the psychological and epistemological theories of knowledge, and concludes with an analysis of Bradley's theory of finite centers and its relationship to the concept of solipsism.

ELIOT, Thomas Stearns. *Notes Towards The Definition Of Culture.* NY Harcourt Brace 1949.

ELIZABETH, M. Two Contemporary Philosophers And The Concept Of Being. *Mod Sch* 25,224–237 My 48.

ELKIN, Henry. Love And Violence: A Psychoanalytic Viewpoint. *Humanitas* 2,165–182 Fall 66.

ELLEGÅRD, Alvar. Darwinian Theory And Nineteenth–Century Philosophies Of Science. *J Hist Ideas* 18,362–393 Je 57.

ELLEGÅRD, Alvar. Public Opinion And The Press: Reactions To Darwinism. *J Hist Ideas* 19,379–387 Je 58.

ELLENBURG, Stephen. *Rousseau's Political Philosophy: An Interpretation From Within.* Ithaca NY Cornell Univ Pr 1976.

This interpretive study shows the unity of Rousseau's political thought. His radical egalitarianism and non-individualism, unlike the self-contained, private individual and society as aggregate of Locke's and other variations on liberalism makes individual existence socially dependent and creative.

ELLERY, John Blaise. *John Stuart Mill.* NY Twayne 1964.

ELLIN, Joseph. Fidelity To Law. *Soundings* 51,401–431 Wint 68.

Philosophers have often asserted that there is a general obligation to obey the law. Several arguments for this general obligation are examined and rejected, including the obligation from fair play (Rawls). Attempts to minimize the conflict between morality and the duty to obey the law are also criticized, including the view that the duty to obey the law is "prima facie only"; that under a fair constitution civil disobedience may be regarded not as violating the law but as testing it (Dworkin); and that disobedience is an affirmation of law if the violators take the penalty. I conclude that no general obligation to law can override the moral duty to evaluate one's actions.

ELLIN, Joseph. Wasserstrom And Feinberg On Human Rights. *J Phil* 62,101–102 F 65.

The concept of rights is often thought of as reducible to some other ethical concept, particularly permissions: to have a right is to have permission to do something. Perhaps this is due to the belief that every action can be thought of as either obligatory, prohibited or permitted. But there is an essential difference between having a right and having a permission. I can claim a right, but to claim a permission is self-contradictory: I can only request permission. Hence Wasserstrom seems correct to say that "rights fulfill certain functions that... (no) other... concept can fulfill."

ELLIOTT, Eugene Clinton. On The Understanding Of Color In Painting. *J Aes Art Crit* 16,453–470 Je 58.

ELLIOTT, Eugene Clinton. Reynolds And Hazlitt. *J Aes Art Crit* 21,73–80 Fall 62.

ELLIOTT, Eugene Clinton. Some Recent Conceptions Of Color Theory. *J Aes Art Crit* 18,494–503 Je 60.

ELLIOTT, F G. The World–Vision Of Teilhard De Chardin. *Int Phil Quart* 1,620–647 D 61.

ELLIOTT, F G. The World–Vision Of Teilhard De Chardin. *Int Phil Quart* 1,620–647 D 61.

ELLIOTT, Francis. The Creative Aspect Of Evolution. *Int Phil Quart* 6,230–247 Je 66.

ELLIS, Brian D. Newton's Concept Of Motive Force. *J Hist Ideas* 23,273–278 Ap–Je 62.

ELLIS, Brian. A Vindication Of Scientific Inductive Practices. *Amer Phil Quart* 2,296–304 O 65.

In this essay, it is shown that the rational preferability of using certain inductive rules might be demonstrated by arguments of the kind used by Reichenbach and Salmon, only if it is assumed that the things we are dealing with are theoretically isolated. However, if this assumption is made, then a further argument shows that a knowledge of which inductive rules we must follow does not help us at all to make predictions about the unknown. Hence the theoretical involvement of the subject matter of our inductive arguments appears to be a necessary condition for the possibility of making rational predictions about that subject matter.

ELLIS, Brian. On The Nature Of Dimensions. *Phil Sci* 31,357–380 O 64.

ELLIS, Frederick E and Henle, R J. Communications Concerning The Article, "The Concept Of Liberty In The Papal Encyclical: *libertas Praestantissimum*". *Educ Theor* 3,72–75 Ja 53.

ELLIS, Frederick E. Cardinal Newman On Education. *Educ Theor* 3,321–326 O 53.

- ELLIS, Frederick E.** Dewey's Conception Of Education For Growth. *Educ Theor* 5,12-15 Ja 55.
- ELLIS, Frederick E.** The Concept Of Liberty In The Papal Encyclical: *Libertas Praestantissimum*. *Educ Theor* 2,247-257 O 52.
- ELLIS, Madeleine B.** Rousseau's Socratic Aemilium Myths: A Literary Collation Of *Emile* And *The Social Contract*. Columbus Ohio State Univ Pr 1976.
- The collation of texts from the two books, together with the use of Old and New Testaments and the Platonic Dialogues, enables Ellis to conclude that, not only is *The Social Contract* an appendix to *Emile*, but that the two works together constitute Rousseau's version of the *Republic* and *Symposium* as transfigured by Judaeo-Christian traditions. The structural and substantive parallels evoked are indeed striking. For Ellis, Socrates' and Rousseau's objective are one: the portrayal of man's nature and duties, combined with a description of the nature of justice and injustice together with their effects upon the human soul.
- ELLIS, William W.** *White Ethics And Black Power*. Chicago Aldine 1969.
- ELLISTON, Frederick (ed)** and Baker, Robert (ed). *Philosophy And Sex*. Buffalo NY Prometheus Books 1975.
- Philosophy and Sex* is an anthology of twenty-two contemporary philosophical essays on sexual morality, sexual perversion, sexual language, marriage, feminism and abortion. The articles were selected (and, in some cases, commissioned) to aid, abet, as well as to document the recent rebirth of interest in sexual philosophy.
- ELLOS, William J.** Lockean Perception: Discovery And Difficulty. *New Scholas* 39,323-329 Jl 65.
- ELLSON, D G.** The Scientists' Criterion Of True Observation. *Phil Sci* 30,41-52 Ja 63.
- ELROD, John W.** *Being And Existence In Kierkegaard's Pseudonymous Works*. Princeton NJ Princeton Univ Pr 1975.
- ELSASSER, Walter M.** A Reformation Of Bergson's Theory Of Memory. *Phil Sci* 20,7-21 Ja 53.
- ELSASSER, Walter M.** Quantum Mechanics, Amplifying Processes, And Living Matter. *Phil Sci* 18,300-326 O 51.
- ELSE, Gerald F.** *Aristotle's Poetics: The Argument*. Cambridge Harvard Univ Pr 1957.
- Though its interest is somewhat different, this literal translation and exhaustive commentary is to be compared with the works of Butcher, Margoliouth, Gudeman, Rostagni, and Sykutris. The central concern here is with Aristotle's argument, its structure and interpretation. For that reason short sections of the Greek text are followed by a careful English translation which attempts to follow the extended connotations of the passage, and by a thorough commentary. Chapters 16, 20-22, and 25 are not dealt with because they contain material extraneous to the central argument, or highly technical problems that require more extended treatment. The commentary presents full and in many instances original interpretations of the key Aristotelian concepts such as plot, character, hamortia, katharsis, reversal, discovery, and the art of tragedy. A consistent reading of the *Poetics* is achieved.
- ELSEN, Albert.** Lively Art From A Dying Profession: The Role Of The Modern Artist. *J Aes Art Crit* 18,446-455 Je 60.
- ELTON, William.** On Hartshorne's Formulation Of The Ontological Argument: A Criticism. *Phil Rev* 54,63 Ja 45.
- ELTON, William.** Peirce's Marginalia In W T Harris' *Hegel's Logic*. *J Hist Phil* 2,82-84 Ap 64.
- ELTON, William.** Professor Hartshorne's Syllogism: Criticism. *Phil Rev* 54,506 S 45.
- ELWOOD, Douglas J.** *The Philosophical Theology Of Jonathan Edwards*. NY Columbia Univ Pr 1960.
- This book appraises the thought of Jonathan Edwards. Elwood bases his interpretation upon the unpublished as well as published manuscripts. According to him, Edwards constructed a system that stood between traditional Calvinism and classical pantheism, which drew upon the Cambridge Platonists, and which placed primary emphasis on the aesthetic experience of God. Elwood maintains that Edwards' theology can help us to recover an immediate contact with "ultimate reality" and God.
- ELY, Stephen Lee.** *The Religious Availability Of Whitehead's God, A Critical Analysis*. Madison 1942.
- In this book, Professor Ely examines the religious value of the God of Whitehead's *Process and Reality*. He finds that Whitehead's basic conception of God makes him too interested in His own personal aesthetic enjoyment to be of appreciable moral service to humanity. Instead of relieving human suffering and evil, He either ignores it or imagines it in an ideal setting, so that He can enjoy it as if it were not evil. Ely concludes that Whitehead's God is an egoistic esthete, that He is not primarily motivated by a desire for human good, and that therefore He cannot meet all the requirements of a humanly satisfying deity.
- ELY, Stephen Lee.** *The Religious Availability Of Whitehead's God*. Madison WI 1942.
- This book proposes "to describe the nature of Whitehead's 'God' and to inquire whether such a 'God' can serve religious ends."
- EMBLER, Weller.** *Metaphor And Meaning*. Deland FL Edwards 1966.
- The author supports the view that metaphor is fundamental to the processes of human language and therefore can serve as a diagnostic tool in specifying what the ideals of any given generation have actually been. He studies the ways in which metaphors occur, what their initial functions are and how they often cease to be rhetorical devices and begin to function as statements of fact, thereby prescribing certain kinds of behavior. One of the basic values of this book is the insight it affords into the ways in which figurative language may function as the home of many unexamined beliefs and mental attitudes.
- EMBLER, Weller.** The Dramatic Fallacy. *Main Currents* 7,52-57 Sum 49.
- EMBRY, John.** *The Namic Philosophy: A Philosophy Of Reality And Religion*. Oklahoma City Embry 1951.
- EMERSON, Alfred E.** Commentaries On Resources From The Biological Sciences. *Zygon* 1,55 Mr 66.
- EMERSON, Alfred E.** Dynamic Homeostasis: A Unifying Principle In Organic, Social, And Ethical Evolution. *Zygon* 3,129-168 Je 68.
- EMERY, Sarah Watson.** Ethics In A Theological Manner. *Personalist* 39,139-148 Spr-Apr 58.
- EMMANUELLA, Rose.** St Thomas As A Critic. *New Scholas* 21,303-330 Jl 47.
- EMMERGLICK, Leonard J.** Open Vision In Science. *Main Currents* 18,51-54 Ja-F 62.
- EMMERICH, David S** and Greeno, James G. Some Decision Factors In Scientific Investigation. *Phil Sci* 33,262-270 S 66.
- EMMET, Dorothy Mary (ed)** and Mac Intyre, A C (ed). *Sociological Theory And Philosophical Analysis*. NY Macmillan 1970.
- EMMET, Dorothy.** *Presuppositions And Finite Truths*. NY Oxford Univ Pr 1950.
- EMMET, Dorothy.** *Rules, Roles And Relations*. NY St Martin's Pr 1966.
- ENDERTON, Herbert** and Luckham, David. Hierarchies Over Recursive Well-orderings. *J Sym Log* 29,183-190 D 64.
- ENGEL, S Morris.** An Early Nietzsche Fragment On Language. *J Hist Ideas* 24,279-286 Ap-Je 63.
- ENGEL, S Morris.** Hobbes's "Table Of Absurdity". *Phil Rev* 70,533-543 O 61.
- Modern interpreters have often given Hobbes credit for developing a linguistic theory that foreshadowed contemporary logical analysis, in his "Table of Absurdity." Engels argues that the table has obvious limitations, and that its place in Hobbes' argument suggests that it arose out of non-linguistic considerations and was meant to serve non-linguistic purposes. Hobbes appealed to the table to lend added weight to his philosophy by subsuming it under a general plan having the sanction of language.
- ENGEL, S Morris.** Kant's 'Refutation' Of The Ontological Argument. *Phil Phenomenol Res* 24,20-35 S 63.
- ENGEL, S Morris.** Reason, Morals And Philosophic Irony. *Personalist* 45,533-554 Autumn-O 64.
- ENGEL, S Morris.** Reply To Dr Schwarz's "Professor Engel On Kant" *Phil Phenomenol Res* 25,412-413 Mr 65.
- ENGELHARDT JR, H Tristram.** Individuals And Communities, Present And Future: Towards A Morality In A Time Of Famine. *Soundings* 59,70-83 Spr 76.
- This article develops the notion of social triage or 'life-boat' ethics within the wider domain of moral obligation. It distinguishes the *rights* of future generations and the *value* such generations may have for present generations. In this regard the notion of present, future, and merely possible persons are distinguished. Relevant moral issues are also explored through considering whether responsibility to feed hungry societies is lessened or defeated if doing so would lead to greater injury to persons or if the hungry society is irresponsible with regard to population control.
- ENGLISH, Horace B.** "Fantasia" And The Psychology Of Music. *J Aes Art Crit* 2,27-31 Fall 42.
- ENNIS, Robert H.** *Ordinary Logic*. Englewood Cliffs NJ Prentice-Hall 1969.
- ENNIS, Robert H.** A Reply To Mary Anne Raywid's Review Of *Language And Concepts In Education*. *Stud Phil Educ* 2,96-103 Wint 61-62.
- ENNIS, Robert H.** Educational Research. *Proc Phil Educ* 18,214 Ap 62.
- ENNIS, Robert H.** Learning One's Responses And Only One's Responses. *Stud Phil Educ* 1,202-211 N 61.
- ENNIS, Robert H.** Operational Definitions. *Proc Phil Educ* 19,44-58 Ap 63.
- ENNIS, Robert H.** Response To Barton's "The Effect Of Varying Types Of Philosophic Analysis On Educational Theory". *Proc Phil Educ* 16,33-37 Ap 60.
- ENNIS, Robert H.** Response To Roland's "The Historian As Teacher" *Proc Phil Educ* 18,17-20 Ap 62.
- ENSLEY, F Gerald.** Personalism As A Form Of Explanation. *Personalist* 28,279-295 Jl-Sum 47.
- ENTREVES, Alexandre Passerin.** Reflections On Hart's Theory Of Natural Law. *Phil Today* 9,120-133 Sum 65.
- EPPERSON, David C** and Schmuck, Richard A. An Experimentalist Critique Of Programmed Instruction. *Educ Theor* 12,247-254 O 62.
- EPPERSON, Gordon.** *The Musical Symbol: A Study Of The Philosophic Theory Of Music*. Ames IA Iowa State Univ Pr 1967.
- EPSTEIN, Joseph.** Professor Ayer On Sense-Data. *J Phil* 53,401-414 Je 56.
- EPSTEIN, Joseph.** Quine's Gambit Accepted. *J Phil* 55,673-682 Jl 58.
- EPSTEIN, Klaus.** *Ausgewählter Briefwechsel*, By Friedrich Meinecke. *Hist Theor* 4,78-95 1964.
- EPSTEIN, Klaus.** *Ethics In A World Of Power: The Political Ideas Of Friedrich Meinecke*, By Richard W Sterling. *Hist Theor* 2,79-84 1962.
- EPSTEIN, Klaus.** Stein In German Historiography. *Hist Theor* 5,241-274 1966.
- ERDAILY, Joseph.** *Philosophy For A New Civilization*. NY Vantage Pr 1958.
- The author conceives of his grandiose world view and proposals for biological human selectivity as based on a new scientific philosophy, but the book seems to share little with either organized science or disciplined philosophy.
- ERDMAN, David V.** *Blake; Prophet Against Empire*. Princeton NJ Princeton Univ Pr 1954.
- ERICKSEN, E E.** Materialism In Democracy—Democracy In Culture. *Phil Rev* 51,124-140 Mr 42.

- ERICKSON, Millard John.** *Relativism In Contemporary Christian Ethics.* Grand Rapids MI Baker Bk House 1974.
- ERICKSON, Ralph W.** The Metaphysics Of A Logical Empiricist. *Phil Sci* 8,320-328 JI 41.
- ERICKSON, Stephen A.** *Language And Being: An Analytic Phenomenology.* New Haven Yale Univ Pr 1970.
The author locates this essay "at the conceptual intersection" of three problems: the nature of meaning, the significance of language, and the essence of the human world. He uses the early writings of Heidegger about meaning, language and *Dasein* as a model for understanding the conceptual interdependence of these problems. But his most intriguing attempt is a critical comparison of Heidegger's views with those held by Ryle, Wilfred Sellars and Wittgenstein. The author maintains Heidegger's view is supposedly closed to the view of Wittgenstein's "*Tractatus*": for Heidegger the meaning of a non-linguistic entity can only be understood as the functions of that entity, and these functions are best discovered and described by involvement rather than detachment.
- ERICKSON, Stephen A.** Leibniz On Essence, Existence And Creation. *Rev Metaph* 18,476-487 Mr 65.
The author contends that the view of creation most basic to Leibniz's thought is that of emanation accomplished by means of an act of divine self-limitation. To establish his thesis he argues that this theory is most consistent with Leibniz's definitions of essence, existence, power, perfection, and related concepts, and that given these definitions another possible interpretation of Leibniz's understanding of creation is irremediably contradictory. The author closes with summary remarks on Leibniz's concept of limitation, the relation between possible worlds and the actual world, and the relationship between God and the world.
- ERICKSON, Stephen A.** Martin Heidegger. *Rev Metaph* 19,462-492 Mr 66.
- ERIKSON, Erik Homburger.** *Insight And Responsibility: Lectures On The Ethical Implications Of Psychoanalytic Insight.* NY Norton 1964.
- ERIKSON, Erik H.** Psychoanalysis And Ongoing History: Problems Of Identity, Hatred And Nonviolence. *Humanitas* 2,183-198 Fall 66.
- ERLICH, Victor.** Russian Formalism In Perspective. *J Aes Art Crit* 13,215-225 D 54.
- ERMATINGER, Charles J.** and Sweeney, Leo. Divine Infinity According To Richard Fishacre. *Mod Sch* 35,191-212 Mr 58.
Influenced by the Paris condemnation of 1241, Richard Fishacre spoke of divine infinity while discussing the beatific vision in his "In I Sent," written just before 1245. The primary aspect of God's infinity is power, which is established by the "distantia" argument: a maker's power is as great as the distance between what is made and what it is made from; the distance between nothing and something is infinite, and God created matter from nothing. His power is infinite in that He is infinitely separated from what accounts for passivity and limitation—matter. Therefore, His infinite power is not merely an external attribute, but depends on His very being which, being completely free from matter and its limiting determination, is infinite. Conclusion: Fishacre may be the first to present infinity as a perfection of the being of God, a doctrine common after 1250.
- ERMATINGER, Charles J.** Richard Fishacre's *Commentarium In Librum I Sententiarum* (Dist 2, Cap 1), Text And Introduction. *Mod Sch* 35,213-235 Mr 58.
- ERNST, Cornelius.** The Ontology Of The Gospel. *Thomist* 27,170-181 Ap-Jl-O 63.
- ERWIN, Edward.** *The Concept Of Meaninglessness.* Baltimore Johns Hopkins Pr 1970.
In the light of contemporary attempts to dissolve certain philosophical problems by declaring them to be meaningless, the problem of becoming clear about the nature of meaninglessness becomes important. E Erwin attempts to clarify this notion and at the same time solve some philosophical problems about meaning. Erwin the author urges his own view which is that "meaningless" means "*a priori* false." Erwin discusses and rejects a possible objection to his thesis in terms of Strawson's notion of reference failures.
- ESCHMANN, I Th.** In Defense Of Jacques Maritain. *Mod Sch* 22,183-208 My 45.
- ESCHMANN, Ignatius T.** St Thomas's Approach To Moral Philosophy. *Proc Cath Phil Ass* 31,25-35 1957.
- ESHELMAN, Martin.** Aesthetic Experience, The Aesthetic Object And Criticism. *Monist* 50,281-298 Ap 66.
The aesthetic experience, in Husserl's language, brackets or suspends the natural standpoint. Consciousness perceives the work of art not as an object of the factual world, but as a man-made artifact to be enjoyed just for certain immediately experienced qualities. The work of art is neither a real physical entity nor a real psychical entity, but a purely intentional object, for which the physical object serves as a substratum. The critic must recreate the purely intentional object by completing the schema of the work and by actualizing its merely potential elements. He must experience the ensemble of axiologically neutral qualities, aesthetic qualities, and aesthetic values as an harmonious whole. A full concretion of the work is the aesthetic object—the object the critic describes and judges. By metaphorical or partly metaphorical language—never completely adequate—he tries to convey to his readers the experience of its qualities and values.
- ESLICK, Leonard J.** Aristotle And The Identity Of Indiscernibles. *Mod Sch* 36,279-287 My 59.
- ESLICK, Leonard J.** Existence And Creativity In Whitehead. *Proc Cath Phil Ass* 35,151-162 1961.
- ESLICK, Leonard J.** Is A Science Of Value Qua Value Possible? *New Scholas* 17,156-172 Ap 43.
- ESLICK, Leonard J.** Plato On Being: A Reply To Mr Wills. *Mod Sch* 36,205-208 Mr 59.
- ESLICK, Leonard J.** Some Remarks In Reply To Professor Hartshorne's "Whitehead On Process". *Phil Phenomenol Res* 18,521-522 Je 58.
- ESLICK, Leonard J.** Substance, Change, And Causality In Whitehead. *Phil Phenomenol Res* 18,503-513 Je 58.
- ESLICK, Leonard J.** The Dyadic Character Of Being In Plato. *Mod Sch* 31,11-18 N 53.
- ESLICK, Leonard J.** The Platonic Dialectic Of Non-Being. *New Scholas* 29,33-49 Ja 55.
- ESLICK, Leonard J.** The Real Distinction: Reply To Professor Reese. *Mod Sch* 38,149-160 Ja 61.
- ESLICK, Leonard J.** The Reality Of Matter In Creation. *New Scholas* 16,46-58 Ja 42.
- ESLICK, Leonard J.** What Is The Starting Point Of Metaphysics? *Mod Sch* 34,247-263 Mr 57.
- ESSER, Gerard.** Current Conceptions Of Truth. *Proc Cath Phil Ass* 18,24-43 1942.
- ESPER, Erwin Allen.** *Mentalism And Objectivism In Linguistics: The Sources Of Leonard Bloomfield's Psychology Of Language.* NY American Elsevier 1968.
- ESPINOSA, J Manuel.** Intellectual Life In Contemporary Spain. *Thought* 19,209-220 Je 44.
- ESSER, Gerard.** Ethical Values In Sex Life. *New Scholas* 31,398-409 JI 57.
- ESSER, Gerard.** Intuition In Thomistic Moral Philosophy (with Comment By Rose Emmanuel). *Proc Cath Phil Ass* 31,165-178 1957.
- ESSER, Gerard.** Metaphysics Is Concerned With Tautology Or Nonsense Statements. *Proc Cath Phil Ass* 29,176-194 1955.
- ESSER, Gerard.** The Augustinian Proof For God's Existence And The Thomistic Fourth Way (with Comment By Robert F Harvanek). *Proc Cath Phil Ass* 28,194-211 1954.
- ESSLINGER, William.** *Politics And Science.* NY Philosophical Lib 1955.
This work studies whether "the problems important for practical politics can be treated scientifically or at least in an essentially rational manner." The author examines the scientific method employed with success by the physical disciplines and finds its nature such as to be rewarding when applied to political thinking. He reviews the traditional and familiar objections to a "science of politics" and finds them largely fallacious or misinformed. He enumerates the valid difficulties, however, and offers several suggestions for making progress toward the proposed science.
- ETCHEVERRY, Auguste.** The Present Diversity Among Humanisms. *Phil Today* 3,268-276 Wint 59.
- ETEROVICH, Francis Hyacinth.** *Approaches To Natural Law, From Plato To Kant.* Jericho NY Exposition Press 1972.
- EULAU, Heinz.** From Utopia To Probability: Liberalism And Recent Science. *Antioch Rev* 26,5-16 Spr 66.
- EULAU, Heinz.** Wayside Challenger: Some Remarks On The Politics Of Henry David Thoreau. *Antioch Rev* 9,509-522 D 49.
- EVANS, C O.** *The Subject Of Consciousness.* NY Humanities Pr 1970.
In developing a philosophical theory of the self the author's purpose is to explain how it is that our experience of being selves is an experience of being continuous subjects of experience. The theory is offered as an explanation of self-awareness, where this is understood as the awareness of the self as the conscious subject of the states of the self, and the author attempts to show how such self-awareness is possible and in what awareness of the conscious self consists.
- EVANS, C Stephen.** *Despair: A Moment Or A Way Of Life?* Downers Grove IL Inter-Varsity Pr 1971.
This book is a philosophical study of the concept of despair as treated in existential literature and philosophy. It focuses on the loss of "moral values" and the "meaning of life" and traces both forms of despair to the "death of God" and the experience of the alienated self. The concluding chapter argues that Christian belief provides a possible answer to despair—an answer which is both intellectually honest and existentially viable.
- EVANS, Charles.** Timeless Truth. *Phil Rev* 71,241-242 Ap 62.
- EVANS, D Luther.** The Difference Between Getting Truth And Getting Wise. *Phil Phenomenol Res* 22,360-365 Mr 62.
- EVANS, D Luther.** The Pivotal Point Of Idealism. *Personalist* 37,350-357 Autumn-O 56.
- EVANS, D Luther.** Two Intellectually Respectable Conceptions Of God. *Phil Phenomenol Res* 10,572-577 Je 50.
- EVANS, Daniel Luther.** *A Free Man's Faith.* NY Oxford Univ Pr 1949.
"The theme of the book," states the author in his preface, "is that faith in reason and faith in revelation are both necessary for a constructive understanding of man and the cosmos."
- EVANS, J L.** Meaning And Use. *Phil Phenomenol Res* 22,251-261 D 61.
Evans justifies his concept of meaning in light of Abelson's criticisms, which arise from a prejudice in favor of certain logical categories (substance, attribute and relation), representing a descending order of respectability. The author holds that this involves thinking that the status of a concept would be enhanced if it could be regarded as some sort of objective entity, such as a Platonic form, and if this should prove impossible, then the concept must be either attributive or relational. There is a disappointment at seeing the displacement of meaning from the category of substance by the "use" theory of meaning. The main misunderstandings of the phrase "rules of use" are examined, and the article ends by distinguishing between using and misusing words.
- EVANS, Joseph W (ed).** *Jacques Maritain: The Man And His Achievement.* NY Sheed & Ward 1963.
Thirteen essays by as many writers depict the multifaceted personality of the Thomist philosopher J Maritain. Several of the studies are peripheral to his philosophy.

Among them are Yves Simon's account of Maritain's evolution as a thinker, and James Collins' study of his influence on American Thomism.

EVANS, Joseph W. Church And State: A Maritain Analysis. *Thought* 26,585-589 Wint 1951-52.

EVANS, Joseph W. Current Questions: Pluralism. *Thought* 27,571-574 Wint 1952-53.

EVANS, Mary Alice. Mimicry And The Darwinian Heritage. *J Hist Ideas* 26,211-220 Ap-Je 65.

This article traces the history of the theory of mimicry. The author first recounts the earliest known observations of one animal or insect resembling another, and then describes the development of the theory of mimicry by Henry W Bates, a contemporary of Darwin. Later genetic explanations of mimicry are outlined, and various examples of mimicry are cited. The author concludes that it provides Darwinism with an excellent example of natural selection through adaptation, an example which Darwin himself did not probe.

EVANS, Melbourne G. *The Physical Philosophy Of Aristotle.* Albuquerque Univ Of New Mex Pr 1964.

The purpose of this work is to set forth, in brief compass, the essentials of Aristotle's physical and mathematical thought, together with the relevant elements of his metaphysical and epistemological doctrines. It is shown that some parts of Aristotle's thought are surprisingly modern, such as the relation of time to motion and the closed structure of the universe. But even those parts of his system which today seem grotesque are seen to be such that their criticism laid the foundations for much of present day thought.

EVANS, Melbourne G. Aristotle, Newton, And The Theory Of Continuous Magnitude. *J Hist Ideas* 16,548-557 O 55.

In mathematics, entities such as lines, planes, and solids have generally been regarded either as summations of infinitesimal parts, or else as products generated by the flow of some one entity taken as primary. The one view is static, and essentially arithmetical; the other dynamic, and essentially geometrical. This article traces the history of the long conflict between these viewpoints, and indicates the geometrical attitude maintained by Aristotle and Newton in common opposition to the dominant current in mathematical thought.

EVANS, Melbourne G. Causality And Explanation In The Logic Of Aristotle. *Phil Phenomenol Res* 19,466-485 Je 59.

The problem is that of the relation of Aristotle's logic and theory of knowledge to his metaphysical and physical doctrines, especially as that relation bears on his doctrine of causality. The article analyzes the structure of the syllogism, and shows that a constant relation exists between the generation of conclusions by means of syllogisms and the generation of effects from their causes in nature. It is also shown that the rationalism of Aristotle is tempered by a tendency toward outright empiricism, and that even the distinction between syllogisms of fact and of reasoned fact is grounded in experience.

EVANS, Melbourne G. Inner Experience And The Causal Relation: The Philosophy Of Maine De Biran. *Personalist* 42,500-512 Autumn-O 61.

Hume had argued that the fact of a certain order in nature is not, in itself, evidence that that order is necessary. Maine de Biran attempted to answer Hume by grounding the concepts of force, and of cause and effect, in immediate experience, and by claiming for psychological evidence the universality and necessity that Hume failed to find. The article sketches the structure of Maine de Biran's system, and argues the failure of his attempt to answer Hume.

EVANS, Melbourne G. Newton And The Cause Of Gravity. *Amer J Physics* 26,619-624 D 58.

Newton's statement, "I make no hypotheses," has often been taken to be an early expression of the positivist attitude. The task of science is to discover the laws of nature, not to explain nature. The article shows that Newton framed many hypotheses to explain the force of gravity, but rejected each as being either physically absurd, or else contrary to reason. Newton had, therefore, no theory of gravity. It also shows how Newton's efforts to explain gravity obscured from him the universal character of the inverse-square relation, and delayed for twenty years a final formulation of the law of gravity.

EVANS, Melbourne Griffith. *The Physical Philosophy Of Aristotle.* Albuquerque Univ N Mex Pr 1964.

EVANS, Melbourne J. On The Demonstration Of Indeterminacy. *Mod Sch* 43,55-64 N 65.

Throughout the histories both of philosophy and of science, a certain indeterminacy in nature has often been asserted. The article outlines the main arguments, and shows that indeterminacy has never been demonstrated. Furthermore, it is shown that indeterminacy is not, by its very nature, open to demonstration.

EVANS, Robert A (ed). *The Future Of Philosophical Theology.* Philadelphia Westminster Pr 1971.

EVANS, Trevor and Schwartz, P. B. On Slupecki T-functions. *J Sym Log* 23,267-270 S 58.

EVERETT, John Rutherford. *Religion In Human Experience; An Introduction.* NY Holt 1950.

EVERETT, Millard S and Densford, Katharine J. *Ethics For Modern Nurses; Professional Adjustments I.* Philadelphia Saunders 1946.

EVERETT, Millard S. Authoritarianism Is The Issue. *Humanist* 14,221-226 O 54.

EVERETT, Samuel (ed) and Arndt, Christian Ottomar (ed). *Education For A World Society: Promising Practices Today.* NY Harper 1951.

EYES, Howard and Newsom, C. V. *Introduction To The Foundations And Fundamental Concepts Of Mathematics.* NY Rinehart 1958.

EWBANK, Walter F. *Morality Without Law.* Cleveland World 1969.

EWER, Bernard C. The Influence Of William James Upon Psychology. *Personalist* 23,150-158 Ap-Spr 42.

EWING, A. C. *The Definition Of Good.* NY Macmillan 1947.

The chief purpose of this book, as the author puts it, is to find out what is meant by goodness, not to give an account of what things are good. And yet, this apparently formalistic analysis has a very concrete aim. This aim is, to use the author's own words, "to stem the tide of subjectivism and naturalism in ethics." The outcome of Ewing's analysis is that a clear concept of intrinsic goodness cannot be formed without including in it the concept of ought. In the course of the argument the book offers a very extensive and acute criticism of recent naturalistic and non-naturalistic ethical theories.

EWING, A. C. Causality And Induction. *Phil Phenomenol Res* 12,465-485 Je 52.

EWING, A. C. Indeterminism. *Rev Metaph* 5,199-222 D 51.

EWING, A. C. Philosophical Analysis In Ethics. *Phil Stud* 1,74-80 O 50.

EWING, A. C. The Correspondence Theory Of Truth. *Personalist* 43,473-486 Autumn-O 62.

EWING, A. C. Utilitarianism. *Ethics* 58,100-111 Ja 48.

EWING, Alfred Cyril. *Ethics.* NY Free Pr Of Glencoe 1953.

EWING, Alfred Cyril. *The Individual, The State And World Government.* NY Macmillan 1947.

Three great practical political issues of the present day are discussed—the state and the right of the individual, democracy, and the question of the limitation of the nation-state with a view to the prevention of war. Political philosophy is treated as a branch of ethics. The discussion covers the absolute rights of the individual, *prima facie* rights, and the general rights to liberty and the pursuit of happiness as procured through numerous specific rights.

EWING, Alfred Cyril. *The Morality Of Punishment With Some Suggestions For A General Theory Of Ethics.* Montclair NJ Patterson Smith 1970.

EWING, Alfred Cyril. *Value And Reality: The Philosophical Case For Theism.* NY Humanities Pr 1973.

EWING, J Franklin. Précis On Evolution. *Thought* 25,53-78 Mr 50.

EWING, Upton Clary. *Thresholds Of Existence.* NY Philosophical Lib 1956.

This layman's attempt to work out "a theory of creation and of evolution as a way of life" finds "self-creation" (and hence freedom) to be fundamental. The author regards "certain mind properties as indigenous to the organization and behavior of all forms of life," and uses the terms of "thoton" and "thotonic energy" to describe this "property of total evolution."

EYCK, Gunther. English And French Influences On German Liberalism Before 1948. *J Hist Ideas* 18,313-341 Je 57.

EZORSKY, Gertrude. *Ad Hominem Morality.* *J Phil* 63,120-125 Mr 66.

R M Hare in his *Freedom and Reason* makes two claims: first, that all moral judgments are prescriptive and universalizable and second, that an agent cannot accept a singular prescription to that which he is averse. On the basis of these claims Hare argues that an agent must reject a moral judgment which when universalized entails a singular prescription he is averse to accepting, i.e., A wants to put B in jail for not paying his debt. But the moral judgment that any debtor ought to put his debtor into prison if he does not pay, entails the singular prescription, "Let A if in B's position, be imprisoned."

EZORSKY, Gertrude. Inquiry As Appraisal: The Singularity Of John Dewey's Theory Of Valuation. *J Phil* 55,118-123 Ja 58.

EZORSKY, Gertrude. The Interchangeability Of Synonyms. *Phil Phenomenol Res* 19,536-538 Je 59.

EZORSKY, Gertrude. Truth In Context. *J Phil* 60,113-135 F 63.

According to the assertive-redundancy thesis—AR—there is no separate problem of truth. This paper discusses and criticizes the views of several philosophers who subscribe to AR in one form or another. It argues that AR solves the problem of truth only if that problem is conceived in a particular way. But dissolution of that problem does not entail the redundancy of 'true'. A role for 'true' is found in those situations where doubt, surprise, and objection provide a proper background for an endorsement performance. The difference between a truth declaration and other agreeing devices is most vivid in contexts of inquiry, when uncertainty surrounding a hypothesis is dispelled by warranting evidence.

FABER, Geoffrey. *Jowett, A Portrait With Background.* Cambridge Harvard Univ Pr 1958.

Though not a philosophical work this book should be mentioned as a full-length biography of one who had very great influence on the philosophical movement in Oxford of the late nineteenth century. It is the first book of importance on him since 1897. It contains much information on the religious contraries of the mid-nineteenth century.

FABER, Heije. The Importance Of The Three Phases Of Freud For The Understanding Of Religion. *Zygon* 4,356-372 D 69.

FABRO, Cornelio. The Problem Of Being And The Destiny Of Man. *Int Phil Quart* 1,407-436 S 61.

FABRO, Cornelio. The Transcendentality Of "Ens-Esse" And The Ground Of Metaphysics. *Int Phil Quart* 6,389-427 S 66.

FACKENHEIM, Emil L. *Encounters Between Judaism And Modern Philosophy: A Preface To Future Jewish Thought.* NY Basic Books 1973.

FACKENHEIM, Emil L. *God's Presence In History: Jewish Affirmations And Philosophical Reflections.* NY New York Univ Pr 1970.

FACKENHEIM, Emil L. *The Religious Dimension In Hegel's Thought.* Bloomington Indiana Univ Pr 1967.

FACKENHEIM, Emil L. Metaphysics, Historicity And Historicism. *Personalist* 46,45-51 Wint-Ja 65.

FACKENHEIM, Emil L. Philo: Foundations Of Religious Philosophy In Judaism, Christianity And Islam (edited By H A Wolfson). *Rev Metaph* 1,89-106 D 47.

FACKENHEIM, Emil L. Schelling's Positive Philosophy. *Rev Metaph* 7,563-582 Je 54.

FACKENHEIM, Emil L. The Politics Of Aristotle (edited By E Barker). *Rev Metaph* 1,93-108 S 47.

FAGOTHEY, Austin. *Right And Reason: Ethics In Theory And Practice.* St Louis Mosby 1963.

This revision of Father Fagothey's textbook in ethics retains most of the features of the previous editions. The book covers both the general theory of Scholastic ethics and a discussion of problems in applied ethics. Most distinctive in the present version is the use of value theory, particularly in Chapter five. In this axiological development the book comes under the influence of Joseph de Finance. The chapter (35) on the morality of warfare has been brought up to date. Throughout there is more bibliographical material provided than in the usual text of this character.

FAGOTHEY, Austin. The Problem Of Being And Value In Contemporary American Axiology. *Proc Cath Phil Ass* 33,73-82 1959.

FAIN, Haskell. *Between Philosophy And History: The Resurrection Of Speculative Philosophy Of History Within The Analytic Tradition.* Princeton NJ Princeton Univ Pr 1970.

FAIRBANK, John K (ed). *Chinese Thought And Institutions.* Chicago Univ Of Chicago Pr 1957.

This is the eighth book in the "Comparative Studies of Cultures and Civilization series" edited by Robert Redfield and Milton Singer. The approach is concentrated toward the interrelation of ideas, especially Confucian ideas, and to the political institutions and actions of China. The contributing scholars emphasize the role of ideas within the context of men's responses to their social situations. The contents of the papers fall into two main groups: 1) historical monographs presenting the relation of ideas to the exercise of state power; and 2) the role of ideas in China's social order—primarily those affecting the official class.

FAIRBANKS, Matthew J. A Note Concerning Peirce's Debt To Hegel. *New Scholas* 36,219-224 Ap 62.

FAIRBANKS, Matthew J. C S Peirce And Logical Atomism. *New Scholas* 38,178-188 Ap 64.

FAIRBANKS, Matthew J. C S Peirce And Positivism. *Mod Sch* 41,323-338 My 64.

FAIRBANKS, Matthew J. Language-Games And Sensationalism. *Mod Sch* 40,275-280 Mr 63.

FAIRBANKS, Matthew. Wittgenstein And James. *New Scholas* 40,331-340 Jl 66.

FAIRCHILD, Henry Pratt. *Anatomy Of Freedom.* NY Philosophical Lib 1957.

FAIRCHILD, Hoxie N. Romanticism And The Religious Revival In England. *J Hist Ideas* 2,330-338 Je 41.

FAIRCHILD, Johnson E (ed). *Basic Beliefs: The Religious Philosophies Of Mankind.* NY Sheridan House 1959.

FAIRHURST, Stanley J And Others. Existentialism: A Bibliography. *Mod Sch* 31,19-33 N 53.

FAJ, Ahilla. The Neo-Stoic Principle Of Tension. *Phil Today* 4,80-94 Sum 60.

FAKHRY, Majid. *A History Of Islamic Philosophy.* NY Columbia Univ Pr 1970.

The author offers a highly scholarly historical account of the Islamic philosophy from its emergence to the present. Two main currents are pervasive of the Islamic thought: "Progressivism" and "Traditionism." The author seems to imply that precisely this constant conflict between these two forces secures the vitality of the Islamic thought. Influences of Persian and Indian philosophy are also discussed. Since the Koran is the firm basis for Muslim culture and life, over-emphasis upon theological issues is expected. But philosophical concerns, around and beyond theology, can be well noticed; especially, contemporary trends such as existentialism and logical positivism can be distinctly identified.

FAKHRY, Majid. Al-Farabi And The Reconciliation Of Plato And Aristotle. *J Hist Ideas* 26,469-478 O-D 65.

FALES, Walter. *Wisdom And Responsibility; An Essay On The Motivation Of Thought And Action.* Princeton NJ Princeton Univ Pr 1946.

This work is a stimulating approach to a world view based largely on a gestalt approach and Scheler, although the author disclaims the possibility of setting forth all the influences and works that have shaped his thoughts. He stresses the place of intuition in furthering man's approaches to knowledge and the potency of final ends which play their vital parts in man's activities even though they may not always be consciously recognized.

FALES, Walter. Causes And Effects. *Phil Sci* 20,67-74 Ja 53.

FALES, Walter. Genius And Terminus. *Personalist* 36,29-35 Wint-Ja 55.

FALES, Walter. Historical Facts. *J Phil* 48,85-94 F 51.

This article deals with the following three questions: What are historical facts? How can they be reported? Why is anyone interested in them? A historical fact is defined as being, "an event which influences the minds of people as to bring about unique, irreversible changes in their pattern of thinking, initiating an indefinite series of noticeable effects upon their style of living."

FALES, Walter. Objectivity And Relevancy In Our Search For Truth. *Phil Phenomenol Res* 13,212-220 D 52.

FALES, Walter. Phenomenology Of Questions. *Phil Phenomenol Res* 4,60-75 S 43.

FALK, Arthur E. Two Conceptions Of A Logic Of Discovery. *Proc Cath Phil Ass* 40,203-208 1966.

FALK, Richard A. *Law, Morality And War In The Contemporary World.* NY Praeger 1963.

The author tries to "complement" current inquiries into "defense strategy," "constraints upon military research and development," and related enterprises with a description of "some of the contributions that can be made by law and morality to an international regime of restraint that is designed to minimize the risks of nuclear war without increasing the vulnerability of nations to direct or indirect aggression."

FALK, Richard A. The Relations Of Law To Culture, Power, And Justice. *Ethics* 72,12-27 O 61.

FALK, W D. Action-guiding Reasons. *J Phil* 60,702-718 N 63.

One speaks of actions guided by reason and it is common to speak of guidance by reason as by reasons. But how is this to be understood? Many repudiate Hume and Stevenson's concept of a reason that guides through being a kind of choice-determining mental cause. The present paper joins these critics part of the way but not on the ground that reason and cause have no affinity. It argues in defense of the view that reasons are forces. This view draws its strength from its power to make the choice-guiding role of reason intelligible and can be held in a form that avoids the paradoxical consequences into which it has often led its advocates.

FALK, W D. Moral Perplexity. *Ethics* 66,123-131 Ja 56.

FALK, W D. Morality And Convention. *J Phil* 57,675-684 S-O 60.

The author takes up the debate between formalism and non-formalism in ethics, inquiring whether morality is essentially personal or social. He argues that linguistic convention cannot ensure any more than pure reason or intuition that materially moral reasons must always come first in formally well-founded choice. Moreover, he argues, primary morality (moral obligations as restrictions on one's freedom of action by the mores or manners of a social group) has no unequivocal successor on the level of autonomous choice.

FALLICO, Arturo B. *Art And Existentialism.* Englewood Cliffs NJ Prentice-Hall 1962.

Art is considered from the point of view of phenomenology and existentialism. The author stresses the work of art as "first utterance," as "the renewal of spontaneity," and as "rebellion." He states: "art is the expression of consciousness which antecedes both reflective thought and practical action.... Dream-like, this consciousness makes and lives in free possibilities of being, cast in a kind of actuality which is indifferent to time, space and even death.... The original aesthetic constructivity accomplishes perfectly what neither waking-state reality nor dream can accomplish separately—it lends wakeful reality to the dream, and dream-like liberating spontaneity to wakeful life."

FALLICO, Arturo B. A Heretist Manifesto. *Phil Forum (Pacific)* 1,105-110 S 62.

FALLICO, Arturo B. Existentialism And Education. *Educ Theor* 4,166-173 Ap 54.

FALNES, Oscar. European Progress And The "Superior" Races: As Viewed By A fin-de-siècle Liberal, Charles H Pearson. *J Hist Ideas* 15,312-321 Ap 54.

FANEUF, Roderick. The Right To Organize. *Fran Stud* 1,85-101 D 41.

FANG, J. Kant And Modern Mathematics. *Phil Math* 2,47-68 1965.

FANG, Joong. *Bourbaki.* Hauppauge NY Paideia Pr 1970.

FANG, Thomé H. The World And The Individual In Chinese Metaphysics. *Phil East West* 14,101-130 Jl 64.

FANN, K T (ed). *Symposium On J L Austin.* NY Humanities Pr 1969.

FANN, K T. *Wittgenstein's Conception Of Philosophy.* Berkeley Univ Of Calif Pr 1969.

FARAON, Michael J. *The Metaphysical And Psychological Principles Of Love.* Dubuque IA Brown 1952.

FARBER, Eduard. *The Evolution Of Chemistry; A History Of Its Ideas, Methods And Materials.* NY Ronald Pr 1952.

FARBER, Leslie H. Perfectibility And The Psychoanalytic Candidate. *J Existent* 3,285-292 Wint 63.

FARBER, Leslie H. Will And Anxiety. *Humanitas* 1,5-22 Spr 65.

FARBER, Marvin (ed). *Philosophic Thought In France And The United States: Essays Representing Major Trends In Contemporary French And American Philosophy.* Buffalo NY Univ Of Buffalo 1950.

This is a monumental survey of philosophic thought in the two nations as reflected by a collection of essays representative of major current trends. There are essays on the philosophical tradition between the two wars, idealism, materialism and naturalism, phenomenology and existentialism, logic and philosophy of science, theory of knowledge, aesthetics, social philosophy and the philosophy of education, among others. There are nearly forty well-known philosophers in the list of contributors to the volume.

FARBER, Marvin (ed). *Philosophical Essays In Memory Of Edmund Husserl.* Cambridge Harvard Univ Pr 1940.

The essays collected in this publication furnish new material for the exemplification of the evaluative result already reached in the systematical discussion of Husserl's work. The following two types of contribution are offered: (1) Outlines of the general traces of phenomenology: To this class belongs Barber's restatement of Husserl's claim for exactitude in philosophy, Carin's exposition of the phenomenological method, and Wild's remarks about Husserl's critique of psychologism. As far as the idea of scientific philosophy and the critique of psychologism are concerned the strongest sides of phenomenology are herewith represented.

FARBER, Marvin (ed) and Madden, Edward H (ed) and Handy, Rollo (ed). *Philosophical Perspectives On Punishment.* Springfield IL Thomas 1968.

The book consists of a symposium on philosophical perspectives on punishment. The four major papers were delivered by three philosophers (Charles A Baylis, Brand Blanshard, C J Ducasse) and one legal scholar (Mitchell Franklin), and eight commentaries on those papers were given by philosophers, legal scholars, and

behavioral scientists. In general the participants defended a teleological view of punishment and rejected the retributivist and deontological views, although the latter position was not wholly without support.

FARBER, Marvin (ed) and Sellars, Roy (ed) and Mc Gill, V J (ed). *Philosophy For The Future: The Quest Of Modern Materialism*. NY Macmillan 1949.

This book presents a defence of metaphysical materialism. It urges this doctrine as the only one compatible with the existing scientific account of man and the cosmos, and predicts that future developments in the sciences will continue to validate a materialistic world view.

FARBER, Marvin. *Basic Issues Of Philosophy: Experience, Reality, And Human Values*. NY Harper & Row 1968.

The theme of the present book is the nature of philosophy as a historically conditioned mode of thought. The book is concerned with the total philosophic enterprise, and combines features of an independent treatise with those of an introduction to philosophic thought. Included among the topics discussed are the nature and function of philosophy; philosophy and the methods of inquiry; experience and the problems of philosophy; questions and methods in philosophy; experience and knowledge; monism and pluralism; existence and its interpretation; human existence and its interpretation; approaches to a philosophy of values; problems of the philosophy of religion.

FARBER, Marvin. *Naturalism And Subjectivism*. Springfield IL Thomas 1959.

The issues between naturalism and subjectivism are brought into sharp focus, mainly through a critical examination of Husserl's phenomenology, with the author defending not only naturalism, but the view that only by a pluralism of methods can an adequate philosophy of experience be attained. Farber criticizes Husserl for failing to recognize that his method, rather than experience itself, generates some of the problems he attempted to solve. The movement from subjectivism to "irrationalism," (Farber's term for existentialism), is briefly accounted for by considering Heidegger, Jaspers, Marcel and Sartre.

FARBER, Marvin. *Phenomenology And Existence: Toward A Philosophy Within Nature*. NY Harper & Row 1967.

The treatment of existence as a philosophical problem provides the crucial test for a subjective philosophy. Among the topics included are the role of reflection in phenomenology; descriptive philosophy and the nature of human existence; the philosophical interest in existence; the existence of the world; phenomenology and metaphysics; the life-world; the vehicle of transcendence; philosophical anthropology and human values; the reaches of subjectivism; standpoint commitments in philosophy.

FARBER, Marvin. *The Aims Of Phenomenology: The Motives, Methods, And Impact Of Husserl's Thought*. NY Harper & Row 1966.

FARBER, Marvin. *The Foundation Of Phenomenology: Edmund Husserl And The Quest For A Rigorous Science Of Philosophy*. Cambridge Harvard Univ Pr 1943.

This book is the study of Edmund Husserl's thought available in English but a standard work on the development of phenomenological philosophy up to and including the Logical Investigations. The author states in the preface that it was his aim to combine freedom of presentation in rendering Husserl's thought with exactness for meaning.

FARBER, Marvin. Edmund Husserl And The Background Of His Philosophy. *Phil Phenomenol Res* 1,1-20 S 40.

FARBER, Marvin. Experience And Transcendence: A Chapter In Recent Phenomenology And Existentialism. *Phil Phenomenol Res* 12,1-23 S 51.

FARBER, Marvin. First Philosophy And The Problem Of The World. *Phil Phenomenol Res* 23,315-334 Mr 63.

FARBER, Marvin. Heidegger On The Essence Of Truth. *Phil Phenomenol Res* 18,523-532 Je 58.

FARBER, Marvin. Logical Systems And The Principles Of Logic. *Phil Sci* 9,40-54 Ja 42.

FARBER, Marvin. Max Scheler On The Place Of Man In The Cosmos. *Phil Phenomenol Res* 14,393-399 Mr 54.

FARBER, Marvin. Modes Of Reflection. *Phil Phenomenol Res* 8,588-600 Je 48.

FARBER, Marvin. On Unity And Diversity. *Phil Phenomenol Res* 6,547-553 Je 46.

FARBER, Marvin. Pervasive Subjectivism. *Phil Phenomenol Res* 25,527-533 Je 65.

The various forms of subjectivism proceed from the *Cogito* or acknowledge its primacy. That allows for considerable ingenuity of operations while insuring a basic relatedness in the outcome. The need to account for the world on that basis presents the most serious difficulty to pure subjectivism. Covert or mixed forms of that philosophy face the same difficulty insofar as the principle of subjectivity is assumed. Merleau-Poncy is of interest in this connection. The critical reaction that has developed has been due to the unresolved difficulties, as illustrated by Fink; but also to the many functions philosophy must perform.

FARBER, Marvin. Professor Reulet On "Being, Value, And Existence". *Phil Phenomenol Res* 10,85-89 S 49.

FARBER, Marvin. Remarks About The Phenomenological Program. *Phil Phenomenol Res* 6,1-10 S 45.

FARBER, Marvin. The Function Of Phenomenological Analysis. *Phil Phenomenol Res* 1,431-441 Je 41.

FARBER, Marvin. The Phenomenological Tendency. *J Phil* 59,429-438 Ag 62.

This is a criticism of Herbert Spiegelberg's book, *The Phenomenological Movement*. Some of the principal objections are: (a) that the text betrays a marked antisocial bias; (b) that the lines delimiting phenomenology are extended in the book so far that persons having no ascertainable knowledge of Husserl are drawn into the "movement"; (c) that the attempt at a "personal profile" of Husserl falls short of the desired mark, partly because of Spiegelberg's inadequate direct knowledge; and (d)

that the story of Husserl's relation to Heidegger is not really told, in important respects.

FARBER, Marvin. The Phenomenological View Of Values. *Phil Phenomenol Res* 24,552-560 Je 64.

There is an emphasis here on the way values appear in experience and on the concrete events which manifest themselves in the process of experience. It is argued that valuation is grounded in reason; the rational subject is the subject establishing the ethical world. A rationally grounded agreement concerning valuation and willing is a necessary condition for a harmonious social life, according to Husserl.

FARBER, Marvin. The Significance Of Philosophy For The Americas. *Phil Phenomenol Res* 4,208-215 D 43.

FARBER, Marvin. Types Of Unity And The Problem Of Monism. *Phil Phenomenol Res* 4,37-59 S 43.

FARBER, Marvin. What Is Philosophy? *Phil Phenomenol Res* 21,255-259 D 60.

FARBER, Maurice. The Philosophical Interest In Existence. *Proc Amer Phil Ass* 37,5-24 O 1964.

FARICY, Austin and Dudley, Louise. *The Humanities: Applied Aesthetics*. NY McGraw-Hill 1940.

The undertitle "Applied Aesthetics" points to the intention of the authors to introduce here the old classical application of the word "humanities" in modern conceptions. Humanities are here not the classical languages, but all fields of human artistic expression.

FARICY, Robert L. The Establishment Of The Basic Principle Of The Fifth Way. *New Scholas* 31,189-208 Ap 57.

FARIS, J. A. The Gergonne Relations. *J Sym Log* 20,207-231 S 55.

FARLEY, Edward. *Ecclesial Man: A Social Phenomenology Of Faith And Reality*. Philadelphia Fortress Pr 1975.

Farley's book is a phenomenological analysis of that form of human intersubjectivity (ecclesial existence) which takes its rise from the preconscious intention by which people of faith apprehend each other.

FARLEY, Edward. *The Transcendence Of God: A Study In Contemporary Philosophical Theology*. Philadelphia Westminster Pr 1960.

The author examines the views of contemporary thinkers who regard God as transcendent but not supernatural: Niebuhr (God as transcendent source), Tillich (God as transcendent ground), Heim (God as a metaphorically transcendent dimension), Hartshorne (God as transcendent superiority), and Wieman (God as transcendent function). He concludes that God is transcendent in two senses: (1) a strictly natural sense, in which human experience in and of itself discovers and experiences God as the limit (the beginning and the end, the height and the depth), and (2) a sense in which God reveals himself as the transcendent redeemer (the creator, the preserver, the fulfiller, and the holy).

FARLEY, Paul Mary and Mc Glynn, James V. *A Metaphysics Of Being And God*. Englewood Cliffs NJ Prentice-Hall 1966.

This is a text book of traditional scholastic metaphysics brought up to date with quotations from modern existentialists. It opens with a brief history of the metaphysical problem as the Greeks understood it, then it treats of the theory of act and potency. The importance of causality is established with the traditional arguments for the existence of the primary being or, as the authors say, pure existence. McGlynn considers how we know this pure existence and how the pure existence operates. Finally, the transcendentals, unity and truth, and goodness and beauty are discussed with a treatment of the problem of evil.

FARNSWORTH, Paul R. *Musical Taste: Its Measurement And Cultural Nature*. Stanford CA Stanford Univ Pr 1950.

This brief volume contains the author's judgments concerning the nature of musical taste. He concludes "that musical taste is a phenomenon of the social sciences, rather than a conglomeration of chance responses or a set of absolutes. Like all other folkways, musical taste is peculiar to a particular group of people, a particular place, and a particular period of history. No music, then, can be inherently good or bad, for goodness is only an evaluation by a group of men trained to accept a particular set of standards." In developing this relativistic position, the author has utilized basically quantitative methods in his analysis of value judgments.

FARNSWORTH, Paul R and Trembley, J C and Dutton, C E. Masculinity And Femininity Of Musical Phenomena. *J Aes Art Crit* 9,257-262 Mr 51.

FARNSWORTH, Paul R. Musical Eminence And Year Of Birth. *J Aes Art Crit* 4,107-109 D 45.

FARNSWORTH, Paul R. Sacred Cows In The Psychology Of Music. *J Aes Art Crit* 7,48-50 S 48.

FARNSWORTH, Paul R. The Effects Of Role-Taking On Artistic Achievement. *J Aes Art Crit* 18,345-349 Mr 60.

FARNSWORTH, Paul R. Year Of Birth And Musical Eminence: A Note. *J Aes Art Crit* 15,253-254 D 56.

FARNSWORTH, Paul. A Study Of The Hevner Adjective List. *J Aes Art Crit* 13,97-103 S 54.

FARRE, George L. Remarks On The Linguistics Foundations Of Physics. *Notre Dame J Form Log* 6,110-122 1965.

FARRE, George L. Remarks On The Relevance Of Induction To The Physical Sciences. *Proc Cath Phil Ass* 38,178-185 1964.

FARRE, Luis. The Comical: An Esthetic Category. *Phil Today* 3,87-93 Sum 59.

FARRÉ, Luis. The Idealism Of Bowne (translated By M M Thompson). *Personalist* 30,51-56 Wint-Ja 49.

FARREL, James Thomas. *Literature And Morality*. NY Vanguard Pr 1947.

- FARRELL, B. A.** Intentionality And The Theory Of Signs. *Phil Phenomenol Res* 15,500-511 Je 55.
- FARRELL, B.** *Orestes Brownson's Approach To The Problem Of God: A Critical Examination In The Light Of The Principles Of St Thomas Aquinas.* Washington DC 1950.
- FARRELL, James T.** The Social Obligation Of The Novelist. *Humanist* 7,114-118 Wint 47.
- FARRELL, Patrick M.** Sources Of St Thomas' Concept Of Natural Law. *Thomist* 20,237-294 Jl 57.
- FARRELL, Paul.** The Portals Of Doubt. *Thomist* 8,293-368 Jl 45.
- FARRELL, Walter.** *Ta Companion To The Summa*, 4v. NY Sheed & Ward 1941.
Walter Farrell has completed his enterprise to open the philosophical thoughts of St Thomas Aquinas to the public, presenting the *Summa Theologica* not in its original form of objections and answers but in the language and debating style of our times.
- FARRELL, Walter** and Adler, M. J. The Theory Of Democracy (Part I). *Thomist* 3,397-449 Jl 41.
- FARRELL, Walter** and Adler, M. J. The Theory Of Democracy (Part II). *Thomist* 3,588-652 O 41.
- FARRELL, Walter** and Adler, Mortimer J. The Theory Of Democracy—Part III (Continued). *Thomist* 4,286-354 Mr 42.
- FARRELL, Walter** and Adler, Mortimer J. The Theory Of Democracy—Part III. *Thomist* 4,121-181 Ja 42.
- FARRELL, Walter** and Adler, Mortimer J. The Theory Of Democracy—Part IV (Continued). *Thomist* 6,49-118 Ap 43.
- FARRELL, Walter** and Adler, Mortimer J. The Theory Of Democracy—Part IV (Continued). *Thomist* 4,692-761 O 42.
- FARRELL, Walter** and Adler, Mortimer J. The Theory Of Democracy—Part IV (Continued). *Thomist* 6,251-277 Jl 43.
- FARRELL, Walter** and Adler, Mortimer J. The Theory Of Democracy—Part IV. *Thomist* 4,446-522 Jl 42.
- FARRELL, Walter** and Adler, Mortimer J. The Theory Of Democracy—Part V (Continued). *Thomist* 7,80-131 Ja 44.
- FARRELL, Walter** and Adler, Mortimer J. The Theory Of Democracy—Part V. *Thomist* 6,367-407 O 43.
- FARRELL, Walter.** Law In Aristotle And St Thomas. *New Scholas* 24,439-444 O 50.
- FARRELL, Walter.** No Place For Rain. *Thomist* 12,397-424 O 49.
- FARRELL, Walter.** Person And The Common Good In A Democracy. *Proc Cath Phil Ass* 20,38-47 1945.
- FARRELL, Walter.** The Fate Of Representative Government. *Thomist* 2,175-207 Mr 40.
- FARRELL, Walter.** Twentieth Century Apostle. *Thomist* 10,133-138 Ap 47.
- FARRELL, Walter.** Virtues Of The Household. *Thomist* 9,337-378 Jl 46.
- FARRELL, M. J.** Existence, The Intellect, And The Will. *New Scholas* 29,145-174 Ap 55.
- FARRER, Austin.** *Faith And Speculation: An Essay In Philosophical Theology.* NY New York Univ Pr 1967.
- FARRER, Austin.** *Love Almighty And Ills Unlimited: An Essay On Providence And Evil.* Garden City NY Doubleday 1961.
- FARRER, Austin.** *The Freedom Of The Will.* NY Scribner's 1960.
- FARRINGTON, B.** *Greek Science, Theophrastus To Galen.* Baltimore Penguin Books 1953.
- FARRINGTON, Benjamin.** *Francis Bacon, Philosopher Of Inductive Science.* NY Schuman 1949.
- FARRINGTON, Benjamin.** *Greek Science: Its Meaning For Us, Thales To Aristotle.* NY Penguin Books 1944.
- FASNACHT, George Eugene.** *Acton's Political Philosophy, An Analysis.* NY Viking Pr 1953.
- FASOLA, Giusta Nicco.** Social Factors In Architecture. *J Aes Art Crit* 8,259-265 Je 50.
- FATONE, Vicente.** The Extremism Of Eastern Philosophy. *Phil Phenomenol Res* 9,370-376 Mr 49.
- FAULKNER, Donald.** Why Integration? Main Currents 6,39-42 Sum-fall 48.
- FAUROT, J. H.** Community And Enterprise. *Phil Forum (Pacific)* 1,48-57 My 63.
- FAUROT, J. H.** The Question Of Conscience. *Personalist* 41,133-147 Spr-Ap 60.
- FAUROT, Jean H.** *Problems Of Political Philosophy.* Scranton PA Chandler 1970.
- FAUROT, Jean H.** *The Philosopher And The State: From Hooker To Popper.* San Francisco Chandler 1971.
- FAUROT, Jean H.** Common Sense In The Philosophy Of Thomas Reid. *Mod Sch* 33,182-189 Mr 56.
- FAUROT, Jean H.** The Political Thought Of George Santayana. *Western Political Quarterly* 14,663-675 S 61.
Politics are fundamental to Santayana's thought, in line with his general insistence that matter undergirds spirit and that humanism must be grounded in a sound philosophy of nature. Political science, a branch of physics, is distinguished from political philosophy, which, being purely ideal, is a branch of dialectics. In any humane polity, both these disciplines must be subordinate to the art of government, a branch of wisdom.
- FAUSSET, Hugh I' Anson.** *The Flame And The Light: Meanings In Vedanta And Buddhism.* NY Abelard-Schuman 1958.
- FAVRHOLDT, David.** *An Interpretation And Critique Of Wittgenstein's Tractatus.* NY Humanities Pr 1965.
- FAY, Charles.** Ethical Naturalism And Biocultural Evolution. *Zygon* 4,24-32 Mr 69.
- FAY, Charles.** Human Evolution: A Challenge To Thomistic Ethics. *Int Phil Quart* 2,50-80 F 62.
- FAY, Cornelius Ryan** and Tiblier, H. F. *Epistemology.* Milwaukee Bruce 1967.
- FAY, Cornelius Ryan.** Fr Lonergan And The Participation School. *New Scholas* 34,461-487 O 60.
- FAY, Cornelius Ryan.** The Possibility Of A Critical Realism: Noël Vs Gilson. *New Scholas* 31,172-188 Ap 57.
- FAY, Cornelius.** The Importance Of Count Domet De Vorges In The Return To The Theory Of Immediate Realism. *Mod Sch* 39,123-134 Ja 62.
- FAYER, Mischa Harry.** *Gide, Freedom And Dostoevsky.* Burlington NC Lane Pr 1944.
- FEARNSIDE, W Ward** and Holther, William B. *Fallacy: The Counterfeit Of Argument.* Englewood Cliffs NJ Prentice-Hall 1959.
- FEARON, Arthur D.** *Concerning Knowledge.* Fresno CA Acad Library Guild 1954.
- FEARON, Arthur D.** The Imagination. *New Scholas* 14,181-195 Ap 40.
- FEARON, John.** States Of Life. *Thomist* 12,1-16 Ja 49.
- FEARON, John.** The Lure Of Beauty. *Thomist* 8,149-184. Ap 45.
- FEAVER, J Clayton (ed)** and Horosz, William (ed). *Religion In Philosophical And Cultural Perspective: A New Approach To The Philosophy Of Religion Through Cross-disciplinary Studies.* Princeton NJ Van Nostrand 1967.
- FECHER, Charles A.** *The Philosophy Of Jacques Maritain.* Westminster MD Newman Pr 1953.
This first full-length study in any language of the life and thought of the former ambassador of France to the Vatican and professor of philosophy at Princeton is written "not for scholars but for the rest of us: those who lack any special knowledge of philosophy." Nevertheless the chapters on epistemology, philosophy of nature, metaphysics, the individual, freedom, and the moral life of man require a considerable acquaintance with Thomist thought.
- FEDOSEEV, P. N.** Contemporary Sociological Theories Concerning War And Peace. *Soviet Stud Phil* 1,3-24 Wint 1962-63.
- FEDOSEEV, P. N.** Humanism In The Modern World. *Soviet Stud Phil* 2,3-16 Wint 1963-64.
- FEDOSEEV, P. N.** The Dialectics Of The Growth Of Socialism Into Communism. *Soviet Stud Phil* 1,25-35 Fall 62.
- FEENEY, Leonard.** The Metaphysics Of Chesterton. *Thought* 17,22-36 Mr 42.
- FEFERMAN, S** and Spector, C. Incompleteness Along Paths In Progressions Of Theories. *J Sym Log* 27,383-390 D 62.
- FEFERMAN, Solomon.** Degrees Of Unsolvability Associated With Classes Of Formalized Theories. *J Sym Log* 22,161-175 Je 57.
- FEFERMAN, Solomon.** Systems Of Predicative Analysis. *J Sym Log* 29,1-30 Mr 64.
- FEFERMAN, Solomon.** Transfinite Recursive Progressions Of Axiomatic Theories. *J Sym Log* 27,259-316 S 62.
- FEHL, Philipp.** The Hidden Genre: A Study Of The *Concert Champêtre* In The Louvre. *J Aes Art Crit* 16,153-168 D 57.
- FEHR, Joseph Conrad.** Democratic Leadership In Peace And War. *Thought* 17,37-48 Mr 42.
- FEHR, Joseph Conrad.** Is State Sovereignty Doomed? *Thought* 16,493-504 S 41.
- FEIBLEMAN, James K.** *An Introduction To Peirce's Philosophy.* NY Harper 1946.
- FEIBLEMAN, James K.** *Mankind Behaving: Human Needs And Material Culture.* Springfield IL Thomas 1963.
The author attempts "to account for the entire man in terms not only of this principal needs but also of the culture he has produced out of the materials available to him in his environment." Man has the same basic tissue—needs, such as food and sex, as do the lower animals. In addition man shares with other animals the investigatory and defense reflexes. Considerable emphasis is also put on the need to do, which in man includes the need to say. Responses to the various needs include scientific and philosophic systems, tools and cities, the arts and religion.
- FEIBLEMAN, James K.** *Religious Platonism: The Influence Of Religion On Plato And The Influence Of Plato On Religion.* NY Macmillan 1959.
- FEIBLEMAN, James K.** *The Pious Scientist: Nature, God And Man In Religion.* NY Bookman Associates 1958.
A skeptical and agnostic type of religion is advocated with "half belief" and "half attachment." "A rational society will never have its appropriate religion until mass skepticism becomes a possibility." The author suggests that "God is the reason for nature (including man)," but "We must perforce go through nature to the reason for nature...." Man is wholly a part of nature and "What we need is a reconciliation with insignificance and the peculiar combination of dignity with humility which it brings."
- FEIBLEMAN, James K.** A Conversation With Einstein. *Personalist* 39,15-18 Wint-Ja 58.
- FEIBLEMAN, James K.** A Defense Of Ontology. *J Phil* 46,41-50 Ja 49.
- FEIBLEMAN, James K.** Activity As A Source Of Knowledge In American Pragmatism. *Tulane Stud Phil* 12,91-105 1963.
- FEIBLEMAN, James K.** Aggression: The Muscle And Alterable Objects. *Tulane Stud Phil* 13,3-26 1964.
- FEIBLEMAN, James K.** An Explanation Of Philosophy. *Tulane Stud Phil* 7,35-68 1958.
- FEIBLEMAN, James K.** An Ontology Of Art. *Personalist* 30,129-141 Spr-Ap 49.
- FEIBLEMAN, James K.** Aristotle As Finite Ontologist. *Tulane Stud Phil* 2,39-58 1953.

FEIBLEMAN, James K. Artifactualism. *Phil Phenomenol Res* 25,544-559 Je 65.

The two factors which played the largest role in human evolution were languages and material tools. The philosophical study of languages has been vigorously pursued by Wittgenstein and his followers, but the equally important philosophical study of material tools has been neglected. Civilized man lives in a world largely composed of material tools. He has altered everything in his immediate environment. He has brought this development to the point where he is now a victim of it, for he responds to the stimuli of the artifacts with chain-learned behavior. The process of evolution should be accelerated rather than stopped by this development, but we do not yet know where it will take us. We shall not be on top of the problem until we have acquired the ability to plan tools in terms of the anticipated conditioning to which they will subject us.

FEIBLEMAN, James K. Artistic Imagining. *Personalist* 46,468-484 Fall-O 65.

FEIBLEMAN, James K. Concreteness In Painting: Abstract Expressionism And After. *Personalist* 43,70-82 Wint-Ja 62.

FEIBLEMAN, James K. Darwin And Scientific Method. *Tulane Stud Phil* 8,3-14 1959.

FEIBLEMAN, James Kern. *Foundations Of Empiricism*. NY Humanities Pr 1965.

FEIBLEMAN, James Kern. *Ontology*. Baltimore Johns Hopkins Pr 1951.

FEIBLEMAN, James Kern. *The Quiet Rebellion: The Making And Meaning Of The Arts*. NY Horizon Pr 1972.

This book is a collection of fourteen papers. In general, the author is more concerned with art and artists than with what philosophers of art have said about art. When the author does address himself to problems of current interest in aesthetics, his results are unusual, to say the least.

FEIBLEMAN, James Kern. *The Reach Of Politics*. NY Horizon Pr 1969.

The aim here is to determine the nature of politics. To reduce organ-specific needs and to survive, man tries to alter his material environment, i.e., to be aggressive in violent, destructive ways or peaceful, constructive ways.

FEIBLEMAN, James Kern. *The Revival Of Realism: Critical Studies In Contemporary Philosophy*. Chapel Hill Univ Of N Car Pr 1946.

Realists "refuse to distinguish with respect to reality between being and existence." Nominalism is the theory that the sole reality consists of actual physical particulars." In philosophy, Pierce has been mistakenly claimed by nominalists, pragmatists, and instrumentalists. His actual position is a realism closely related, as he said, to Duns Scotus. Whitehead's philosophy of organism implies realism in the distinction between "actual entities" and "eternal objects." Dewey's position is attacked in order to defend realism—his absolute skepticism is nonetheless an absolute.

FEIBLEMAN, James Kern. *Understanding Civilizations: The Shape Of History*. NY Horizon Pr 1975.

FEIBLEMAN, James K. Ethical Variations On A Theme By Rosmini-Serbati. *Tulane Stud Phil* 6,53-66 1957.

FEIBLEMAN, James K. Falsity In Practice. *Tulane Stud Phil* 14,19-44 1965.

FEIBLEMAN, James K. Formal Materialism Reconfirmed. *Phil Phenomenol Res* 23,62-70 S 62.

FEIBLEMAN, James K. Genesis Of The Dialectic. *Phil Phenomenol Res* 8,668-678 Je 48.

FEIBLEMAN, James K. God And Matter. *Personalist* 45,80-89 Wint-Ja 64.

FEIBLEMAN, James K. Hegel Revisited. *Tulane Stud Phil* 9,16-49 1960.

FEIBLEMAN, James K. History Of Dyadic Ontology. *Rev Metaph* 6,351-368 Mr 53.

FEIBLEMAN, James K. How Abstract Objects Survive. *Phil Today* 9,79-84 Sum 65.

FEIBLEMAN, James K. Introduction To An Objective, Empirical Ethics. *Ethics* 65,102-115 Ja 55.

FEIBLEMAN, James K. Kant And Metaphysics. *Tulane Stud Phil* 3,55-88 1954.

FEIBLEMAN, James K. Mathematics And Its Applications In The Sciences. *Phil Sci* 23,204-215 Jl 56.

FEIBLEMAN, James K. On Quality. *J Phil* 53,625-633 O 56.

FEIBLEMAN, James K. On Relations. *J Phil* 56,165-172 F 59.

FEIBLEMAN, James K. On The Theory Of Induction. *Phil Phenomenol Res* 14,332-342 Mr 54.

FEIBLEMAN, James K. On The Universal And The Individual. *Tulane Stud Phil* 5,25-54 1956.

FEIBLEMAN, James K. Peirce's Phaneroscopy. *Phil Phenomenol Res* 1,208-216 D 40.

FEIBLEMAN, James K. Propositions And Facts. *Tulane Stud Phil* 1,71-86 1952.

FEIBLEMAN, James K. The Art Of The Dance. *J Aes Art Crit* 8,47-52 S 49.

FEIBLEMAN, James K. The Condition Of The Humanities. *Educ Theor* 11,71-74 Ap 61.

FEIBLEMAN, James K. The Impact Of Science On Society. *Tulane Stud Phil* 11,39-75 1962.

FEIBLEMAN, James K. The Metaphysics Of Logical Positivism. *Rev Metaph* 5,55-82 S 51.

FEIBLEMAN, James K. The Range Of Dyadic Ontology. *J Phil* 51,117-123 F 54.

FEIBLEMAN, James K. The Scientific Philosophy. *Phil Sci* 28,238-259 Jl 61.

FEIBLEMAN, James K. The Social Adaptiveness Of Philosophies. *Ethics* 70,146-154 Ja 60.

FEIBLEMAN, James K. The Therapy Of The Dialectic. *J Phil* 40,566-574 O 43.

FEIBLEMAN, James K. The Truth-Value Of Art. *J Aes Art Crit* 24,501-508 Sum 66.

FEIBLEMAN, James K. Viennese Positivism In The United States. *Tulane Stud Phil* 4,31-48 1955.

FEIBLEMAN, James K. Was Spinoza A Nominalist? *Phil Rev* 60,386-389 Jl 51.

FEIBLEMAN, James. *Aesthetics; A Study Of The Fine Arts In Theory And Practice*. NY 1949.

The author discusses speculative and practical aspects of aesthetics. He assumes that beauty and art have objective reality and that they must therefore be viewed ontologically. Accordingly, the author's theory of being is developed early in the book. He terms it "axiological realism." Throughout the volume there is an obvious emphasis on the necessity for definition of terms. His definitions of beauty, art, tragedy, etc., will be of much interest to all concerned with this branch of philosophy. There are many examples of the theory contained in the book.

FEIBLEMAN, James. *An Introduction To Peirce's Philosophy, Interpreted As A System*. NY Harper 1946.

This work includes a one-chapter biography of Peirce and a chapter on the logical development of his thought, the final ambition of which was "nothing less than to supplant Aristotle" by establishing a new set of categories that would include Aristotle's philosophy and that of modern science. The concluding chapters trace realism from Plato to Peirce, offer a comparison between Whitehead and Peirce, and claim that Peirce's "open system" of realism points the way of philosophy into the indefinite future.

FEIBLEMAN, James. *Positive Democracy*. Chapel Hill Univ Of N Car Pr 1940.

Mr Feibleman has written a serious and probing book on the philosophical foundations of democracy. The thesis, as suggested by the title, is that democracy is too often thought of as a negative thing whereas the need of our day is that of formulating a positive doctrine. One requisite for doing this is to make a clear distinction between the historical associations of democracy and the logical bases of democracy. For example, democracy in the Western world has been associated historically with the philosophy of nominalism, but nominalism is not a logically necessary foundation of democracy. Indeed the democracy of today and tomorrow not only can, but must, repudiate nominalism and recognize the reality of society as well as the reality of individuals. Furthermore, Mr Feibleman believes that mutual tolerance among skeptics is not a sufficient foundation for the democratic way. He therefore argues for a realistic theory of knowledge in which the existence of objective truth is recognized. This argument is personalized in calling for an adherence to the pragmatism of Peirce rather than that of James.

FEIBLEMAN, James. A Set Of Postulates And A Definition For Science. *Phil Sci* 15,36-38 Ja 48.

FEIBLEMAN, James. A Systematic Presentation Of Peirce's Ethics. *Ethics* 53,98-109 Ja 43.

FEIBLEMAN, James and Friend, Julius W. The Structure And Function Of Organization. *Phil Rev* 54,19-44 Ja 45.

FEIBLEMAN, James and Friend, Julius. Normative Organization And Empirical Fields. *Phil Sci* 12,52-56 Ap 45.

FEIBLEMAN, James. Class Membership And The Ontological Problem. *Phil Sci* 17,254-259 Jl 50.

FEIBLEMAN, James. Concreteness In Painting: Expressionism And After. *Phil Today* 5,257-265 Wint 61.

FEIBLEMAN, James. How To Read A Word. *Phil Phenomenol Res* 3,478-486 Je 43.

FEIBLEMAN, James. On Substance. *Rev Metaph* 8,373-378 Mr 55.

FEIBLEMAN, James. Peirce's Use Of Kant. *J Phil* 42,365-377 Jl 45.

FEIBLEMAN, James. Pragmatism And Inverse Probability. *Phil Phenomenol Res* 5,309-319 Mr 45.

FEIBLEMAN, James. Reid And The Origins Of Modern Realism. *J Hist Ideas* 5,113-120 Ja 44.

FEIBLEMAN, James. The Esthetics Of Peirce. *Personalist* 22,263-273 Jl-Sum 41.

FEIBLEMAN, James. The Ethical Basis Of Chinese Unity. *Ethics* 54,223-225 Ap 44.

FEIBLEMAN, James. The Hypothesis Of Esthetic Measure. *Phil Sci* 12,194-217 Jl 45.

FEIBLEMAN, James. The Logical Value Of The Objects Of Art. *J Aes Art Crit* 1,70-85 Spr 41.

FEIBLEMAN, James. The Master-Myth And The Modern Artist. *Ethics* 57,131-136 Ja 47.

FEIBLEMAN, James. The Mythology Of Science. *Phil Sci* 11,117-121 Ap 44.

FEIBLEMAN, James. The Role Of Philosophy In A Time Of Troubles. *Phil Rev* 53,69-75 Ja 44.

FEIBLEMAN, James. The Scientific Outlook Of Cézanne. *Phil Sci* 9,275-280 Jl 42.

FEIBLEMAN, James. The Theory Of "Hamlet". *J Hist Ideas* 7,131-150 Ap 46.

FEIGL, Herbert (ed) and Maxwell, G (ed). *Scientific Explanation, Space And Time*. Minneapolis Univ Of Minn Pr 1962.

FEIGL, Herbert (ed) and Maxwell, Grover (ed). *Current Issues In The Philosophy Of Science, Symposia Of Scientists And Philosophers*. NY 1961.

This volume includes almost all the prepared essays, comments, and rejoinders then presented, in some cases revised and expanded. The participants are "philosophically oriented scientists" or "scientifically trained philosophers." The main topics are "Theory Construction in Logical and Historical Perspective," "Empirical and Conventional Elements in Physical Theory," "Induction, Probability, and Simplicity," "The Logic of Variables and Constants," "Philosophical Issues of Quantum Theory," "Methodological Problems of Psychology and the Social Sciences."

FEIGL, Herbert (ed) and Maxwell, Grover (ed). *Scientific Explanation, Space, And Time*. Minneapolis 1962.

This volume is the product of intensive discussions held at the Minnesota Center for the Philosophy of Science. It concentrates upon the philosophy of physics; though some of the articles are relevant to psychology and history.

FEIGL, Herbert (ed) and Scriven, Michael (ed). *The Foundations Of Science And The Concepts Of Psychology And Psychoanalysis*. Minneapolis Univ Of Minn Pr 1956.

FEIGL, Herbert (ed) and Scriven, Michael (ed) and Maxwell, Grover (ed). *Concepts, Theories, And The Mind-body Problem*. Minneapolis MN Univ Of Minn Pr 1958.

FEIGL, Herbert. *The Mental And The Physical: The Essay And A Postscript*. Minneapolis 1967.

FEIGL, Herbert. A Note On Justification And Reconstruction. *Phil Stud* 9,70-72 1958.

This article considers the "vindication" of principles of justification in ethics and in empirical science and the basis for the reconstruction of knowledge which would follow from these principles. He suggests the most illuminating reconstruction of the justifying arguments in either domain consists in first delimiting the domain of discourse by a statement of its defining criteria, and then exploring by the method of entailed consequences.

FEIGL, Herbert and Maxwell, Grover. Why Ordinary Language Needs Reforming. *J Phil* 58,488-497 Ag 61.

The authors contend that ordinary language needs reforming for three reasons: (1) there is the need to abstract and systematize, (2) mere examination of ordinary use will not reveal rules of analysis, and (3) implicit rules that are present in ordinary language may indirectly reflect beliefs which are false. They claim that ordinary language is often the first word in any philosophical investigation, but that the philosopher will then begin to reform ordinary language.

FEIGL, Herbert. Critique Of Intuition According To Scientific Empiricism. *Phil East West* 8,1-16 Ap-Jl 58.

FEIGL, Herbert. Existential Hypotheses. *Phil Sci* 17,35-62 Ja 50.

FEIGL, Herbert. Is Science Relevant To Theology? *Zygon* 1,191-199 Je 66.

FEIGL, Herbert. Logical Positivism After Thirty-Five Years. *Phil Today* 8,228-245 Wint 64.

FEIGL, Herbert. Logical Reconstruction, Realism And Pure Semiotic. *Phil Sci* 17,186-195 Ap 50.

FEIGL, Herbert. Matter Still Largely Material, A Response To N R Hanson's "The Dematerialization Of Matter". *Phil Sci* 29,39-46 Ja 62.

FEIGL, Herbert. Modernized Theology And The Scientific Outlook. *Humanist* 23,74-79 My-Je 63.

FEIGL, Herbert. On The Vindication Of Induction. *Phil Sci* 28,212-216 Ap 61.

FEIGL, Herbert. Other Minds And The Egocentric Predicament. *J Phil* 55,978-986 N 58.

FEIGL, Herbert. Scientific Method Without Metaphysical Presuppositions. *Phil Stud* 5,17-28 1954.

FEIGL, Herbert. The Power Of Positivistic Thinking. *Proc Amer Phil Ass* 36,21-42 O 1963.

FEINBERG, Gerald. Physics And The Thales Problem. *J Phil* 63,5-16 Ja 66.

It is argued in this paper that the problem of the structure and composition of bulk matter, probably the central problem in physics throughout its history, has now been solved. The solution lies in the description of matter as being composed of nuclei and electrons, and the understanding that these objects follow the laws of quantum mechanics. Several historical stages in the development of this solution are traced. The properties of the elementary particles which are being intensively studied by contemporary physicists are shown to be mainly irrelevant to the understanding of the structure of bulk matter. Finally it is suggested that a problem that may become a central problem for future physics is that of the effect of the universe at large on objects inside the laboratory.

FEINBERG, Joel. *Social Philosophy*. Englewood Cliffs NJ Prentice-Hall 1973.

This book is an introduction to social philosophy in the Prentice-Hall "Foundations of Philosophy" series. It deals with conceptual and normative issues, but not with questions of methodology in the social sciences. Its chapters could be grouped under three main headings: Liberty ("The Concept of Freedom," "Grounds for Coercion," "Hard Cases for the Harm Principle"), Rights ("Legal Rights," "Conflicts of Legal Rights," "Human Rights") and Justice ("Social Justice"). The primary normative questions investigated under these headings are those whose answers take the form of "liberty-limiting principles" (especially that of J S Mill), lists of human rights (particularly the United Nations "Declaration") and material principles of economic justice (including those associated with Hobhouse, Proudhon, and Rawls).

FEINBERG, Joel. "Causing Voluntary Actions" in *Metaphysics And Explanation*, W H Capitan And D D Merrill (eds), 29-47. Pittsburgh Pittsburgh Univ Pr 1966.

The purpose of this paper is to argue, in opposition to Hart and Honoré, that there is no conceptual barrier imposed by common sense to our speaking of the causes of voluntary actions. It argues by means of hypothetical examples and counterexamples that the "voluntary intervention principle" for tracing causal consequences of actions, while adequate in many cases, fails in others, and that the principle that repeats its successes and avoids its failures is that the more expectable is human behavior, whether voluntary or not, the less likely it is "to negative causal connection" between another's act and a given result, and that when the stakes are high, consequences will be traced right back through a voluntary act, provided only in retrospect it seems not highly extraordinary that it intervened.

FEINBERG, Joel. "Justice And Personal Desert" in *Nomos VI: Justice*, C J Friedrich And J W Chapman (eds), 69-97. NY Atherton Pr 1963.

This analysis of what it is to deserve something concludes that desert is a "natural" moral notion, not logically tied to institutions and rules, and that it represents only a part of the domain of justice. Throughout the essay "desert-bases" are contrasted with "qualification-conditions." Among the deserved modes of treatment considered are awards of prizes, grades, rewards, punishments, praise, blame, and compensation. The final section rejects the view that social utility could ever be a

plausible basis for desert, and discusses some of the unfortunate consequences of treating personal desert as a kind of "moral entitlement."

FEINBERG, Joel. "On Justifying Legal Punishment" in *Nomos III: Responsibility*, C J Friedrich (ed), 152-167. NY Liberal Arts Pr 1960.

This article was the author's contribution to a symposium on the topic "Is Punishment Obsolete?" It proposes a definition of legal punishment in which the notion of a "requisite" has a central place. Then it describes principles of a combined utilitarian—equalitarian kind for evaluating political and social institutions. Finally, it applies these principles to legal punishment and its main alternatives to demonstrate the superiority of the former. It concludes by rebutting the argument that punishment is incompatible with determinism, by claiming that determinism rules out only "self-righteous anger," and by contrasting the latter with genuine moral indignation.

FEINBERG, Joel. Comments On Richard Wasserstrom's "Rights, Human Rights And Racial Discrimination". *J Phil* 61,641-644 O 64.

This essay consists of critical comments on Richard Wasserstrom's "Rights, Human Rights, and Racial Discrimination" presented in a symposium on "Human Rights" at the 1964 meeting of the Eastern Division of the American Philosophical Association. These comments are presented from a position of basic agreement with Wasserstrom's central thesis that there are fatal moral flaws in the substitution of a blend of noblesse oblige and benevolence for the acknowledgement of human rights. The essay rejects, however, Wasserstrom's account of what it is to have a right, the relation between having a right and acting rightly, and various other details in his argument to an "importantly correct" conclusion.

FEINBERG, Joel. Duties, Rights, And Claims. *Amer Phil Quart* 3,137-144 Ap 66.

The first part of this paper examines ten kinds of duties with the aim of distinguishing those that are clearly correlated with other people's rights from those that apparently are not. In the former class are placed duties of indebtedness, commitment, reparation, need-fulfillment, reciprocity, respect, and community membership. In the latter class are duties of status, obedience, and "compelling appropriateness." The second part of the paper shifts the focus to rights and argues that there is at least one kind of talk about rights—as-claims that is neither reducible to, nor in any clear logical relation with talk about duties. The paper concludes that the idea of a claim is essential both to the understanding and to the just appreciation of rights.

FEINBERG, Joel. On Being "Morally Speaking A Murderer". *J Phil* 61,158-170 F 64.

This article is a reply to a charge in G E M Anscombe's "Two Kinds of Error in Action" that my contention that "murder is a legal concept" has morally unappealing consequences. I maintain that 'murder', like other "legal-like" concepts, has legitimate non-legal uses the understanding of which requires reference to a basic analogy to a legal model and the differentiating contrast signalled by the word 'moral'. (Compare 'moral partnership', 'moral right', etc). I then suggest that Miss Anscombe may have committed "the legalistic mistake" made by one who, in posing a moral question using a legal-like term, uncritically imports the precision of that term in its strict legal sense, while excluding appeal to the kinds of criteria that alone can decide its use.

FEINBERG, Joel. Problematic Responsibility In Law And Morals. *Phil Rev* 71,340-351 Jl 62.

This paper argues that efforts to analyze "moral responsibility for results" by restricting its application to an inner world must fail. Problematic cases directly analogous to those that sometimes confront law courts investigating liability for harm can arise for the "court of conscience" too, even though it has access to all the facts. And since the inner court, on this conception, is forever barred from appealing to policy, convenience, and the like, questions of moral responsibility can be altogether ineluctable. Moreover, the incurrance of or escape from moral responsibility, on this conception, can be as much a matter of luck as in law.

FEINBERG, Joel. Supererogation And Rules. *Ethics* 71,276-288 Jl 61.

It is argued in this paper that jural laws and institutional "house rules" are poor models for understanding all counsels of wisdom (which use the word 'ought') and all forms of human worth. In particular it is misleading to interpret all acts that go "beyond duty" on the model of certain familiar institutional oversubscriptions. An analysis of supererogation as "meritorious, abnormally risky non-duty" is then proposed. Finally, the distinction between the institutional and non-institutional complexes of concepts is clarified, and the question which of the two is "distinctively moral" is dismissed as resting on an ambiguity.

FEINBERG, Joel. The Expressive Function Of Punishment. *Monist* 49,397-423 Jl 65.

This article is an essay on the problem of defining "punishment" that begins by asking what it is that distinguishes "punishment in a strict and narrow sense" from other types of penalties. It concludes that the distinguishing element is the reprobative symbolism of punishment. The paper discusses the theory of punishment as condemnation, some derivative symbolic functions of punishment (authoritative disavowal, symbolic non-acquiescence, vindication of the law, absolution of others), the constitutional distinction between regulative and punitive sanctions, strict criminal liability, and the shortcomings of certain forms of the retributive theory of the justification of punishment.

FELCH, William E. Are There Synthetic A Priori Truths? *J Phil* 47,579-584 S 50.

FELDMAN, A Bronson. *The Unconscious In History*. NY Philosophical Lib 1959.

FELDMAN, Edmund B. The Critical Act. *J Aes Educ* 1,83-94 Fall 66.

FELDMAN, Seymour. Rescher On Arabic Logic. *J Phil* 61,724-733 N 64.

After considerable discussion and criticism of Nicholas Rescher's two works on Arabic logic (largely on Al-Farabi) Feldman notes that these are nevertheless valuable in that works on the history of logic, before Rescher, omitted any significant reference to the logical activities of the Arabic writing logicians. Feldman looks forward to Rescher's third and forthcoming work *Development of Arabic Logic*.

FELKER, Donald W. A Critical Note On Goss's Critique Of The Ethical Aspects Of Phenix's Curriculum Theory. *Educ Theor* 17,353-354 O 67.

FELKER, Donald W. and Smith, Philip G. Problems Of Construct Validation In Developing Philosophic Scales. *Educ Theor* 18,3-12 Wint 68.

FELL JOSEPH P. *Emotion In The Thought Of Sartre*. NY Columbia Univ Pr 1965.

This is a careful, critical, scholarly treatment of the development of Sartre's phenomenology of the emotions. Part I traces the 1939 *Esquisse* and the 1940 *L'Imaginaire* in which Husserlian influence is marked while Part II is a full analysis of emotion in the 1943 *L'Être et le néant*. The author points out that since Sartre's phenomenological description resorts to causal and genetic explanations of the irreducibly motivational character of human behavior, the limits of the applicability of phenomenological method are shown. Part III, A Critical Examination of Sartre's Theory, confronts the results with current philosophical, psychological and psychoanalytic theories—with particular reference to Whitehead, James and Dewey. Fell's principal conclusion is that "Sartre is only able to see emotion as fictive idealism because he has identified emotion with thought. The entire burden of our critique has been to show that emotion is not an act of consciousness," and he attributes Sartre's mistake to the false separation of human from inhuman behavior.

FELL, J M G. Symmetry. *Main Currents* 11,61 Ja 55.

FELLNER, William. *Emergence And Content Of Modern Economic Analysis*. NY McGraw-Hill 1960.

FELLOWS, Erwin W. Science In A Time Of Moral Confusion. *Humanist* 12,58-63 Mr-Apr 52.

FEN, Sing-Nan. 'Knowing That' Rediscovered And Its Place In Pedagogy Reassigned. *Educ Theor* 16,163-168 Ap 66.

FEN, Sing-Nan. A Critical Evaluation Of The Harvard Report. *Educ Theor* 4,120-128 Ap 54.

FEN, Sing-Nan. A Critical View Of 'The Educational Theory Of John Dewey' By Charles D Hardie. *Educ Theor* 14,294-299 O 64.

FEN, Sing-nan. A Transactional Conception Of Experience As Art. *J Phil* 45,712-717 D 48.

FEN, Sing-Nan. Education As Growth Of Environmental Consciousness. *Educ Theor* 11,85-92 Ap 61.

FEN, Sing-nan. Has James Answered Hume? *J Phil* 49,159-166 F 52.

FEN, Sing-Nan. How Is Philosophy A General Theory Of Education? *Educ Theor* 18,178-183 Spr 68.

FEN, Sing-nan. Judgment On Morality And Moral Choice. *J Phil* 52,13-19 Ja 55.

FEN, Sing-nan. Meaning And Existence. *J Phil* 50,206-215 Mr 53.

FEN, Sing-nan. On Appreciation. *J Phil* 54,550-558 Ag 57.

FEN, Sing-nan. On Being And Being Known. *J Phil* 48,381-387 Je 51.

FEN, Sing-Nan. On Learning As Disposition. *Educ Theor* 13,39-43 Ja 63.

FEN, Sing-Nan. Present And Re-presentation. *Phil Rev* 60,545-550 O 51.

FEN, Sing-nan. Situation As An Existential Unit Of Experience. *Phil Phenomenol Res* 11,555-560 Je 51.

FEN, Sing-Nan. The Contribution Of Cultural Relationism. *Educ Theor* 2,20-28 Ja 52.

FEN, Sing-nan. The Logical, Psychological, And Educational Approach To Subject Matters. *Proc Phil Educ* 19,105-120 Ap 63.

FEN, Sing-Nan. The Union Of All Educational Workers. *Educ Theor* 8,35-41 Ja 58.

FENDRICH, Joseph Lowrey. *Science Discovers God*. NY Dodd Mead 1949.

FÈNG, Yu-lan. *A Short History Of Chinese Philosophy*, Derk Bodde (ed). NY Macmillan 1948.

This book represents a brief and systematic account of Chinese philosophy from beginnings to the present day. After introductory chapters on the spirit and background of Chinese philosophy, Dr Fung treats in succession of the origin of the schools, Confucius, Mo Tzu and the Mohists, Taoism and Yang Chu, Mencius and idealistic Confucianism, the school of Names, and later schools of Taoism including Lao Tzu and Chuang Tzu. Then follow chapters on the Later Mohists, the Ying-Yang Interactionists, the Realistic Confucianism of Hsun Tzu, the Legalists and Confucianist Metaphysics. The next chapter, World Politics and World Philosophy, treats mainly of Chinese Eclecticism, and is followed by chapters on Tung Chung-Shu, the ascendancy of Confucianism and the revival of Taoism, Neo-Taoism, Chinese Buddhism, Ch'anism, Neo-Confucianism, and the introduction of Western philosophy. In a final chapter, Dr Fung discusses Chinese philosophy in the modern world and its contribution to a future world philosophy.

FENN, William Wallace. *Theism: The Implication Of Experience* (ed By Dan Huntington Fenn). Peterborough NH Noone House 1969.

This volume is a compilation of notes collected from Professor Fenn's lectures. Fenn rejected the normative supernaturalisms that came to New England from the Puritan Calvinistic traditions; on the other he attempted to adapt his belief in the moral nature of reality to the evolutionists, materialists, skeptics, pantheists, and even the process philosophies.

FERGUSON, Arthur B. Renaissance Realism In The "Commonwealth" Literature Of Early Tudor England. *J Hist Ideas* 16,287-305 Je 55.

FERGUSON, Donald N. *Music As Metaphor: The Elements Of Expression*. Minneapolis 1960.

This book tries to account for the expressive properties of music. It asks how expression in music is realized and how it creates valuable experience, i.e., makes experience significant. Music is metaphoric in that it exhibits the significance of experience through an aural medium. Expression is defined as "the intelligible utterance and communication of a mental state." After a statement of how traditional criticism has dealt with music, the book moves on to discuss beauty, form and content, and expression in music. It is clearly pointed out that form and content must be considered individually if the peculiar value of music is to be understood. But

the affective substance of music can be realized both as a fact of expression and as a fact of form. How the elements—tone stress, and ideal motion—of music function is examined in two chapters. The book concludes with a second discussion of criticism, now with the benefits of the author's arguments in mind, and with a brief statement about recent trends in composition including the twelve-tone system.

FERGUSON, James P. *The Philosophy Of Dr Samuel Clarke And Its Critics*. NY Vantage Pr 1974.

FERGUSON, John. *Clement Of Alexandria*. NY Twayne 1974.

FERGUSON, John. Two Notes On The Preplatonic. *Phronesis* 9,98-106 1964.

FERGUSON, Wallace K. *The Renaissance In Historical Thought: Five Centuries Of Interpretation*. Cambridge Houghton Mifflin 1948.

FERGUSON, Wallace K. Renaissance Tendencies In The Religious Thought Of Erasmus. *J Hist Ideas* 15,499-508 O 54.

FERGUSON, Wallace K. The Interpretation Of Italian Humanism: The Contribution Of Hans Baron. *J Hist Ideas* 19,14-25 Ja 58.

FERGUSON, Wallace K. The Interpretation Of The Renaissance: Suggestions For A Synthesis. *J Hist Ideas* 12,483-495 O 51.

FERGUSON, Francis. *Dante's Drama Of The Mind, A Modern Reading Of The Purgatorio*. Princeton NJ Princeton Univ Pr 1953.

FERM, Elizabeth Byrne. *Freedom In Education*. NY Lear 1949.

FERM, Vergilius. *What Can We Believe?* NY Philosophical Lib 1948.

The book seeks to confirm intellectual confidence in religion. The author discusses such topics as reason and emotion in religion, the essential meaning of religion, nature of God, reasons for belief in God, evil; freedom, immortality, etc.

FERNÁNDEZ- MARINA, Ramón and Von Eckhardt, U M. *The Horizons Of The Mind: A New Odyssey*. NY Philosophical Lib 1964.

FERNANDEZ, James W. Principles Of Opposition And Vitality In Fang Aesthetics. *J Aes Art Crit* 25,53-64 Fall 66.

FERNÁNDEZ, Justino. An Aesthetic Of Mexican Art: Ancient And Modern. *J Aes Art Crit* 23,21-28 Fall 64.

FERRARI, Leo. "Abstractio Totius" And "Abstractio Totalis". *Thomist* 24,72-89 Ja 61.

This article deals with the scholastic notion of abstraction proper to the philosophy of nature. The question of whether Aquinas' *abstractio totius* was to be identified with Cajetan's *abstractio totalis* (as the latter claimed) became a source of controversy in the scholastic tradition. Some (including Maritain) supported Cajetan's claim. A detailed examination of the characteristics of both manners of abstraction produces at least nine definite characteristics which militate against the claimed identity.

FERRATER MORA, José. *Being And Death: An Outline Of Integrationist Philosophy*. Berkeley Univ Of Calif Pr 1965.

FERRATER MORA, José. *Philosophy Today: Conflicting Tendencies In Contemporary Thought*. NY Columbia Univ Pr 1960.

FERRATER MORA, José. *The Idea Of Man: An Outline Of Philosophical Anthropology*. Lawrence Univ Of Kansas 1961.

The "outline" takes the form of an inquiry terminating in a tentative definition of man. Altering a traditional formula, the author proposes to define man as "an individual substance of a historical character."

FERRATER MORA, José and Harris, Errol E and Prior, A N. *The University Of Kansas Lectures: "The Idea Of Man," "Analysis And Insight," And "Changes In Events And Changes In Things"*. Lawrence Univ Of Kansas 1961.

Ferrater Mora's paper is devoted to the thesis that man makes his own life—a person constituting himself historically. Harris's lecture is a two-pronged attack on contemporary analytic philosophy. One part of the argument attempts to show that the enterprise is self-refuting, based on an epistemology of naive positivistic empiricism which most of its present proponents have themselves rejected. The other part of the argument is ad hominem, showing the urgent necessity for a synthetic and constructive philosophy which will be able to develop a way of life and system of values capable of stemming the drift toward nuclear self-annihilation. Prior, starting with the MacTaggart-Broad time puzzle and digressing backward through St Augustine, offers an adverbial analysis of time and tenses, based on the theory that there are only things, not events, and that things are present tense, when they are.

FERRATER MORA, José. Suárez And Modern Philosophy. *J Hist Ideas* 14,528-547 O 53.

FERRATER MORA, José. The Intellectual In Contemporary Society. *Ethics* 69,94-101 Ja 59.

FERRATER- MORA, José and Mandelbaum, Maurice and Lamprecht, Sterling P. Comments On The Symposium "What Is Philosophy Of History"? *J Phil* 49,350-361 My 52.

FERRÉ, Frederick. *Language, Logic And God*. NY Harper 1961.

An attempt to fill the "need for an introduction to contemporary linguistic philosophy as it bears on theological discourse." The rise of linguistic philosophy and one of its two major movements—"verificational analysis"—is briefly set forth. While value is seen in this movement's analysis of theological discourse, its claim to have eliminated it is rejected. The limitations of this movement are described, and a "more flexible analytical approach" is found in the second movement, "functional analysis." Theological views of the language of theism representing three major logical traditions are then examined for strengths and weaknesses. Functional analyses claiming to show the "improper," the "familiar," and the "unique" functions of theological discourse are then examined. A concluding chapter offers the author's sketch of how theological discourse might better be appreciated if viewed within "a wider understanding of linguistic signification."

FERRÉ, Frederick and Bendall, Kent. *Exploring The Logic Of Faith, A Dialogue On The Relation Of Modern Philosophy To Christian Faith*. NY Association Pr 1962.

Writing successive sections in response to each others' contentions two philosophers concern themselves with exploring the conditions under which theological claims (and, in particular, Christian claims), to knowledge would have cognitive value. The knowledge—value of the language of faith, the nature of religious language, and the claims of genuine philosophical inquiry are analyzed with a view to discovering an interplay that would be fair to each in the quest for truth.

FERRÉ, N F S And Others (eds.). *Paul Tillich: Retrospect And Future*. NY Abingdon Pr 1966.

In this collection, a professor of philosophy and four theologians appraise Tillich's main ideas.

FERRÉ, Nels F S. *The Finality Of Faith And Christianity Among The World Religions*. NY Harper & Row 1963.

This book is divided into two parts. These are entitled: "The finality of Faith" and "Christianity Among the World Religions." Faith, the author finds, must be final because answers to ultimate questions are beyond the reach of man's intellectual powers. Part Two of the text is a collection of four essays, two of which discuss Christianity as a world-faith, and the remaining ones give the author's reactions to the doctrinal basis of the World Council of Churches and to Christian Missions.

FERRÉ, Nels Frederick Solomon. *Christianity And Society*. NY Harper 1950.

FERRÉ, Nels Frederick Solomon. *Faith And Reason*. NY Harper 1946.

FERRÉ, Nels. *Evil And The Christian Faith*. NY Harper 1947.

FERRÉ, Nels. *Reason In Religion*. NY Nelson 1963.

"Reason" means identifying, discriminating, evaluating, interpreting, testing, and ordering experience. "Religion" means the conviction that there are powers beyond ordinary experience that can help or harm man. Religious faith as trust "engenders the creative use of reason, whereas faith as choice and commitment calls forth the descriptive and the critical powers of reason."

FERREE, George. *Beliefs And Words*. *Educ Theor* 17,325–328 O 67.

FERREE, George. *The Development And Substance Of John Dewey's Religious Thought*. *Educ Theor* 10,50–56 Ja 60.

FESTUGIÈRE, André-Jean. *Personal Religion Among The Greeks*. Berkeley Univ Of Calif Pr 1954.

Making ample use of a distinction between popular piety and reflective piety, he examines successively such matters as the simple intimacy between Hippolytus and Artemis, the Greek conception of union with the Divine Principle, the significance of retirement and isolation for the achieving of personal insight, private religious experience in Apuleius and Aelius Aristides, the Stoic account of man's relation to the Cosmos, and, finally, the Platonic and Neo-Platonic ascents to the supreme vision of God.

FETZER, James H. *Philosophy Of Science Versus Psychology Of Science*. *American Psychologist* 27,662–665 Jl 72.

This commentary is directed to the issue of whether or not and, if so, in what sense the philosophy of science may appropriately be displaced by the psychology of science. The author seeks to clarify the role of the philosophy of science as involving, in part, a search for an ideal standard against which to measure the adequacy of any purported explanation (of human behavior or otherwise), independently of consideration for either (a) whether those explanations happen to be believed by anyone or not, or (b) whether or not they conform to the criteria employed by the professional psychological community. These reflections support the conclusion that philosophical investigations of and psychological research into the character of science are distinctive theoretically and methodologically.

FEUER, L S. *Indeterminacy And Economic Development*. *Phil Sci* 15,225–241 Jl 48.

FEUER, Lewis S. *The Scientific Intellectual: The Psychological And Sociological Origins Of Modern Science*. NY Basic Books 1963.

This book is an account of the rise of the scientific intellectual, the "new philosophy" that inspired him, and the underlying emotions that created him. Challenging the Weber-Merton thesis that the scientific intellectual is an offspring of Protestant asceticism, the author argues that a "hedonistlibertarian" psychological revolution was the necessary condition of his appearance.

FEUER, Lewis S. *A Neo-Marxist Conception Of Social Science*. *Ethics* 70,237–240 Ap 60.

FEUER, Lewis Samuel. *Psychoanalysis And Ethics*. Springfield IL Thomas 1955.

The author undertakes to determine whether "the values of liberal civilization are strengthened or undermined by the methods of psychoanalysis," arguing that the contents of the unconscious provide the means for deciding whether values are expressive or repressive, authentic or inauthentic. Part Two attacks Freud's philosophy of civilization, maintaining that the sense of guilt is not primordial but socially conditioned.

FEUER, Lewis S. *Causality In The Social Sciences*. *J Phil* 51,681–694 N 54.

FEUER, Lewis S. *Dialectical Materialism And Soviet Science*. *Phil Sci* 16,105–124 Ap 49.

FEUER, Lewis S. *John Dewey And The Back To The People Movement In American Thought*. *J Hist Ideas* 20,545–568 O–D 59.

FEUER, Lewis S. *John Dewey's Reading At College*. *J Hist Ideas* 19,415–421 Je 58.

FEUER, Lewis S. *John Stuart Mill And Marxian Socialism*. *J Hist Ideas* 10,297–303 Ap 49.

FEUER, Lewis S. *Materialism, Idealism And Science*. *Phil Sci* 15,71–75 Ja 48.

FEUER, Lewis S. *Mechanism, Physicalism, And The Unity Of Science*. *Phil Phenomenol Res* 9,627–643 Je 49.

FEUER, Lewis S. *Political Myths And Metaphysics*. *Phil Phenomenol Res* 15,332–350 Mr 55.

FEUER, Lewis S. *Rejoinder On The Principle Of Simplicity*. *Phil Sci* 26,43–45 Ja 59.

FEUER, Lewis S. *Sociological Aspects Of The Relation Between Language And Philosophy*. *Phil Sci* 20,85–100 Ap 53.

FEUER, Lewis S. *The Bearing Of Psychoanalysis Upon Philosophy*. *Phil Phenomenol Res* 19,323–340 Mr 59.

Psychoanalysis tends to dissolve "principled philosophies." Principles have been regarded as self-evident by their defenders; however, it is argued here that this self-evidence is psychological, not a logical kind. The author concludes that psychoanalysis teaches us to see every philosophy as one which could express our own selves under certain conditions and moods. No philosophy is so strange, so outlandish, but that we might have held it.

FEUER, Lewis S. *The Paradox Of Verifiability*. *Phil Phenomenol Res* 12,24–41 S 51.

FEUER, Lewis S. *The Philosophical Method Of Arthur O Lovejoy: Critical Realism And Psychoanalytical Realism*. *Phil Phenomenol Res* 23,493–510 Je 63.

FEUER, Lewis S. *The Philosophy Of Morris R Cohen: Its Social Bearings*. *Phil Phenomenol Res* 10,471–485 Je 50.

FEUER, Lewis S. *The Principle Of Simplicity*. *Phil Sci* 24,109–122 Ap 57.

FEUER, Lewis S. *What Is Philosophy Of History?* *J Phil* 49,329–339 My 52.

FEUER, Samuel Lewis. *Spinoza And The Rise Of Liberalism*. Boston Beacon Pr 1958.

Spinoza's role in 17th century revolutionary movements is presented in this book. It presents "three stages of Spinoza's political development... youthful Utopian religious communist... mature Republican partism... chastened political scientist." The author has "tried to understand the various components of Spinoza's thought as the outcome of underlying emotional responses to the social conflicts of his time, and to portray his philosophy as a human document, a landmark in man's efforts to solve the problem of human freedom." Spinoza's influence on European political philosophy, his effort to relate his political philosophy to his metaphysics, and difficulties and inconsistencies in his thought are presented.

FEY, William R. *Philosophy And Theology In Cardinal Newman*. *Laurentianum* 1,60–81 1976.

John Henry Newman's nineteenth century defense of objective/certain truth in philosophy and theology throws light on the twentieth century discussion of philosophical and theological method. This article aims to clarify his argument against resting theology and philosophy on subjective commitments to particular world-views, reducing all truth to opinion, theory and probable conjecture. Newman's own writings are used to show how his notion of philosophy and theology derive from his understanding of reason and faith respectively. It is argued that revelation, like cognitive experience, is recalcitrant, providing a measure of truth.

FEYERABEND, P K. *A Note On The Paradox Of Analysis*. *Phil Stud* 7,92–96 1956.

FEYERABEND, P K. *Metascience*. *Phil Rev* 70,396–405 Jl 61.

Feyerabend reviews Mario Bunge's *Causality and Metascientific Queries*. The first book he praises for its discussion of the role of causality in the sciences. He criticizes *Metascientific Queries*, a book on the principles of scientific method, for its lack of coherence and its failure to offer arguments for the points of view presented.

FEYERABEND, P K. *Patterns Of Discovery*. *Phil Rev* 69,247–252 Ap 60.

FEYERABEND, Paul K (ed) and Maxwell, Grover (ed). *Mind, Matter, And Method*. Minneapolis 1966.

This *festschrift* for Herbert Feigl contains essays by philosophers, psychologists, psychoanalysts, and physicists. The first ten essays concern philosophy of mind, with special emphasis on the mind-body problem. The second group of eleven essays deal with philosophical method, with special emphasis on introduction and confirmation. The third group of five essays concerns the philosophy of the physical sciences.

FEYERABEND, Paul K. *A Note On The Problem Of Induction*. *J Phil* 61,349–352 Je 64.

FEYERABEND, Paul K. *On The "Meaning" Of Scientific Terms*. *J Phil* 62,266–273 My 65.

In previous writings the author has attacked the principle of meaning invariance according to which the progress of science leave(s) untouched the meanings of at least some descriptive terms and he has argued that total upheaval is preferable to piecemeal reconstruction. He has also tried to develop a methodology in which theories, and not only experimental results, are used for the criticism of accepted points of view. This dual enterprise was attacked on the grounds that theories could not compete unless they had some meanings in common. The present paper tries to show that this is not so and why it is not so; and it also uses a concrete example to elucidate the general argument.

FEYERABEND, Paul. *Against Method: Outline Of An Anarchistic Theory Of Knowledge*. Atlantic Highlands NJ Humanities Pr 1974.

FEYERABEND, Paul. *Materialism And The Mind-Body Problem*. *Rev Metaph* 17,49–66 S 63.

Maintaining that the proper task of philosophy is to encourage the invention and refinement of new theories, the author defends materialism against three popular arguments. The first holds that materialism is inconsistent with ordinary usage and so cannot meaningfully be applied to human beings; the second argues from observation that thoughts are not material processes; the third asserts that people are directly acquainted with their own mental experiences. The author examines the logic and motivation of these arguments and concludes there is no reason to abandon the attempt to give a purely psychological account of human beings.

FEYERABEND, Paul. *Mental Events And The Brain*. *J Phil* 60,295–296 My 63.

FEYERABEND, Paul. *Reichenbach's Interpretation Of Quantum-Mechanics*. *Phil Stud* 9,49–59 1958.

The author gives seven arguments against the Reichenbach-Putnam attempt to

interpret quantum mechanics on the basis of a three-valued logic. Concerning Putnam's suggestion that the application of three-valued logic to quantum mechanics will lead to fruitful new theories (as was the case when non-Euclidean geometry was applied to physics), the author argues that, on the contrary, important problems (how to relativize elementary quantum mechanics) are covered up, objectionable theories (elementary quantum mechanics) are preserved, and fruitful lines of research (attempts to find a general relativistic theory of micro-objects) are blocked.

FEYERABEND, Paul. Wittgenstein's *Philosophical Investigations*. *Phil Rev* 64,449-483 JI 55.

FEYS, Robert M. *Modal Logics*, Joseph Dopp (ed). NY Humanities Pr 1965.

This book was edited by J Dopp from a nearly completed manuscript of Feys, and Dopp has added a bibliography and interstitial material where required. Feys has tried to survey the whole range of modal logic with the exception of topological and algebraic interpretations of modal structures and operators.

FIALA, Silvo. The Experiment And Its Role In The Theory Of Knowledge. *Phil Sci* 18,253-258 JI 51.

FICARRA, Bernard Jos. *Newer Ethical Problems In Medicine And Surgery*. Westminster MD Newman Pr 1951.

FICHTER, Joseph H. Religion: Integrator Of The Culture? *Thought* 33,361-382 S 58.

FIELDS, Madeleine. Voltaire And Rameau. *J Aes Art Crit* 21,457-466 Sum 63.

FIERING, Norman S. President Samuel Johnson And The Circle Of Knowledge. *William And Mary Quarterly* 28,199-236 Ap 71.

Samuel Johnson of Stratford, Conn, was one of a handful of early American philosophers. All of his life he was concerned with the problem of how the disciplines are related to each other and how they may be logically ordered. The article traces Johnson's efforts with this problem from student days at Yale (1710-1714), when he was subservient to Ramist systems, to a schema that he drew up in 1771, shortly before he died. The most notable characteristic of these various "circles of knowledge" is the increasingly important place that moral philosophy assumed in them. In the end, Johnson considered even logic a branch of moral philosophy. The influence of Bacon, Locke, and others is treated, as is the broader cultural significance of what Johnson's philosophizing reveals.

FIESS, Edward. Dewey's View Of Art. *Humanist* 4,161-165 Wint 44.

FIESS, Edward. Edmund Wilson: Art And Ideas. *Antioch Rev* 1,356-367 Fall 41.

FIGGIS, John Neville. *Political Thought From Gerson To Grotius, 1414-1625*. NY Harper 1960.

FILTER, Raymond O. A Psychologist's Prayer. *J Phil* 41,97-103 F 44.

FINCH, Henry A. Confirming Power Of Observations Metricized For Decisions Among Hypotheses, Part II. *Phil Sci* 27,391-404 O 60.

FINCH, Henry Albert. An Explication Of Counterfactuals By Probability Theory. *Phil Phenomenol Res* 18,368-378 Mr 58.

FINCH, Henry Albert. Due Care In Explicating Counterfactuals: A Reply To Mr Jeffrey. *Phil Phenomenol Res* 20,117-118 S 59.

FINCH, Henry Albert. Validity Rules For Porportionally Quantified Syllogisms. *Phil Sci* 24,1-18 Ja 57.

FINCH, Henry Leroy. *Wittgenstein—The Early Philosophy: An Exposition Of The Tractatus*. NY Humanities Pr 1971.

FINCH, Henry. Confirming Power Of Observations Metricized For Decisions Among Hypotheses, Part I. *Phil Sci* 27,293-307 JI 60.

FINDLAY, J N. *Hegel: A Re-examination*. NY Macmillan 1958.

This work is an interpretative study of the whole range of Hegel's thought, relating this to many contemporary trends. After three general chapters, of which the second deals with the notion of Spirit and the third with the Dialectical Method, there are two chapters dealing systematically with the Phenomenology of Spirit, three with the Logic, one with the Philosophy of Nature, and two with the Philosophies of Subjective and Objective Spirit respectively. A final chapter deals with the Philosophy of Absolute Spirit and assesses the system generally.

FINDLAY, J N. *Plato: The Written And Unwritten Doctrines*. NY Humanities Pr 1974.

FINDLAY, J N. *The Transcendence Of The Cave*. NY Humanities Pr 1967.

These lectures continue the philosophical problematic of *The Discipline of the Cave*, exploring in particular the perplexities which surround the abstract concepts, the impersonal values and the religious objects which form the 'higher furnishings' of the Cave. At this point an ascent is made, beginning at the chapter entitled "Otherworldly Geography," to the conception of a spectrum of states in which sensuousness, individual exclusiveness, spatio-temporality and personal opacity are gradually overcome, until a point of central simplicity is reached, which, however, has 'life-lines' extending to all Cave-phenomena, and in its own manner comprehends them all.

FINDLAY, J N. *Towards A Neo-neo-Platonism*. NY Quadrangle Books 1970.

This article emphasizes the great inversion involved in Platonism. Instead of making Forms parasitic upon instances, it made instances parasitic upon Forms. It did not erect the Forms into an order of things alongside of their instances, but made them be the realities of which their instances were only outflows. The causality of the Ideas is central to Platonism. The article studies the development of a dynamic Idea-theory in Neoplatonism and later in Hegelianism. But Hegel went astray in confining the operation of the Idea to this world and its history, and not recognizing the spectrum of disembodied, otherworldly states posited in Platonism.

FINDLAY, J N. "The Rationality Of Mysticism" in *Contemporary Studies In Philosophical Idealism*, 133-148. Cape Cod MA Stark 1975.

This article attempts a characterization of mysticism and the mystical, and finds this in the conception of a profound unity which underlies all differences and all oppositions and of which everything must be predicated *qua* this or *qua* that. But all intelligibility

in the world approaches this sort of mystical unity in varying degrees, and never realizes the diversity, contingency and independence posited in formal logic. The mystical is merely the ultimate, limiting form of the rational.

FINDLAY, J N. Essential Probabilities. *Phenomenology In America* Volume Unknown 1967.

This article contends that, just as there are (following Husserl) in every eidetic region, intuitable necessities which are not merely analytic, but which limit the facts in that region, so there also are, in each such region, many *a priori* probabilities which make such facts likely or unlikely. This is generally the case in the realm of the mind. There is, e.g., an *a priori* probability that one will try to do what one believes will lead to what one wants.

FINDLAY, J N. Hegel's Use Of Teleology. *Monist* 48,1-17 Ja 64.

The author examines and raises questions with regard to that aspect of Hegel's thought which enables us to understand him better than any other—his thoroughgoing teleology.

FINDLAY, J N. Metaphysics And Affinity. *Monist* 47,159 Ff 1963.

This article regards Metaphysics as a conceptual activity in which what appears, on a superficial view, to be possible or contingent, shows itself, on a deeper consideration, to be impossible or necessary, or to have, at least, only very unlikely instances or exceptions. It starts from a logic in which contingent independence is maximal, and progresses to one in which it has been rendered minimal, though never wholly eliminated. Such a method involves both boldness and caution in the predication of essential connections.

FINDLAY, J N. Recommendations Regarding The Language Of Introspection. *Phil Phenomenol Res* 9,212-236 D 48.

This article, after distinguishing sense-giving procedures from procedures which merely validate, attempts to sketch methods by which sense may be given to inner-life terms. Such methods must rest on a spontaneous use of analogy with what is publicly ostensible, such analogies being found acceptable by other introspecting subjects, e.g., the shifting focus of attention, the slow, dead heave of the will, etc. It then recommends that introspective talk should not be conducted in terms of a metaphorical central agent which does or undergoes things, nor in terms of a flux of thing-like elements, but rather in terms of "appearances," in which things display themselves in varying ways, often before no one in particular.

FINDLAY, J N. The Methodology Of Normative Ethics. *J Phil* 58,757-764 N 61.

The typical arguments of Ethics are not trivially deductive, but involve a stretching of attitudes to cover new cases. They argue from "This F is good" to "Any F is good," and hence, to "Being F is good," or from "I like X" to "I like my liking of X" and to "I like any liking of X." From an interest in concrete sorts of objects, we progress logically to an interest in an interest in such objects, and hence, to an interest in interestingness as such, and in whatever interests anyone, and in anyone who is interested in whatever interests anyone. The higher interests in universal happiness, power, freedom, fairness, virtue, aesthetic and scientific satisfaction can all be derived step by step, in some such manner.

FINDLAY, John N. *Psyche And Cerebrum*. Milwaukee Marquette Univ Pr 1972.

This article distinguishes three dimensions of intelligent, conscious being—in the world: the behavioural, the phenomenological and the cortical. It regards attempts to reduce the two former to the last as involving a logical confusion: because for every performance some robot could be programmed to perform it, it does not follow that there could be some robot programmed to perform any and every performance. Remote intentionality and indefinitely variable universality of response or approach indicate a use of the cortex that always goes beyond it. This use may be limited by its instrument, and the thought of separated substances may be less fragmentedly cerebral.

FINDLAY, John N. The Diremptive Tendencies Of Western Philosophy. *Phil East West* 14,167-178 JI 64.

The article stresses the extent to which fragmenters rather than unifiers have abounded in the West. Even Hegel hates abstract, undifferentiated unity, and the thought of Wittgenstein makes everything independent and piecemeal. The author, if he has to be "ultimate," favours a flight from fragmentation, not to unitive absorption, but to a mystical interpenetration in which differences will be retained.

FINE, Arthur I. Explaining The Behavior Of Entities. *Phil Rev* 75,496-509 O 66.

Fine attacks the thesis that any scientific theory explains the behavior of the entities coming under that theory on the basis of a distinction between natural behavior, which does not require explanation, and deviant behavior, which does require explanation. He finds the thesis logically not required, historically inaccurate, and methodologically dangerous.

FINE, Arthur. Physical Geometry And Physical Laws. *Phil Sci* 31,156-162 Ap 64.

FINE, N J and Harrop, R. Uniformization Of Linear Arrays. *J Sym Log* 22,130-140 Je 57.

FINE, N J. Proof Of A Conjecture Of Goodman. *J Sym Log* 19,41-44 Mr 54.

FINGARETTE, Herbert. *Confucius: The Secular As Sacred*. NY Harper & Row 1972.

The book includes a new series of interpretations of key ideas in Confucius' analects.

FINGARETTE, Herbert. *On Responsibility*. NY Basic Books 1967.

There are two essential dimensions of responsibility. The first is that of acceptance, commitment, care, and concern, and of the attendant elements of choice and the creativity in choice. We fully understand acceptance of responsibility only if we also understand its necessary expression in responsible care. And we understand responsible care not as whim, taste, liking, affection, but as an aspect of the acceptance of responsibility. 'Acceptance', 'care', and 'responsibility' are part of a family of terms which form a quasi-autonomous "language"; it is in the context of this language and its use that the terms take on the distinctive significance in question. The other dimension is that of the "forms of life," initially socially realized, which

constitute the form and content of responsibility. The emphasis is on the power of ceremony. The ceremonial act is the primary, irreducible event; language cannot be understood in isolation from the conventional practice in which it is rooted; conventional practice cannot be understood in isolation from the language which defines and is part of it.

FINGARETTE, Herbert. *The Meaning Of Criminal Insanity.* Berkeley Univ Of Calif Pr 1972.

This book is a fundamental study of the concept of criminal insanity, its meaning, its justification, its legal and psychological significance. History and current concepts are discussed critically, and a new, valid concept is explained and justified.

FINGARETTE, Herbert. *The Self In Transformation: Psychoanalysis, Philosophy, And The Life Of The Spirit.* NY Basic Books 1963.

This is a study of the inner psychic and spiritual process of maturation of the individual and the movement toward spiritual liberation. Within a basic psychoanalytic framework, the process of self-transformation is outlined through crucial stages, and is systematically related to themes and texts in Western Philosophy, and in Existential Theology, as well as in Asian Taoism and Buddhism.

FINGARETTE, Herbert. "Unconscious Behavior" And Allied Concepts: A New Approach To Their Empirical Interpretation. *J Phil* 47,509-519 Ag 50.

A new approach to the interpretation of some of the fundamental concepts involved in the theory of dynamic psychologies is examined. The author presents and examines the following ideas: (1) "Empirical" or "Operational" interpretations of psychoanalytic concepts have been misinterpretations. (2) Psychoanalytic usage is continuous with sensible English. (3) Psychoanalytic usage can be interpreted literally. (4) Psychoanalytic usage is in principle compatible with an operationalist and/or empirically oriented introspectionist approach to psychology.

FINGARETTE, Herbert. Addiction And Criminal Responsibility. *Yale Law Journal* 84,413-444 1975.

This book is a systematic study of current US legal doctrine on addiction as it affects criminal responsibility, and of the current medical-scientific state of knowledge in this area. The legal analysis shows that all current legal reasoning designed to hold addicts non-responsible assumes, at bottom, that addictive conduct is not voluntary. The scientific evidence at present does not support such an assumption in law, and in fact suggests the contrary to be a preferable assumption.

FINGARETTE, Herbert. Diminished Mental Capacity As A Criminal Law Defence. *Modern Law Review* 37,264-280 My 74.

This article deals with a unified theory of defence, for English criminal law, where mental disability of any origin or duration affects criminal responsibility.

FINGARETTE, Herbert. Disabilities Of Mind And Criminal Responsibility—A Unitary Doctrine. *Columbia Law Review* 76,236-266 1976.

This article represents a unified doctrine to cover all forms of mental disability, chronic or temporary, of whatever origin, that can affect criminal responsibility. The discussion is in the context of US Criminal Law.

FINGARETTE, Herbert. Eros And Utopia. *Rev Metaph* 10,660-665 Je 57.

FINGARETTE, Herbert. Freud And The Standard World. *Rev Metaph* 10,258-272 D 56.

FINGARETTE, Herbert. How Normativeness Can Be Cognitive But Not Descriptive In Dewey's Theory Of Valuation. *J Phil* 48,625-635 O 51.

A critique of the criticisms presented by Charles Stevenson, and Cavell and Sesonke on Dewey's theory of valuation is given by the author. He states that critics hold the following mistaken view; when Dewey speaks of the strictly cognitive content of evaluation he means to imply that the content is strictly descriptive. The correct view is expressed as being contingent upon understanding that evaluations are not descriptive in content; they are regulative, normative.

FINGARETTE, Herbert. Human Community As Holy Rite: An Interpretation Of Confucius' Analects. *Harvard Theological Review* 59,53-67 1966.

This article is a new interpretation of the significance of Confucius' concept of Rite. It is shown to bring out a distinctive feature of what it is to be fully human; and holiness is then seen in man and community rather than as transcendent.

FINGARETTE, Herbert. Psychoanalytic Perspectives On Moral Guilt And Responsibility: A Re-evaluation. *Phil Phenomenol Res* 16,18-36 S 55.

FINGARETTE, Herbert. Real Guilt And Neurotic Guilt. *J Existent* 3,145-158 Fall 62.

FINGARETTE, Herbert. The Perils Of Powell: In Search Of A Factual Foundation For The "Disease Concept Of Alcoholism". *Harvard Law Review* 83,793-812 1970.

This article is an analysis of the current legal reasoning and law as to the criminal responsibility of alcoholics, and an analysis of the medical and factual background. The legal arguments to absolve the alcoholic of responsibility for criminal acts while drunk are shown to rest on unsatisfactory argument and fundamentally false factual assumptions.

FINGER JR, Ben. Men Who Foretold Our Time. *Personalist* 42,235-241 Spr-Apr 61.

FINGESTEN, Peter. The Six-Fold Law Of Symbolism. *J Aes Art Crit* 21,387-398 Sum 63.

FINGESTEN, Peter. Topographical And Anatomical Aspects Of The Gothic Cathedral. *J Aes Art Crit* 20,3-24 Fall 61.

FINK, Donald G. *Computers And The Human Mind: An Introduction To Artificial Intelligence.* Garden City NY Anchor Books 1966.

FINK, Eugen. The Ontology Of Play. *Phil Today* 4,95-109 Sum 60.

FINK, Rychard. *Education And The Cult Of Efficiency,* By Raymond E Callahan. *Stud Phil Educ* 3,52-57 Sum 63.

FINK, Zera S. *The Classical Republicans, An Essay In The Recovery Of A Pattern Of Thought In 17th Century England.* Evanston IL Northwestern Univ 1945.

A major purpose of the book is to call political theory to the aid of interpreting

certain notable literary works and in particular the political phases of the career of Marvell, Otway, Swift, Addison, and Steele.

FINKELSTEIN, L (ed) and Maciver, R M (ed) and Bryson, L (ed). *Perspectives On A Troubled Decade: Science, Philosophy, And Religion 1939-1949.* NY Harper 1950.

FINKELSTEIN, Louis (ed) and Mac Iver, R M (ed) and Bryson, Lyman (ed). *Conference On Science, Philosophy And Religion In Their Relation To The Democratic Way Of Life, Seventh Symposium.* NY Harper 1947.

FINKELSTEIN, Louis (ed) and Mac Iver, R M (ed) and Bryson, Lyman (ed). *Goals For American Education.* NY Harper 1950.

FINKELSTEIN, Louis. The Role Of Dogma In Judaism. *Thomist* 5,103-110 Ja 43.

FINKELSTEIN, Sidney W. *Existentialism And Alienation In American Literature.* NY International 1965.

FINKELSTEIN, Sidney. *Art And Society.* NY International 1947.

FINLAY-FREUNDLICH, E. *Cosmology.* Chicago Univ Of Chicago Pr 1951.

FINLAY, James Charles. *The Liberal Who Failed (Montalembert).* Washington DC Corpus Books 1968.

FINLAYSON, Clarence. The Problem Of God. *Phil Phenomenol Res* 9,423-432 Mr 49.

FINLEY JR, John H. *Four Stages Of Greek Thought.* Stanford CA Stanford Univ Pr 1966.

In the four chapters of the book the author outlines what he has found to be the major features of the development of Greek thought from the age of myth to the times of philosophy and conceptual thinking. They are the "heroic mind" with Homer as its main representative, the "visionary mind" expressed by Aeschylus, Sophocles, and in certain ways Pindar, the "theoretical mind" whose spokesmen are Euripides and Thucydides, and finally the "rational mind" embodied primarily in the writings of the philosophers Plato and Aristotle. The treatment of the story of Greek genius is presented not as one of steady progression but of distinct phases of equally significant modes of expression.

FINLEY, M I. Myth, Memory, And History. *Hist Theor* 4,281-302 1965.

FINNEY, Gretchen L. "Organical Musick" And Ecstasy. *J Hist Ideas* 8,273-292 Je 47.

FINNEY, Gretchen L. Ecstasy And Music In Seventeenth-Century England. *J Hist Ideas* 8,153-186 Ap 47.

FINOCCHIARO, Maurice A. *History Of Science As Explanation.* Detroit 1973.

This is a contribution to the philosophy of the history of science, which studies (1) the aims, methods, presuppositions, and epistemological structure of the historiography of science, and (2) the legitimacy of a philosophy of scientific evolution and the interrelationship among the latter, the history of science, and the philosophy of science. The book discusses the views of such scholars as Hempel, Scriven, Croce, Kuhn, Agassi, Koyré, Guerlac, Popper, and Feyerabend. Specific topics included are whether (1) the historical explanation of scientific discoveries is vacuously potentially predictive, (2) philosophy-of-science principles are the covering laws of history-of-science explanations, (3) Croce's philosophy of history can be usefully applied to the historiography of science, (4) Scriven's concept of explanation as understanding throws any light on history-of-science explanation, and (5) the gap between external and internal factors can be bridged.

FINOCCHIARO, Maurice A. Newton's Third Rule Of Philosophizing: A Role For Logic In Historiography. *Isis* 65,66-73 1974.

In an attempt to gain and provide a critical understanding of Newton's Third Rule of Philosophizing, a number of problems are formulated concerning its intellectual content. In solving these problems, an ambiguity is shown to exist in Newton's explanatory remarks which requires distinguishing two different rules. Since the English statement of the rule contains no ambiguity, the adequacy of the translation is questioned; an examination of the original Latin reveals that Newton's language does indeed contain an ambiguity sufficiently subtle to make comprehensible the ensuing equivocation in his explanatory remarks. The investigation illustrates and justifies the usefulness of logical analysis in historiography of science.

FIGORE, Robert L. *Drama And Ethos: Natural-Law Ethics In Spanish Golden Age Theater.* Lexington 1975.

This study is an attempt to show that knowledge of natural-law ethics, is essential to the understanding of the dramatic works of the Golden Age in seventeenth century Spain. Of the five dramatic works examined by Fiore, the three by Calderon represent the *auto sacramental*, or dramatic decadent of the medieval morality plays, that were presented in conjunction with elaborate *Corpus Christi* processions honoring the Eucharist.

FIREBAUGH, Joseph J. The Relativism Of Henry James. *J Aes Art Crit* 12,237-242 D 53.

FIREMAN, Peter. *Justice In Plato's Republic.* NY Philosophical Lib 1957.

FIREMAN, Peter. *Perceptualistic Theory Of Knowledge.* NY Philosophical Lib 1954.

This sketch of a theory of knowledge is developed around the concepts of perception, thinking, and experience. The author is concerned to attack as inadequate to the facts the sense datum theory, Russell's logical theories, and recent interpretations of such scientific concepts such as "cause," "conservation of mass," and "conservation of energy."

FIRTH, Roderick. Austin And The Argument From Illusion. *Phil Rev* 73,372-382 Jl 64.

Firth argues that Austin's criticisms of the argument from illusion do not destroy the argument. We can reformulate it in two ways so that it succeeds as a method of ostensibly defining terms denoting the sensory constituent of perceptual experience. One way maintains the act-object distinction of the Cartesian tradition and the other uses the language of "looks."

FIRTH, Roderick. Chisholm And The Ethics Of Belief. *Phil Rev* 68,493-506 O 59.

- FIRTH, Roderick.** Coherence, Certainty, And Epistemic Priority. *J Phil* 61,545-556 O 64.
- Lewis believed that his own theory of knowledge, in its broad outlines, represents the only alternative to a coherence theory of justification. The issue can be defined by construing the two alternatives as answers to the question: What properties of statements are warrant-increasing properties? According to the coherence theory all such properties are "ultimately inferential." Lewis's doctrine of certainty can be interpreted in various ways, but in any case he maintains that there is one warrant-increasing property that is not ultimately inferential and thus accepts the "thesis of epistemic priority." This purely logical objection can be met by distinguishing two classes of inferentially-warranted statements: a class of "basic" warrant-conferring statements and a class of statements that are "derivatively warranted"; and the issue between Lewis and the coherence theory can only be settled, therefore, by methods that are ultimately empirical.
- FIRTH, Roderick.** Ethical Absolutism And The Ideal Observer. *Phil Phenomenol Res* 12,317-345 Mr 52.
- FIRTH, Roderick.** Radical Empiricism And Perceptual Relativity (I). *Phil Rev* 59,164-183 Ap 50.
- FIRTH, Roderick.** Radical Empiricism And Perceptual Relativity (II). *Phil Rev* 59,319-331 JI 50.
- FIRTH, Roderick.** Reply To Professor Brandt's "The Definition Of An 'Ideal Observer' Theory In Ethics". *Phil Phenomenol Res* 15,414-421 Mr 55.
- FIRTH, Roderick.** Ultimate Evidence. *J Phil* 53,732-738 N 56.
- FISCH, M. H.** Justice Holmes, The Prediction Theory Of Law, And Pragmatism. *J Phil* 39,85-96 F 42.
- FISCH, Max H.** A Chronicle Of Pragmatism, 1865-1879. *Monist* 48,441-466 JI 64.
- After presenting a narration of events in the life and times of Charles Peirce between 1865 and 1879, the author draws various conclusions about Peirce's work centering on questions of chronology, influences and emphases.
- FISCH, Max H.** A First Supplement To "A Draft Of A Bibliography Of Writings About C S Peirce". *Trans Peirce Soc* 2,54-59 Spr 66.
- FISCH, Max H.** A Second Supplement To Arthur W Burks's Bibliography Of The Works Of Charles Sanders Peirce. *Trans Peirce Soc* 2,51-53 Spr 66.
- FISCH, Max H.** Alexander Bain And The Genealogy Of Pragmatism. *J Hist Ideas* 15,413-444 Je 54.
- FISCH, Max H.** Evolution In American Philosophy. *Phil Rev* 56,357-373 JI 47.
- FISCH, Max H.** The American Proposition. *Phil Forum (Pacific)* 2,86-100 F 64.
- FISCH, Max H.** The Critic Of Institutions. *Proc Amer Phil Ass* 29,42-56 O 1956.
- FISCH, Max** and Turquette, Atwell. Peirce's Triadic Logic. *Trans Peirce Soc* 2,71-85 Fall 66.
- FISCHEL, Walter J.** Ibn Khaldun And Tamerlane, Their Historic Meeting In Damascus, 1401 AD (803 AH). Berkeley Univ Of Calif Pr 1952.
- FISCHEL, Walter J.** Ibn Khaldun's In Egypt: His Public Functions And His Historical Research, 1382-1406. Berkeley Univ Of Calif Pr 1967.
- FISCHER, George (ed).** Science And Ideology In Soviet Society. NY Atherton Pr 1968.
- FISCHER, Siegfried.** Principles Of General Psychopathology: An Interpretation Of The Theoretical Foundations Of Psychopathological Concepts. NY Philosophical Lib 1950.
- FISCHER, W F (ed)** and Von Eckartsberg, Rolf (ed) and Giorgi, Amedeo (ed). *Duquesne Studies In Phenomenological Psychology*. Pittsburgh Duquesne Univ Pr 1971.
- FISCHER, William.** The Problem Of Unconscious Motivation. *Humanitas* 3,259-272 Wint 68.
- FISH, Alphoretta** and Goldmark, Bernice. Inquiry Method: Three Interpretations. *Science Teacher* 33 F 66.
- This article is a philosophic analysis of three methods of inquiry in Science Education. The methods are compared according to their directing questions and their means-methods-ends. Two theories are designed for the expansion and reconstruction of theories and methods in the subject matter (Suchman) and in teaching and learning (Strasser). The third (Fish) is designed for the expansion and reconstruction not only of substantive theories and methods but also of the methods of making judgments about theories and methods.
- FISHBURN, Peter C.** *Decision And Value Theory*. NY Wiley 1964.
- The author says, "this book is not primarily a book about ethics... we are concerned with the efficient pursuit of objectives and with methods of analysis which might be useful in doing this." His concern takes the form of presenting methods of value measurement and of constructing a mathematical model for decision making. Ordinal, metric, and bounded interval measures are presented, and an expected-value decision model is constructed. Problems of probability and of independence of variables are discussed with reference to the model. Indices are included with the book.
- FISHER, Alden (ed)** and Murray, George (ed). *Philosophy And Science As Modes Of Knowing: Selected Essays*. NY 1969.
- FISHER, Alden L.** Freud And The Image Of Man. *Proc Cath Phil Ass* 35,45-77 1961.
- FISHER, Alden L.** Some Basic Themes In The Phenomenology Of Edmund Husserl. *Mod Sch* 43,347-364 My 66.
- FISHER, Alden L.** The Contemporary Status Of Scholastic Psychology (with Comment By Joseph Donceel). *Proc Cath Phil Ass* 31,144-156 1957.
- FISHER, Alden.** Comment On John J Lynch's "Foundation Of Model-Theory In Psychology". *Proc Cath Phil Ass* 39,208-210 1965.
- FISHER, Franklin M.** On The Analysis Of History And The Interdependence Of The Social Sciences. *Phil Sci* 27,147-158 Ap 60.

- FISHER, John Hurt.** *John Gower, Moral Philosopher And Friend Of Chaucer*. NY NY Univ Pr 1964.
- FISHER, John J.** On Defining Good. *J Phil* 51,730-736 N 54.
- FISHER, John J.** Santayana On James: A Conflict Of Views On Philosophy. *Amer Phil Quart* 2,67-73 Ja 65.
- FISHER, John.** Plato On Writing And Doing Philosophy. *J Hist Ideas* 27,163-172 Ap-Je 66.
- The author believes that Plato's view of the nature of philosophical activity can be seen in Plato's paradoxical attitude toward the relationship between the written and spoken word. The *Phaedrus* is examined from this perspective, and the author concludes that the varied wing symbols used by Plato here indicate that although written words "have no wings," the words of philosophy do. Written words have some effectiveness for persuasion, but a philosopher needs more spirited interaction than this; only the spoken word can supply this.
- FISHER, Kenneth A.** Psychological Bias. *J Existent* 4,325-342 Spr 64.
- FISHER, Mark.** Category-Absurdities. *Phil Phenomenol Res* 24,260-267 D 63.
- It is maintained that to show a statement to be absurd, one shows that it can't be true, that it is necessarily false, for a particular kind of reason. Sometimes category-absurdities arise because linguistic rules are broken. The author holds that one can solve the problem of what makes category-mistakes mistakes without mentioning meaning at all. Then one can go on to discuss the different kind of error that arises when meaning rules are ignored.
- FISHER, Mark.** On A So-called Paradox Of Obligation. *J Phil* 59,23-25 Ja 62.
- FISHER, Marvin.** Functional Adaptation Or Aesthetic Devaluation: Two European Views Of Early American Industrial Design. *J Aes Art Crit* 19,433-438 Sum 61.
- FISHER, Marvin.** The Pattern Of Conservatism In Johnson's *Rasselas* And Hawthorne's *Tales*. *J Hist Ideas* 19,173-196 Ap 58.
- FISHER, Mitchell Salem.** *Robert Boyle, Devout Naturalist: A Study In Science And Religion In The Seventeenth Century*. Philadelphia Oshiver Studio Pr 1945.
- Boyle's youthful dream was the pious aspiration that in the physico-chemical laboratory he could find the evidences for the natural reasonableness of Christianity. Mr Fisher's historical study explains why Boyle, who did so much to advance experimental science and method, balked at the extension of that method to "higher" things. Boyle's belief in the immutability and simplicity of the ultimate elements and laws of nature runs over into his rational theology. Mr Fisher's solid study of the mind of Robert Boyle throws a great deal of light on the multiplicity of socio-historical and methodological considerations that enter into the perennial problem of adjusting established beliefs with the results and methods of experimental inquiry.
- FISHER, Peter F.** Milton's Logic. *J Hist Ideas* 23,37-60 Ja-Mr 62.
- FISHER, Peter F.** Milton's Theodicy. *J Hist Ideas* 17,28-53 Ja 56.
- FISHER, S S.** *Through Natural Laws To The First Great Cause*. NY Greenwich 1958.
- FISHLER, Max.** *What The Great Philosophers Thought About God*. Los Angeles Univ Book 1958.
- FISHMAN, Solomon.** Meaning And Structure In Poetry. *J Aes Art Crit* 14,453-461 Je 56.
- FISHMAN, Solomon.** Sir Herbert Read: Poetics Vs Criticism. *J Aes Art Crit* 13,156-162 D 54.
- FISHMAN, Solomon.** The Aesthetics Of Sir Donald Tovey. *J Aes Art Crit* 6,60-66 S 47.
- FISHMAN, Sterling.** Lassalle On Heraclitus Of Ephesus. *J Hist Ideas* 23,379-391 JI-S 62.
- FISK, Alfred G.** *What End: Which Means?* Personalist 38,356-365 Autumn-O 57.
- FISK, M.** *A Modern Formal Logic*. Englewood Cliffs NJ Prentice-Hall 1964.
- This book is one of five short texts in the publisher's "Foundations of Logic Series." Fisk presents a sentential calculus and extensions to uniform and full first-order quantification in terms of natural-deduction principles. The principles laid down are continually justified by reference to our instinctive use of language.
- FISK, Milton.** *Nature And Necessity: An Essay In Physical Ontology*. Bloomington Indiana Univ Pr 1973.
- FISK, Milton.** A Paradox In Frege's Semantics. *Phil Stud* 14,56-62 1963.
- In his "On Concept and Language" Frege holds "The concept horse is not a concept." He argues that expressions like "the concept F" are proper names and have as their reference a definite object, but not a concept. Fisk argues that the principles which constrain Frege to deny that the concept horse is a concept lead to a contradiction. He concludes that this contradiction indicates the impossibility of drawing a distinction between the reference of a proper name and that of a predicate in terms of Frege's object-concept duality.
- FISK, Milton.** Analyticity And Conceptual Revision. *J Phil* 63,627-636 O 66.
- What rules are such that propositions can be true in virtue of them? Not grammatical rules, not rules of polite speech, and not liturgical rules of use. Rules which generate truth are distinguished by their purpose, which is to limit the sources of disconfirmation of all propositions through the sanction of linguistic impropriety. Such rules can be said to generate truth since by claiming that a proposition violating them is true one places oneself in opposition to the purpose of the rule. This would not be the case if the rules were of a different kind.
- FISK, Milton.** Causation And Action. *Rev Metaph* 19,235-247 D 65.
- There is a tradition according to which causation cannot be understood apart from a notion of causal action irreducible to that of necessary sequence. The author's purpose is not to refute the sequentist position but to elaborate the causal action view. After comparing the two positions, he introduces the concept of "bare identicals" which can support incompatible properties in different contexts, and he examines the complex temporal structure of causation. Finally, the author argues that

to study one kind of causation, such as causal action, can indeed contribute to an understanding of the nature of causation in general.

FISK, Milton. Cause And Time In Physical Theory. *Rev Metaph* 16,522-549 Mr 63.

FISK, Milton. Language And The Having Of Concepts, I. *Notre Dame J Form Log* 2,41-57 1961.

FISK, Milton. Language And The Having Of Concepts, II. *Notre Dame J Form Log* 2,177-192 1961.

FISK, Milton. The Epistemological Status Of Time's Arrow. *Proc Cath Phil Ass* 38,166-177 1964.

FISK, Milton. The Logic Of Either-or. *Notre Dame J Form Log* 6,39-50 1965.

FITCH, F B. *A System Of Combinatory Logic: Technical Report Number 9.* New Haven Yale Univ Pr 1960.

After a brief introductory section explaining functional notation and the class of Q-functions, rules for the introduction and elimination of negation, conjunction, and the other Boolean operators are presented, followed by rules governing the identity, including the Zeta rule of cancellation. The standard combinatory operators are introduced in Chapter 3. Chapter 4 takes up the natural numbers, some laws being shown to hold for all Q-functions, others only for the integers. Some of the rules involve infinite sets of premisses. Next universal and existential quantifiers are introduced, and finally relations corresponding to *less than*.

FITCH, Frederic B. A Basic Logic. *J Sym Log* 7,105-114 S 42.

FITCH, Frederic B. A Definition Of Existence In Terms Of Abstraction And Disjunction. *J Sym Log* 22,343-344 D 57.

FITCH, Frederic B. A Definition Of Negation In Extended Basic Logic. *J Sym Log* 19,29-36 Mr 54.

FITCH, Frederic B. A Demonstrably Consistent Mathematics: Part I. *J Sym Log* 15,17-24 Mr 50.

FITCH, Frederic B. A Demonstrably Consistent Mathematics: Part II. *J Sym Log* 16,121-124 Je 51.

FITCH, Frederic B. A Further Consistent Extension Of Basic Logic. *J Sym Log* 14,209-218 Ja 50.

FITCH, Frederic B. A Goedelized Formulation Of The Prediction Paradox. *Amer Phil Quart* 1,161-164 Ap 64.

FITCH, Frederic B. A Logical Analysis Of Some Value Concepts. *J Sym Log* 28,135-142 Je 63.

FITCH, Frederic B. A Minimum Calculus For Logic. *J Sym Log* 9,89-94 D 44.

FITCH, Frederic B. A Simplification Of Basic Logic. *J Sym Log* 18,317-325 D 53.

FITCH, Frederic B. Actuality, Possibility And Being. *Rev Metaph* 3,367-384 Mr 50.

FITCH, Frederic B. An Extension Of Basic Logic. *J Sym Log* 13,95-106 Je 48.

FITCH, Frederic B. An Extensional Variety Of Extended Basic Logic. *J Sym Log* 23,13-21 Mr 58.

FITCH, Frederic B and Barry, Gladys. Towards A Formalization Of Hull's Behavior Theory. *Phil Sci* 17,260-265 Jl 50.

FITCH, Frederic B. Closure And Quine's *101. *J Sym Log* 6,18-22 Mr 41.

FITCH, Frederic B. Combinatory Logic And Whitehead's Theory Of Prehensions. *Phil Sci* 24,331-336 O 57.

FITCH, Frederic B. Corrections To Two Papers On Modal Logic. *J Sym Log* 13,38-39 Mr 48.

FITCH, Frederic B. Natural Deduction Rules For Obligation. *Amer Phil Quart* 3,27-38 Ja 66.

Utilizing the close analogy between the concept of necessity in alethic modal logic and the concept of obligation in deontic modal logic, natural deduction rules for obligation are formulated so as to be very much like the rules for necessity in the author's book *Symbolic Logic*. The general technique of natural deduction in propositional calculus and in alethic modal logic is presented in summary form, and then this technique is extended to deontic logic. The concept of "subordinate proof" is generalized to that of "subordinate column" in such a way that columns are allowed to serve as hypotheses of other columns. Special rules of column-introduction and column-elimination are presented. The main systems of alethic modal logic are briefly described, and the corresponding deontic correlates of these systems are described and discussed. A doctrine of "deontic incorrigibility" is proposed, according to which, in the case of successive applications of two or more deontic operators to a proposition, the applications beyond the first are viewed as vacuous.

FITCH, Frederic B. On God And Immortality. *Phil Phenomenol Res* 8,688-693 Je 48.

FITCH, Frederic B. On Natural Numbers, Integers, And Rationals. *J Sym Log* 14,81-84 Je 49.

FITCH, Frederic B. Recursive Functions In Basic Logic. *J Sym Log* 21,337-346 D 56.

FITCH, Frederic B. Reply To Professor Baylis' Criticisms. *Phil Phenomenol Res* 8,698-699 Je 48.

FITCH, Frederic B. Representation Of Sequential Circuits In Combinatory Logic. *Phil Sci* 25,263-280 O 58.

FITCH, Frederic B. Representations Of Calculi. *J Sym Log* 9,57-62 S 44.

FITCH, Frederic B. Some Logical Aspects Of Reference And Existence. *J Phil* 57,640-646 S-O 60.

While agreeing with Quine that existence is not an attribute and that the realm of non-existent possible entities must be rejected as a confusion and a delusion, the author takes issue with Quine's dictum that to be is to be a value of a variable. The problem with Quine's view is that it cannot be used to make sense of statements that deny existence. The author first proposes that the concept of existence applies

properly to attributes, so that any statement to the effect that an individual of such-and-such a kind exists is to be understood as a statement to the effect that such-and-such a kind is a kind which is non-empty. He later revises this view, using the notions of existential and unitation, to avoid contradiction by way of Russell's paradox.

FITCH, Frederic B. The Heine-Borel Theorem In Extended Basic Logic. *J Sym Log* 14,9-15 Mr 49.

FITCH, Frederic B. The Problem Of The Morning Star And The Evening Star. *Phil Sci* 16,137-141 Ap 49.

FITCH, Frederic B. The System $\mathcal{C}\Delta$ Of Combinatory Logic. *J Sym Log* 28,87-97 Mr 63.

FITCH, Frederic B. Universal Metalanguages For Philosophy. *Rev Metaph* 17,396-402 Mr 64.

Tarski's conclusion that the concept of truth relative to a formal language cannot be defined in that language itself has contributed to a general pessimism regarding attempts to formalize philosophical concepts. The author demonstrates that by liberalizing Tarski's restrictive criterion for truth provision can be made for languages lacking excluded middle which can possess a definition of their own truth. Thus, he argues, the groundwork is laid for an ultimate formal system which can adequately deal with its own concept of truth and within which other philosophical concepts can also presumably be formalized.

FITCH, Frederick B. The Perfection Of Perfection. *Monist* 47,466-471 Spr 63.

Hartshorne argues that if it is possible that something is perfect, then it is necessary that something is perfect. Fitch argues here that if it is possible that something is perfect, then the attribute perfection itself is perfect.

FITCH, Robert E. An Experimental Critique Of Rationalistic Ethics. *J Phil* 37,365-375 Jl 40.

FITCH, Robert E. An Experimental Democracy. *Antioch Rev* 2,457-472 S 42.

FITCH, Robert E. An Experimental, Perspectival Epistemology. *J Phil* 38,589-599 O 41.

FITCH, Robert E. Darwinism And Christianity. *Antioch Rev* 19,20-31 Spr 59.

FITCH, Robert Elliot. *Preface To Ethical Living.* NY Association Pr 1947.

FITE, Warner. *The Examined Life: An Adventure In Moral Philosophy.* Bloomington Indiana Univ Pr 1957.

FITTI, Charles J. *A Philosophy Of Creation.* NY Philosophical Lib 1963.

FITZ GERALD, Desmond J. Descartes: Defender Of The Faith. *Thought* 34,383-404 S 59.

FITZ GERALD, Desmond J. The Problem Of The Projectile Again. *Proc Cath Phil Ass* 38,186-200 1964.

FITZGERALD, Desmond J. Freedom, Determinism And Moral Responsibility. *Proc Cath Phil Ass* 37,81-83 1963.

FITZGERALD, Desmond J. The "State Of Nature" Theories Of The 17th And 18th Centuries And Natural Law. *Proc Cath Phil Ass* 32,161-171 1958.

FITZGERALD, Desmond J. The George Holmes Howison Lecture, 1956. *Mod Sch* 34,45 N 56.

FITZGERALD, John Joseph. *Peirce's Theory Of Signs As Foundation For Pragmatism.* NY Humanities Pr 1966.

FITZGERALD, John Joseph. Peirce's "How To Make Our Ideas Clear". *New Scholas* 39,53-68 Ja 65.

FITZGERALD, John J. Peirce's Theory Of Inquiry. *Trans Peirce Soc* 4,130-143 Fall 68.

FITZGERALD, John J. Studies In The Philosophy Of Charles Sanders Peirce: Second Series. *Int Phil Quart* 5,677-686 D 65.

FITZGERALD, John J. The Contemporary Status Of Natural Philosophy (with Comment By Edward A Moziarz). *Proc Cath Phil Ass* 31,132-143 1957.

FITZGIBBON, William E. *Indeterminism In Nature.* Techny IL Divine World 1963.

FITZPATRICK, Edward Augustus. *Philosophy Of Education.* Milwaukee Bruce 1953.

FITZPATRICK, Joseph P. The Common Good: The Practical Judgment. *Thought* 30,68-72 Mr 55.

FIZER, John. The Problem Of The Unconscious In The Creative Process As Treated By Soviet Aesthetics. *J Aes Art Crit* 21,399-406 Sum 63.

FLAM, Léopold. Schelling's Romantic Dialectic. *Phil Today* 7,298-308 Wint 63.

FLAM, Léopold. The Sacred And Desacralization In Contemporary Thought. *Phil Today* 7,209-215 Fall 63.

FLANIGAN, Thomas Marguerite. Secondary Causality In The *Summa Contra Gentiles*. *Mod Sch* 36,31-39 N 58.

FLANIGAN, Thomas Marguerite. The Use Of Analogy In The *Summa Contra Gentiles*. *Mod Sch* 35,21-37 N 57.

FLATHMAN, Richard E. *The Public Interest: An Essay Concerning The Normative Discourse Of Politics.* NY Wiley 1966.

The author states that he has drawn upon the Oxford school of ordinary language philosophy for his orientation, his theoretical constructs, and a theory of value. His objective is to arrive at conclusions in ethics or metaethics (as Hare distinguishes this area from those of moral questions and of descriptive ethics). He proceeds by examining the actual usages of the term "public interest" and the relevance of those usages to politics in Part One, and philosophic questions of the relations of morals to politics in Part Two. Part Three is a brief summary bringing together the results of the first two parts. He concludes: "Insofar as we have focused upon 'public interest', our concern has been the logical possibility of a reasoned exercise of state power and reasoned evaluation of the uses to which that power is put. If the foregoing arguments are tenable, there are specifiable and defensible procedures and criteria that can be employed for these purposes."

FLATHMAN, Richard Earl. *Political Obligation*. NY Atheneum 1972.

The present work is volume II of the author's Gifford Lectures. MacMurray sustains and enriches the point of view that he presented in *The Self as Agent*, developing at length the implications of his insistence that the self must be understood primarily as an agent. The apprehension of the Other, the modes of morality, the nature of society and community, and the role of religion are examined.

FLATHMAN, Richard E. Forms And Limits Of Utilitarianism. *Ethics* 76,309-317 JI 66.

This critical review of David Lyons' *Forms and Limits of Utilitarianism* rejects Lyons' claim to have shown that there is no reason to prefer either rule- or act-utilitarianism one to the other. Lyons' own evidence, the author holds, shows act-utilitarianism theoretically and practically superior. In addition, he argues, Lyons does not make a convincing case that utilitarianism is inadequate. Lyons' claims that considerations of motive are necessary to arrive at criteria of fairness and that utilitarianism must ignore motivation fail because the moral standing of motives cannot be understood without recourse to utilitarianism.

FLAVELL, John H. *The Developmental Psychology Of Jean Piaget*. Princeton NJ Van Nostrand 1963.

FLAY, Joseph. What Is Philosophy? *Personalist* 47,206-217 Spr-Ap 66.

FLECHTHEIM, Ossip K. Hegel And The Problem Of Punishment. *J Hist Ideas* 8,293-308 Je 47.

FLECK, George M. Atomism In Late Nineteenth-Century Physical Chemistry. *J Hist Ideas* 24,106-114 Ja-Mr 63.

FLECKENSTEIN, Norbert J. *A Critique Of John Dewey's Theory Of The Nature And The Knowledge Of Reality In The Light Of The Principles Of Thomism*. Washington DC 1954.

FLEISHER, Martin (ed). *Machiavelli And The Nature Of Political Thought*. NY Atheneum 1972.

FLEISHER, Martin. Trust And Deceit In Machiavelli's Comedies. *J Hist Ideas* 27,365-380 JI-S 66.

Machiavelli, according to this article, does not esteem the classical virtue of steadfastness in the face of changing fortune, but believes that people must alter their attitudes as their lives change. The author believes that Machiavelli's writings on the nature of private, family life are often thought to reveal a dichotomy between public and private morality. Machiavelli's plays, all comedies, are analyzed to see their messages about public and private morality. The conclusion reached is that these plays fail to disclose a principle for separating public and private morality, though such a distinction is acknowledged in them. Trust is found to be prudent only when constancy in circumstances is present; it cannot provide an adequate basis for all public or private actions.

FLEMING, Brice Noel. On Avowals. *Phil Rev* 64,614-625 O 55.

FLEMING, Brice Noel. On Intention. *Phil Rev* 73,301-320 JI 64.

Fleming discusses some shortcomings of Anscombe's treatment of statements of intentions, analyzes knowing and doing in relation to intentions, and offers his own analysis of doing something intentionally: "To do x intentionally is to do x knowing you are doing it, wanting to do it, and doing it because you want to do it."

FLEMING, Brice Noel. The Nature Of Perception. *Rev Metaph* 16,259-295 D 62.

FLEMING, John J. Sub-Quantum Entities. *Phil Sci* 31,271-274 JI 64.

FLEMING, N Bond. Hocking's Philosophy Of The Human Self. *Personalist* 24,271-279 JI-Sum 43.

FLEMING, Noel and Wolterstorff, Nicholas. On 'There Is'. *Phil Stud* 11,41-48 1960.

The authors attempt to show that 'there is' and 'exists' are not univocal terms, and that 'there is' does not always mean the same as 'exists'. They give examples of three different uses of 'there is': (1) one in which it is synonymous with 'exists', (2) one in which it is not the same as 'exists', (3) one which is ambiguous. Evidence that they are not the same can be found, according to the authors, in the fact that it is true that there are things that don't exist, such as unicorns.

FLEMING, Noel. Recognizing And Seeing As. *Phil Rev* 66,161-179 Ap 57.

FLEMING, William. The Element Of Motion In Baroque Art And Music. *J Aes Art Crit* 5,121-128 D 46.

FLEMING, William. The Newer Concepts Of Time And Their Relation To The Temporal Arts. *J Aes Art Crit* 4,101-106 D 45.

FLETCHER, F T H. *Pascal And The Mystical Tradition*. NY Philosophical Lib 1954.

FLETCHER, Joseph F. *Situation Ethics: The New Morality*. Philadelphia Westminster 1966.

FLETCHER, Joseph Francis. *Moral Responsibility; Situation Ethics At Work*. Philadelphia Westminster 1967.

This is a collection of papers, all by Fletcher, presenting "situation ethics at work." Some have appeared between 1959 and 1966, but not always in easily available publications. The collection provides a survey of Fletcher's situation ethics as it deals with several prominent contemporary problems which have been the focus of considerable debate among theological ethicists. Included here are sexual relations, birth control, medical ethics, and business ethics. Those of Fletcher's papers which have been the subject of extensive discussion in recent theological ethics are included in the volume.

FLETCHER, Joseph Francis. *Morals And Medicine: The Patient's Right To Know The Truth, Contraception, Artificial Insemination, Sterilization, Euthanasia*. Boston Beacon Pr 1960.

FLEW, A G N. *Evolutionary Ethics*. NY St Martin's Pr 1967.

The author while accepting the naturalist background in general suggested by the theory of evolution, and while not, like Moore, accepting "nonnaturalist" properties, contends that attempts to derive the fundamental ethical criteria from

factual evolutionary development involve a form of what Moore called the naturalist fallacy and are really fallacious. A bibliography is appended.

FLEW, Antony G N. *Hume's Philosophy Of Belief: A Study Of His First Inquiry*. NY Humanities Pr 1961.

This is a detailed commentary on Hume's first *Inquiry*. Flew argues, rightly, that it should not be treated simply as a weakened abridgement of part of the *Treatise*. He gives a great deal of the historical context in an interesting and helpful way, but he is primarily concerned to lay out and to assess Hume's arguments. Inevitably much of the book covers quite familiar ground, but in discussing Hume's arguments on miracles and on religion generally, Flew has a number of new and suggestive points to make.

FLEW, Antony. 'The Soul' Of Mr A M Quinton. *J Phil* 60,337-343 Je 63.

A M Quinton (*Journal of Philosophy*, Volume 59, 1962) explores the possibility of constructing an empirical concept of the soul along Lockean lines (a series of mental states distinct from the body). The main object in this note is to show that Quinton is no more successful than Locke in developing a mental criterion of identity. The primary objection is that since Quinton's criterion relies upon memory in a way that presupposes personal identity, it is out of the question to analyze the latter in terms of the former. The note also corrects some misrepresentations of Plato, one of which leads to a distorted view of Descartes.

FLEW, Antony. Did Hume Ever Read Berkeley? *J Phil* 58,50-51 Ja 61.

FLEW, Antony. Tolstoi And The Meaning Of Life. *Ethics* 73,110-118 Ja 63.

Tolstoi's *The Confession* is used here as the object of a case study in order to examine the meaning of the question: "What is the meaning of life?" Although Tolstoi writes of the change from a sense of the meaningfulness of life in the face of suffering and death to a sense of meaningfulness as though some knowledge, e.g., of something mystical, were responsible, in fact the original state and its cure are not dependent on knowledge of truths and thus not on knowledge of mystical truths. Facts of suffering and death do not entail conclusions about the pointlessness of life.

FLEW, Antony. What Is Indoctrination? *Stud Phil Educ* 4,281-306 Spr 66.

FLEWELLING, Ralph Tyler. *Conflict And Conciliation Of Cultures*. Stockton CA Col Of The Pacific 1951.

FLEWELLING, Ralph Tyler. *The Person, Or, The Significance Of Man*. Los Angeles Ritchie Pr 1952.

A noted personalist provides a detailed exposition of Personalism and its application to the basic problems of contemporary thought and life.

FLEWELLING, Ralph Tyler. *The Survival Of Western Culture: An Inquiry Into The Problem Of Its Decline And Resurgence*. NY Harper 1943.

The thesis of the book is built around the conviction that in as much as certain elements are found in Western civilization such as a growing recognition of goodness and love, and these elements constitute the foundation of a tolerance which, in turn, is preservative in kind, the age or period in which we live can really not be said to be in decline.

FLEWELLING, Ralph Tyler. "Crack O' Doom" Or "Peep O' Day". *Personalist* 31,117-124 Spr-Ap 50.

FLEWELLING, Ralph Tyler. "Sea-Scroll Madness". *Personalist* 37,341-349 Autumn-O 56.

FLEWELLING, Ralph Tyler. "The Battle Of The Scrolls". *Personalist* 39,5-14 Wint-Ja 58.

FLEWELLING, Ralph Tyler. "The Measure Of A Man". *Personalist* 25,5-16 Ja-Wint 44.

FLEWELLING, Ralph Tyler. "The Unknown God". *Personalist* 32,117-124 Spr-Ap 51.

FLEWELLING, Ralph Tyler. "This Thing Called Personalism". *Personalism* 28,229-236 JI-Sum 47.

FLEWELLING, Ralph Tyler. "Two Sparrows For A Farthing". *Personalist* 26,341-348 O-Autumn 45.

FLEWELLING, Ralph Tyler. A Call To Men Of Good Will. *Personalist* 21,231-238 JI-Sum 40.

FLEWELLING, Ralph Tyler. A Turn In The Road Of History. *Personalist* 33,229-237 Sum-JI 52.

FLEWELLING, Ralph Tyler. Ammunition, Culture, And Peace. *Personalist* 24,245-253 JI-Sum 43.

FLEWELLING, Ralph Tyler. Art And The Emancipation Of Man. *Personalist* 35,341-345 Autumn-O 54.

FLEWELLING, Ralph Tyler. Art And The Man. *Personalist* 30,117-128 Spr-Ap 49.

FLEWELLING, Ralph Tyler. Beyond Time. *Personalist* 27,341-349 O-Autumn 46.

FLEWELLING, Ralph Tyler. Birth-Pangs Of A World. *Personalist* 34,229-236 Sum-JI 53.

FLEWELLING, Ralph Tyler. Brightman: *Ex Umbras In Lucem*. *Personalist* 34,341-346 Autumn-O 53.

FLEWELLING, Ralph Tyler. China: Matrix Of Social And Political Ideas. *Personalist* 31,5-19 Wint-Ja 50.

FLEWELLING, Ralph Tyler. Current Thought. *Personalist* 26,424-427 O-Autumn 45.

FLEWELLING, Ralph Tyler. Current Thought: "Contempt Without Investigation". *Personalist* 27,322 JI-Sum 46.

FLEWELLING, Ralph Tyler. Dead Worlds. *Personalist* 27,5-15 Ja-Wint 46.

FLEWELLING, Ralph Tyler. Discovering Another Dimension. *Personalist* 32,341-348 Autumn-O 51.

FLEWELLING, Ralph Tyler. Dissymmetry, Development And Democracy. *Personalist* 29,5-16 Wint-Ja 48.

- FLEWELLING, Ralph Tyler.** Euroclydon. *Personalist* 36,117–128 Spr–Ap 55
- FLEWELLING, Ralph Tyler.** From Darwin To Du Noüy. *Personalist* 29,229–241 Sum–Jl 48.
- FLEWELLING, Ralph Tyler.** George Holmes Howison: Prophet Of Freedom. *Personalist* 38,5–19 Wint–Ja 57.
- FLEWELLING, Ralph Tyler.** Herbert Wildon Carr, Christian Stoic. *Personalist* 37,117–127 Spr–Ap 56.
- FLEWELLING, Ralph Tyler.** How To Eat Crow. *Personalist* 38,229–237 Sum–Jl 57.
- FLEWELLING, Ralph Tyler.** In God: No East And West. *Personalist* 29,341–349 Autumn–O 48.
- FLEWELLING, Ralph Tyler.** Interlude In Storm. *Personalist* 28,341–356 O–Autumn 47.
- FLEWELLING, Ralph Tyler.** Is God A Christian? *Personalist* 39,341–348 Autumn–O 58.
- FLEWELLING, Ralph Tyler.** James, Schiller And Personalism. *Personalist* 23,172–181 Ap–Spr 42.
- FLEWELLING, Ralph Tyler.** Many Voices: One Speech. *Personalist* 34,5–14 Wint–Ja 53.
- FLEWELLING, Ralph Tyler.** Mediating Concepts In Contrasting World Cultures. *Personalist* 28,5–20 Ja–Wint 47.
- FLEWELLING, Ralph Tyler.** Nature Comes To Herself. *Personalist* 26,5–16 Ja–Wint 45.
- FLEWELLING, Ralph Tyler.** One View Of Theism. *Personalist* 21,5–15 Ja–Wint 40.
- FLEWELLING, Ralph Tyler.** Personalism And World Crisis. *Personalist* 21,341–351 O–Autumn 40.
- FLEWELLING, Ralph Tyler.** Personalism As A World Movement. *Personalist* 25,230–242 Jl–Sum 44.
- FLEWELLING, Ralph Tyler.** Personalism In Scientific Interpretation. *Personalist* 25,117–130 Ap–Spr 44.
- FLEWELLING, Ralph Tyler.** Progress As Personal Achievement. *Personalist* 26,117–128 Ap–Spr 45.
- FLEWELLING, Ralph Tyler.** Random Reflections On War, Peace, And Philosophy. *Personalist* 22,229–240 Jl–Sum 41.
- FLEWELLING, Ralph Tyler.** Roadblocks In Modern Thought. *Personalist* 36,5–16 Wint–Ja 55.
- FLEWELLING, Ralph Tyler.** Scientific Data And Spiritual Fact. *Personalist* 24,342–350 O–Autumn 43.
- FLEWELLING, Ralph Tyler.** Storm–Engendering Liberty. *Personalist* 29,117–127 Spr–Ap 48.
- FLEWELLING, Ralph Tyler.** Studies In American Personalism. *Personalist* 31,341–351 Autumn–O 50.
- FLEWELLING, Ralph Tyler.** Studies In American Personalism—Backgrounds. *Personalist* 31,229–244 Sum–Jl 50.
- FLEWELLING, Ralph Tyler.** Studies In American Personalism, III: Later Developments. *Personalist* 32,5–10 Wint–Ja 51.
- FLEWELLING, Ralph Tyler.** The Animal Capable Of Laughter. *Personalist* 25,341–353 O–Autumn 44.
- FLEWELLING, Ralph Tyler.** The Bear Afraid Of His Shadow, Part I. *Personalist* 36,229–237 Sum–Jl 55.
- FLEWELLING, Ralph Tyler.** The Bear Afraid Of His Shadow, Part II. *Personalist* 36,341–351 Autumn–O 55.
- FLEWELLING, Ralph Tyler.** The Bear Afraid Of His Shadow, Part III. *Personalist* 37,5–15 Wint–Ja 56.
- FLEWELLING, Ralph Tyler.** The Emergence Of A New Dimension. *Personalist* 38,341–346 Autumn–O 57.
- FLEWELLING, Ralph Tyler.** The Long Road Of Personalism. *Personalist* 23,5–12 Ja–Wint 42.
- FLEWELLING, Ralph Tyler.** The Long Road Of Personalism: II European Personalists. *Personalist* 23,247–252 Jl–Sum 42.
- FLEWELLING, Ralph Tyler.** The Long Road Of Personalism: III Personalism And Contemporary Problems. *Personalist* 23,379–386 O–Autumn 42.
- FLEWELLING, Ralph Tyler.** The Mathematical Basis Of Western Culture. *Personalist* 22,117–132 Ap–Spr 41.
- FLEWELLING, Ralph Tyler.** The Metaphysical Dilemma Of Science. *Personalist* 33,341–349 Autumn–O 52.
- FLEWELLING, Ralph Tyler.** The Metaphysical Predicament Of Science. *Personalist* 34,117–123 Spr–Ap 53.
- FLEWELLING, Ralph Tyler.** The Mills Of God. *Personalist* 28,117–128 Ap–Spr 47.
- FLEWELLING, Ralph Tyler.** The Need And The Illusion Of Absolutes. *Personalist* 21,119–128 Ap–Spr 40.
- FLEWELLING, Ralph Tyler.** The Person And World Crisis. *Personalist* 22,341–352 O–Autumn 41.
- FLEWELLING, Ralph Tyler.** The Person As Field Of Energy. *Personalist* 33,5–14 Wint–Ja 52.
- FLEWELLING, Ralph Tyler.** The Place Of Imponderables In A Democracy. *Personalist* 24,5–12 Ja–Wint 43.
- FLEWELLING, Ralph Tyler.** The Race With Catastrophe. *Personalist* 22,5–15 Ja–Wint 41.
- FLEWELLING, Ralph Tyler.** The Role Of Philosophy In World Understanding. *Personalist* 30,5–15 Wint–Ja 49.
- FLEWELLING, Ralph Tyler.** The Second Dimension Of Time. *Personalist* 27,117–130 Ap–Spr 46.
- FLEWELLING, Ralph Tyler.** The Signature Of The Unknown God. *Personalist* 35,238–250 Sum–Jl 54.
- FLEWELLING, Ralph Tyler.** The Supreme Continuum. *Personalist* 27,252–268 Jl–Sum 46.
- FLEWELLING, Ralph Tyler.** The Symbol In Human Experience. *Personalist* 39,229–238 Sum–Jl 58.
- FLEWELLING, Ralph Tyler.** Theological Panic: "God Is Dead". *Personalist* 35,5–13 Wint–Ja 54.
- FLEWELLING, Ralph Tyler.** Tragedy: Greece To California. *Personalist* 30,229–245 Sum–Jl 49.
- FLEWELLING, Ralph Tyler.** Turning Points In History. *Personalist* 37,229–240 Sum–Jl 56.
- FLEWELLING, Ralph Tyler.** Victorianism In Science. *Personalist* 30,341–347 Autumn–O 49.
- FLEWELLING, Ralph Tyler.** Waste Places. *Personalist* 32,229–234 Sum–Jl 51.
- FLEWELLING, Ralph Tyler.** Your Frame Of Reference? *Personalist* 26,229–236 Jl–Sum 45.
- FLIEGLER, Louis A.** Levels Of Creativity. *Educ Theor* 9,105–108 Ap 59.
- FLIESS, Peter J.** War Guilt In The History Of Thucydides. *Traditio* 16,1–18 1960.
- FLOUD, Jean.** The Evolution Of Civilizations, By Carroll Quigley And On The Plurality Of Civilisations, By Feliks Koneczny. *Hist Theor* 4,271–274 1965.
- FOURNOY, F R.** British Liberal Theories Of International Relations, 1848–1898. *J Hist Ideas* 7,195–217 Ap 46.
- FLOWER, Elizabeth F.** Edgar A Singer, Jr, On Contentment. *J Phil* 54,576–583 S 57.
- FLOWER, Elizabeth.** The Language Of Education, By Israel Scheffler. *Stud Phil Educ* 4,123–132 Spr 65.
- FLOWER, Elizabeth.** Comments On The Ethical Theory Of Edgar A Singer. *Phil Sci* 21,1–8 Ja 54.
- FLOWER, Elizabeth.** The Mexican Revolt Against Positivism. *J Hist Ideas* 10,115–129 Ja 49.
- FLOYD, William.** Humanist Principles. *Humanist* 2,1–4 Spr 42.
- FLUBACHER, Joseph Francis.** The Concept Of Ethics In The History Of Economics. NY Vantage Pr 1950.
- FLUGEL, J C.** *Man, Morals And Society*. NY Internl Univ Pr 1945.
- In the main, this is a careful study of the origin, nature, and function of the assets and liabilities of the super-ego. In this connection it is interesting that he attempts to bring together for his own purposes such diverse points of view as those of Freud, McDougall, Baldwin, and many later writers. On the whole, however, his method of analyzing moral problems is to show how various forms of aggression, sadomasochism, taboo, the need for punishment, vicarious suffering, etc., result from harsh, constrictive, and rigid aspects of the super-ego. Adequate adjustment, on the other hand, requires a proper balance between super-ego restrictions and id capacities. In many respects this is a valuable restatement of the interaction of super-ego and id.
- FLYGT, Sten G.** Friedrich Hebbel's Conception Of Movement In The Absolute And In History. Chapel Hill N Carolina Univ Pr 1952.
- FLYNN, Martin J.** The Finality Of Knowledge In C I Lewis. *New Scholas* 24,309–313 Jl 50.
- FLYNN, Thomas V.** The Cogitative Power. *Thomist* 16,511–563 O 53.
- FOCHTMAN, Vincent.** The Personality Of Duns Scotus. *Fran Stud* 2,368–378 D 42.
- FODOR, J A and Chihara, C S.** Operationalism And Ordinary Language: A Critique Of Wittgenstein. *Amer Phil Quart* 2,281–295 O 65.
- This paper explores some lines of argument in Wittgenstein's post *Tractatus* writings in order to indicate the relations between Wittgenstein's philosophical psychology, on the one hand, and his philosophy of language, his epistemology, and his doctrines about the nature of philosophical analysis on the other. The authors maintain that the later writings of Wittgenstein express a coherent doctrine in which an operationalistic analysis of confirmation and language supports a philosophical psychology of a type the authors call "logical behaviorism." They also maintain that there are good grounds for rejecting the philosophical theory implicit in Wittgenstein's later works. In particular, they first argue that Wittgenstein's position leads to some implausible conclusions concerning the nature of language and psychology; second, they maintain that the arguments Wittgenstein provides are inconclusive; and third, they sketch an alternative position which they believe avoids many of the difficulties implicit in Wittgenstein's philosophy.
- FODOR, J A.** Could There Be A Theory Of Perception? *J Phil* 63,369–380 Je 66.
- Fodor reviews some central arguments for the claim that the traditional goals of psychological investigation are conceptually incoherent. He does so with special reference to Gilbert Ryle's discussion of perception. He concludes that the results of philosophical discussions of psychology which attempt to show that the whole enterprise (and not just some theory or other) is radically unsound have been sufficiently unsatisfactory to suggest that some more modest approach be considered.
- FODOR, Jerry A.** *Psychological Explanation: An Introduction To The Philosophy Of Psychology*. NY Random House 1968.
- FODOR, Jerry A.** "What Do You Mean"? *J Phil* 57,499–506 Jl 60.
- According to the replacement theory of meaning, every speech act is consequent upon an internal, mental act of meaning or intending. The question "What do you mean by the sentence" is thus always a reasonable question and is always distinguishable from the question "What does the sentence mean?" The author argues that the replacement theory is misleading in its implications as to the function of such questions as "What do you mean" and that if what it implies about them

were true, it would follow that it must be appropriate to ask strictly unanswerable questions.

FODOR, Jerry A and Katz, Jerrold J. The Availability Of What We Say. *Phil Rev* 72,57-71 Ja 63.

Fodor and Katz criticize Cavell's position on the relation between ordinary language philosophy and empirical investigations of ordinary language, in "Must We Mean What We Say?" *Inquiry*, Volume 1, Pages 172-212, and "The Availability of Wittgenstein's Later Philosophy," *Philosophical Review*, Volume 71, Pages 67-93. Cavell holds that disagreements between ordinary language philosophers over grammar and semantics are in no sense empirical. Fodor and Katz show that ordinary language philosophers are engaged in empirical investigation.

FODOR, Jerry A. On Knowing What We Would Say. *Phil Rev* 73,198-212 Ap 64.

In trying to distinguish between the defining characteristics of X's and those features which X's are found to have with complete empirical reliability, philosophers often ask what we would say if something seemed to be an X only it lacked a certain feature F. Fodor argues that there is no reason to suppose that in such cases these questions are answerable on the basis of our knowledge of our language; because they are tantamount to asking what beliefs we would adopt should our current beliefs prove false, and this question is not answerable on the basis of our current linguistic intuitions.

FOGELIN, Robert J. *Evidence And Meaning: Studies In Analytic Philosophy.* NY Humanities Pr 1967.

FOGELIN, Robert J. Blanshard's Reason And Goodness. *Rev Metaph* 17,91-97 S 63.

FOGLE, R H. *The Idea Of Coleridge's Criticism.* Berkeley Univ Of Calif Pr 1962.

FOLAND, Frances. The Impact Of Liberalism On Nueva España. *J Hist Ideas* 19,161-172 Ap 58.

FOLEJEWski, Zbigniew. Frustrations Of Socialist Realism. *J Aes Art Crit* 14,485-488 Je 56.

FOLEY, Leo A. *A Critique Of The Philosophy Of Being Of Alfred North Whitehead In The Light Of Thomistic Philosophy.* Washington DC 1946.

FOLEY, Leo A. Albert Einstein, Philosopher Scientist. *New Scholas* 25,318-326 Jl 51.

FOLEY, Leo A. Chance And The Fortuitous In A Philosophy Of History. *New Scholas* 22,298-311 Jl 48.

FOLEY, Leo Albert. *Cosmology: Philosophical And Scientific.* Milwaukee Bruce 1962.

FOLEY, Leo A. The Interplay Of Art And Nature In Physical Theory (with Comment By William Kane). *Proc Cath Phil Ass* 26,133-146 1952.

FOLEY, Leo A. The Metaphysical Crisis In Physical Theory. *Stud Phil Hist Phil* 2,178-188 1963.

FOLEY, Leo A. The Persistence Of The Aristotelian Physical Method. *New Scholas* 27,160-175 Ap 53.

FOLEY, Leo A. The Truth Value Of The Aristotelian Philosophy Of Science. *Proc Cath Phil Ass* 33,64-72 1959.

FOLEY, Pascal F (ed). *Proceedings Of The Seventh Centenary Celebration Of The Death Of Saint Bonaventure.* St Bonaventure NY Franciscan Inst 1975.

FOLEY, Vernard. *The Social Physics Of Adam Smith.* West Lafayette IN Purdue Univ Pr 1976.

The argument of this book is that Adam Smith held a comprehensive theory of nature and society which he derived in large measure from the ancient Greeks. The author contends that Smith's economic theory might be significantly reinterpreted in light of his "social physics," although the author leaves that reinterpretation to other scholars.

FONTAINE, Raymond G. *Subsistent Accident In The Philosophy Of Saint Thomas And His Predecessors.* Washington DC 1950.

The author sketches the history of subsistent accident prior to St Thomas, then sets the metaphysical background for the problem, discusses the relation between substance and accident, and then devotes a major effort on the principal problem concerning the accident's subsistence without substance and the character of St Thomas' teaching on subsistent accident. He seeks to provide an answer to "whether his doctrine can explain the being's unity and, at the same time, the Eucharistic appearances, or whether his system collapses before one or the other; and, finally, whether or not we must look for a more satisfactory answer to these problems in the Suarezian or Dynamistic philosophies."

FONTAINE, William T. Avoidability And The Contrary-to-Fact Conditional In C I Stevenson And C I Lewis. *J Phil* 48,783-787 D 51.

FONTAINE, William T. The Means End Relation And Its Significance For Cross-Cultural Ethical Agreement. *Phil Sci* 25,157-162 Jl 58.

FONTAINE, William T. The Paradox Of Counterfactual Terminating Judgments. *J Phil* 46,416-420 Je 49.

FONTINELL, Eugene. *Toward A Reconstruction Of Religion: A Philosophical Probe.* Garden City NY Doubleday 1970.

The author writes as a convinced Roman Catholic who has tired of the traditional intellectual categories by which Roman Catholics express their faith, and the traditional ecclesiastical structures which are used to convey that faith. He proposes a radical reconstruction of religious belief and suggests the means to do so by a judicious use of the philosophical framework provided by the American pragmatic tradition, especially in the works of William James and John Dewey.

FOOT, Philippa. Free Will As Involving Determinism. *Phil Rev* 66,439-450 O 57.

FOOT, Philippa. Hart And Honoré: Causation In The Law. *Phil Rev* 72,505-515 O 63.

Foot reviews Hart and Honoré's book *Causation in the Law*. In distinguishing causes from mere conditions, they assert, we rely on the contrasts between what is normal and abnormal in relation to any given situation, and between a free deliberate

human action and all other conditions. The condition called a cause will be an abnormal feature of a situation, or a voluntary human action. Their treatments of causal generalization, responsibility, and voluntary action are also discussed.

FOOTE, Edward T. Anatomy Of Analogy. *Mod Sch* 18,12-16 N 40.

FOOTE, Edward T. Prologue To Evolution. *Mod Sch* 19,7-10 N 41.

FOOTMAN, David. *Ferdinand Lassalle, Romantic Revolutionary.* New Haven Yale Univ Pr 1947.

FORBES, Elizabeth L. Pico's Oration "Of The Dignity Of Man". *J Hist Ideas* 3,347-354 Je 42.

FORBES, John D. The Art Museum And The American Scene. *J Aes Art Crit* 1,3-11 Wint 41-42.

FORD, Gervais W (ed) and Pugno, Lawrence (ed). *The Structure Of Knowledge And The Curriculum.* Chicago Rand McNally 1964.

FORD, John C and Kelley, Gerald. *Contemporary Moral Theology.* Westminster MD Newman Pr 1958.

FORD, John C and Kelly, Gerald. *Contemporary Moral Theology, Volume I: Questions In Fundamental Moral Theology.* Westminster MD Newman Pr 1958.

This is the first in a projected series of works on moral theology. The authors have selected for it those questions that are fundamental in moral theology. These are discussed partly in terms of surveys of contemporary thought and partly in terms of the authors' own judgments. The authors take account of the "new approaches to moral theology," especially as they are related to "situations ethics" and "subjective imputability." On the theoretical side they include the problems of unconscious motivation and freedom; on the practical side, criminal responsibility, alcoholism, and the relation of psychiatric diagnosis to moral theology.

FORD, Lewis (ed). *Two Process Philosophers: Hartshorne's Encounter With Whitehead.* Tallahassee FL Amer Acad Of Relig 1973.

Five essays contrasting Hartshorne's philosophy with Whitehead's to which Hartshorne has appended a summary listing of the ideas and theses of process philosophers. William Lad Sessions explores the philosophy of Hartshorne's 1923 dissertation, before it was significantly influenced by Whitehead, to show the ways in which Hartshorne is not Whitehead's disciple. David Griffin catalogues seven differences he finds in the Hartshornean corpus that Hartshorne explicitly recognizes between his philosophy and Whitehead's. Lewis S Ford comments on these differences from the perspective of Whitehead, and proposes four additional differences. William M O'Meara defends Hartshorne's conception of metaphysics as the study of non-restrictive, existential affirmations, seeing it to be a valid extension and clarification of Whitehead's methodology. Frederic F Fast explores Hartshorne's initial disagreement, and subsequent agreement with Whitehead concerning the causal independence of contemporaries, and shows the unresolved or partially resolved tensions this subsequent agreement has generated for Hartshorne.

FORD, Lewis S. Divine Persuasion And The Triumph Of Good. *Christian Scholar* 50,235-250 Fall 67.

In part this essay responds to the critique made by Edward H Madden and Peter H Hare in *Evil and the Concept of God* that while classical omnipotence makes God responsible for the evil in the world, Whitehead makes God too weak to guarantee the ultimate triumph of good or even growth of value. I argue there is no philosophical guarantee of the ultimate triumph of good, in order to make room for faith. Nevertheless there is a final redemption from evil which takes place in God's receptive experience to which we contribute, if not in this temporal world.

FORD, Lewis S. God And The Ontic Order. *Phil Forum (Pacific)* 5,69-79 S 66.

FORD, Lewis S. Is Process Theism Compatible With Relativity Theory? *Journal Of Religion* 48,124-135 Ap 68.

Hartshorne's conception of God as a temporal series of occasions experiencing all space in a single moment appears to specify a privileged meaning to simultaneity contravening Einstein's special theory of relativity. Whitehead's notion of a single everlasting becoming for God, in contrast, allows God to experience each finite occasion in terms of its own spatiotemporal standpoint, and is thus free from this difficulty.

FORD, Lewis S. Process Trinitarianism. *J Amer Acad Relig* 43,199-213 Je 75.

Classical theism has used the doctrine of the Trinity to express God's simultaneous transcendence of, and immanence within, the world, but here a twofold distinction, such as that proposed by Richardson or Hartshorne, will do: God as Absolute and God as Related. Whitehead has seen a double problem, for the world also transcends, and is immanent within, the world. For this double problem a threefold distinction is necessary: the primordial envisagement, that divine instantiation of creativity which utterly transcends the world, the primordial nature or Logos, part of which is individually immanent within each creature as its initial aim, and the consequent nature, which is the way each creature, transcendent to God in its becoming, is ultimately included within the ongoing temporal experience of God.

FORD, Lewis S. The Appropriation Of Dynamics And Form For Tillich's God. *Harvard Theological Review* 68,35-51 1975.

In the official formulation of Tillich's theology, the ontological polarity of dynamics and form, together with the other polarities, provides the basic symbolic material for the description of the divine life. In that life dynamics and form are to be perfectly balanced, with the tensions and disruptions characteristic of finite life wholly overcome. Although he does not identify dynamics with the power of being, their common character makes this non-identification problematic. I contend that the internal logic of Tillich's position demands this identification. This, in turn, entails that God is an instance of the power of being pervasively inherent in all beings, and thus a being rather than, as Tillich claims, being-itself beyond all beings.

FORD, Lewis S. The Controversy Between Schelling And Jacobi. *J Hist Phil* 3,75-90 Ap 65.

In this re-examination of the sources Arthur O Lovejoy drew upon in reconstructing this controversy in the final chapter of *The Great Chain Of Being*, I argue that Jacobi's book was not intended as an attack on Schelling, still less as a criticism of his emerging theory of evolutionary theism; that Schelling's violent response simply reflected a position he had already been developing privately prior to the imagined provocation from Jacobi, and that Schelling never espoused a purely evolutionary doctrine with respect to God. These three theses contravene Lovejoy's position and his estimate of the importance of this controversy in Schelling's development.

FORD, Lewis S. The Eternity Of God And The Temporality Of The World. *Encounter* 36,115-122 Spr 75.

Hugo Meynell, in "The Theology of Hartshorne," criticizes Hartshorne's thoroughly temporalistic understanding of God's knowing and willing. I show that Meynell's objections, based upon classical theism's proper concern for the unalterability of divine will can be met by Whitehead's integration of divine temporal experience within the nontemporality of God's primordial envisagement.

FORD, Lewis S. The Three Strands Of Tillich's Theory Of Religious Symbols. *Journal Of Religion* 46,104-130 Ja 66.

By concentrating upon Paul Tillich's actual usage, rather than his explicit theorizing, three kinds of symbolic predication are discerned: (1) the most important, whereby a particular concept such as life or freedom is affirmed of God, yet simultaneously negated insofar as this concept refers to a being (in contrast to God who is not a being but being-itself); (2) the way in which a symbolic medium is transparent (better, translucent) to its source; and (3) the way in which a symbol participates in the reality symbolized. Tillich responds to this analysis in the same issue.

FORD, Lewis S. Tillich And Thomas: The Analogy Of Being. *Journal Of Religion* 46,229-245 Ap 66.

Tillich introduces religious symbolism for the same reason that Thomas Aquinas uses analogies: to speak meaningfully and adequately about God in terms drawn from our experience of the finite world. Yet there are four significant contrasts in their use of the analogy of being: (1) Thomas uses it as the basis for a natural theology, while Tillich rejects the possibility of any natural theology; (2) Thomistic analogy is rooted in the analogous nature of being, but Tillich's theory of symbols is not; (3) Thomistic metaphysics depends upon the analogy of being, while Tillich's ontology of finite being is quite independent; (4) Thomistic analogy provides a continuity between finite and infinite being which Tillich cannot accept. Thomas' act of being can be compared with Tillich's power of being, but the success of any non-univocal predication of attributes depends upon a minimum of continuity between God and finite beings which Thomas' theory may be able to supply, but Tillich's cannot.

FORD, Lewis S. Tillich's One Non-Symbolic Statement: A Propos Of A Recent Study By William Rowe. *J Amer Acad Relig* 38,176-182 Je 70.

In *Religious Symbols and God*, William L Rowe analyzes Tillich's concept of God as that which ultimately concerns us in three chapters, followed by four which probe his account of religious symbols. But these two studies are not integrated by the claim that Tillich's insistence that God is not a being necessitates that all language, which is indelibly about beings, must be symbolic when applied to God. Perhaps he thinks Tillich changed his mind in the preface to volume two of the *Systematic Theology*, but the one non-symbolic statement which requires all other statements about God to be symbolic (volume two) is simply the earlier claim that "God is being-itself" (and hence not a being).

FORD, Lewis S. Whitehead's Appropriation Of The Teachings Of The Buddha. *Religion In Life* 45,184-190 Sum 76.

Whitehead's scattered statements about Buddhism are collected and discussed, and the final chapter of *Adventures of Ideas* on "Peace" is interpreted in terms of the Buddhist experience of satori.

FORELL, George W. *Ethics Of Decision: An Introduction To Christian Ethics*. Philadelphia Muhlenberg Pr 1955.

The author offers a Christian ethics in which man's acceptance of and obedience to God are considered the cornerstones of morality, decision being forced upon him by the human situation and moral laws being "a part of the structure of the world." Right is pictured as obedience to divine commands; yet such obedience is impossible, since man in his sinfulness must rebel. The divine moral laws serve to point up man's imperfection and to keep some modicum of order in the world "until history has reached its end." The author suggests an ethics for today based upon nine of the ten commandments.

FORELL, George W. Some Implications Of The Axioms Of Classical Protestantism For The Philosophy Of Education. *Proc Phil Educ* 15,92-100 Mr 59.

FOREST, Aimé. Art And Metaphysics. *Phil Today* 3,223-230 Wint 59.

FOREST, Aime. The Meaning Of Dialogue. *Phil Today* 2,116-117 Sum 58.

FOREST, Herman S and Morrill, Thomas. Biological Expansion—Perspective On Evolution. *Monist* 48,291-305 Jl 64.

By means of the notion of "biological expansion" the article discusses inadequacies of some current views, concepts and dichotomies having to do with evolution. It stresses and gives evidence that evolution is not simply a defensive process, but is one created—not simply by genes—rather by the organism itself. Biological expansion revives the notion of human self-determination in the face of physical, biological and cultural forces. "Life is not merely the struggle to exist; it is the struggle to evolve."

FOREST, Ilse. The Meaning Of Faith. *Thomist* 6,230-250 Jl 43.

FORKEY, Leo O. A Baroque "Moment" In The Contemporary French Theater. *J Aes Art Crit* 18,80-89 S 59.

FORT JR, William Edwards. Troeltsch's Theory Of History. *Personalist* 28,59-71 Ja-Wint 47.

FORT JR, William E. The Personalism Of George Holmes Howison. *Personalist* 22,146-158 Ap-Spr 41.

FORTAS, Abe. *Concerning Dissent And Civil Disobedience*. NY 1968.

FORTENBAUGH, William W. Τὰ Πρὸς Τὸ Τέλος And Syllogistic Vocabulary In Aristotle's Ethics. *Phronesis* 10,191-201 1965.

FORTIN, Ernest L. *Political Idealism And Christianity In The Thought Of St Augustine*. Villanova PA Villanova Univ 1972.

FOSS, Martin. *Death, Sacrifice, And Tragedy*. Lincoln 1966.

In opposition to Heidegger's insistence on Being-Towards-Death, Foss argues that "it is life in its widened form of communion, not death, toward which man lives."

FOSS, Martin. *Logic And Existence*. NY Philosophical Lib 1962.

This essay develops the theme that, although thought and reality are ultimately distinct, both are elements of one and the same reality—"a communion of living and interacting forces." The presentation recognizes a dialectical character to reality, in the form of opposing thrusts and tendencies, and a plurality of foci of demands to be met, all operating through and partially constituting history.

FOSS, Martin. *Symbol And Metaphor In Human Experience*. Princeton NJ Princeton Univ Pr 1949.

Contrary to what the title suggests, this book is not designed to offer a technical discussion of symbolic and metaphorical forms. Its author neither employs nor argues the many distinctions elaborated by investigators of signs and symbols since the turn of the century. Peirce receives one footnote, Cassirer two; no others are mentioned. According to Foss it is only about symbols that one can be definite, while the "metaphorical process" (like being, existence, and life) is all movement, transcendence, and tension, and as such resists adequate description.

FOSS, Martin. *The Idea Of Perfection In The Western World*. Princeton NJ Princeton Univ Pr 1946.

Various philosophic concepts of perfection are here introduced and criticized. This book concludes with a chapter on esthetics and ethics in which the author takes his stand with what he believes is the particular Christian conception of perfection.

FOSTER, Alfred L. *Ring-logics And P-rings*. Berkeley Univ Of Calif Pr 1951.

FOSTER, Arnold W and Kolaja, Jiri. *Berlin, The Symphony Of A City As A Theme Of Visual Rhythm*. *J Aes Art Crit* 23,353-358 Spr 65.

FOSTER, Frank C. Horace Mann As Philosopher. *Educ Theor* 10,9-25 Ja 60.

FOSTER, Lawrence (ed) and Swanson, J W (ed). *Experience And Theory*. Amherst Univ Of Mass Pr 1970.

FOSTER, Marguerite H. Poetry And Emotive Meaning. *J Phil* 47,657-660 N 50.

FOSTER, Michael B. *Plato To Machiavelli*. Boston Houghton Mifflin 1941.

FOSTER, Michael B. *The Political Philosophies Of Plato And Hegel*. NY Russell & Russell 1965.

FOTION, N. *Moral Situations*. Yellow Springs OH Antioch Pr 1968.

After analyzing a series of moral situations, Fotion describes the various aspects of a moral situation and suggests that moral situations may best be thought of as having such "parts" as agents, actions, rules, patients, conditions, and value judgments—no one of which can be labelled intrinsically moral.

FOWLER, George Bingham. *Intellectual Interests Of Engelbert Of Admont*. NY Columbia Univ Pr 1947.

FOWLER, W S. Neo-Hegelianism And State Education In England. *Educ Theor* 9,55-61 Ja 59.

FOWLER, W S. Towards A Philosophy Of Education. *Educ Theor* 11,119-122 Ap 61.

FOX, Daniel M. Artists In The Modern State: The Nineteenth-Century Background. *J Aes Art Crit* 22,135-148 Wint 63.

FOX, E I (ed) and Bleiberg, German (ed). *Spanish Thought And Letters In The Twentieth Century*. Nashville Vanderbilt Univ Pr 1966.

FOX, June T. Peirce And The Pragmatists: A Study In Contrasts. *Educ Theor* 16,262-270 Jl 66.

FOX, Marvin (ed). *Modern Jewish Ethics: Theory And Practice*. Columbus Ohio State Univ Pr 1975.

The mutual impact of religious Judaism and modern secularism was the topic of the papers presented at a symposium, that constitute the body of this book. Contributors include professors from the United States, Great Britain, France, South Africa, and Israel, as well as a member of the Knesset.

FOX, Marvin. On The Diversity Of Methods In Dewey's Ethical Theory. *Phil Phenomenol Res* 12,123-129 S 51.

FOX, Milton S. The Art Of The Movies In American Life. *J Aes Art Crit* 3,39-52 Wint 44.

FOX, Richard M. Are Scientists Morally Responsible For The Direction Of Scientific Research? *Proc Cath Phil Ass* 38,209-215 1964.

FOX, Robert W. Empiricist Authoritarianism Versus Value. *Personalist* 40,5-12 Wint-Ja 59.

FOX, Seymour. *Freud And Education*. Springfield IL Thomas 1975.

FOXLEY, Eric. The Determination Of All Sheffer Functions In 3-valued Logic, Using A Logical Computer. *Notre Dame J Form Log* 3,41-50 1962.

FRAENKEL, Abraham Adolf. *Set Theory And Logic*. Reading MA Addison-Wesley 1966.

FRAÏSSÉ, Roland. Une Généralisation De L'ultraproduit. *J Sym Log* 31,235-244 Je 66.

FRAME, Donald M. *Montaigne's Discovery Of Man, The Humanization Of A Humanist*. NY Columbia Univ Pr 1955.

Montaigne's changing philosophy is presented against the background of the main experiences of his life in such a manner as to bring out the "organic quality" of his

intellectual development and to show how it arose out of those experiences. The author sees Montaigne's development as "a progressive liberation from apprehension and tutelage" in which an "early stoical humanism" gives way, after a skeptical crisis, to a mature philosophy of self-observation and eventually, through this, to the "discovery of others." Montaigne's final view is held to be "a relaxed and contented confidence in human nature," which the author believes to have represented a vast extension and democratization of the concepts of humanism.

FRAME, Forrest D. *Philosophy Of The Human Image*. NY Vantage Pr 1968.

FRANCASTEL, Pierre. *Technics And Aesthetics*. *J Aes Art Crit* 11,187-197 Mr 53.

FRANCOEUR, Robert A. *The Metaphysics Of Aesthetic Experience*. *Proc Cath Phil Ass* 39,211-216 1965.

FRANCOTTE, A. *Les Disertes Juments De Parménide*. *Phronesis* 3,83-94 1958.

FRANK, Erich. *Time And Eternity*. *Rev Metaph* 2,39-52 S 48.

FRANK, Jerome. *Courts On Trial: Myth And Reality In American Justice*. Princeton NJ Princeton Univ Pr 1949.

Recent studies of social trends in America, the influence of evolutionism and the growth of Pragmatism have all found a study of legal realism to be of importance to a proper understanding of the problems considered, particularly in the impetus given in the thoughts of the late Justice Holmes. This trend continues vitally and vibrantly in the works of such writers as the author under review.

FRANK, Jerome. *Fate And Freedom: A Philosophy For Free Americans*. NY Simon & Schuster 1945.

The central thesis is this: we have been flooded with fatalism since the 1880s when our history professors stormed back with their German PhD's and the determinisms of German philosophy. The author argues soundly that all of this is wholly alien to our fundamental American creed, a viewpoint which we should not forget in the face of problems of tomorrow.

FRANK, Jerome. *The Place Of The Expert In A Democratic Society*. *Phil Sci* 16,3-24 Ja 49.

FRANK, Lawrence K. *Commentaries On Resources From The Social Sciences*. *Zygon* 1,87-92 Mr 66.

FRANK, Lawrence Kelso. *Nature And Human Nature; Man's New Image Of Himself*. New Brunswick NJ Rutgers Univ Pr 1951.

FRANK, Lawrence Kelso. *Society As The Patient; Essays On Culture And Personality*. New Brunswick NJ Rutgers Univ Pr 1948.

FRANK, Lawrence K. *Man's Changing Image Of Himself*. *Zygon* 1,158-180 Je 66.

FRANK, Lawrence K. *Social Order*. *Main Currents* 11,84-88 Mr 55.

FRANK, Lawrence K. *The Arts In Reconstruction*. *J Aes Art Crit* 4,135-140 Mr 46.

FRANK, Paul L. *Historical Or Stylistic Periods?* *J Aes Art Crit* 13,451-457 Je 55.

FRANK, Paul L. *Realism And Naturalism In Music*. *J Aes Art Crit* 11,55-60 S 52.

FRANK, Paul L. *Wilhelm Dilthey's Contribution To The Aesthetics Of Music*. *J Aes Art Crit* 15,477-480 Je 57.

FRANK, Philipp. *Foundations Of Physics*. Chicago Univ Of Chicago Pr 1946.

FRANK, Philipp. *Modern Science And Its Philosophy*. Cambridge Harvard Univ Pr 1949.

The author here brings together several journal contributions, a number of which appeared in his earlier *Physics and Philosophy*. He discusses logical positivism as an appropriate basic philosophy for science. There is also much of interest regarding the historical background of logical positivism and the influence upon the movement of such philosophers as Kant, Mach, Poincaré, Hilbert and others.

FRANK, Philipp. *Philosophy Of Science: The Link Between Science And Philosophy*. Englewood Cliffs NJ Prentice-Hall 1957.

The author defends an operationalist account and criticizes diverse idealistic and metaphysical views of the nature and role of science and scientific theories. Such concepts as causality and induction are discussed in the light of his general principles and are applied to a host of scientific hypotheses. Euclidean geometry, Newtonian mechanics, and the special theory of relativity are analyzed at length. The mathematical tools necessary for understanding these theories are introduced and explained.

FRANK, Philipp. *Relativity, A Richer Truth*. Boston Beacon Pr 1950.

This book is a collection of the author's papers in which he attempts to interpret the "real spirit of science" and to show that "relativism" has nothing to do with either skepticism or agnosticism and is in no way "hostile to the belief in ethical or democratic values."

FRANK, Philipp. *The Validation Of Scientific Theories*. Boston Beacon Pr 1956.

FRANK, Philipp. *Comments On Realistic Versus Phenomenalistic Interpretations*. *Phil Sci* 17,166-168 Ap 50.

FRANK, Philipp. *The Place Of Logic And Metaphysics In The Advancement Of Modern Science*. *Phil Sci* 15,275-286 O 48.

FRANK, Phillip. *The Present Role Of Science*. *Humanist* 19,3-12 Ja-F 59.

FRANK, Tenney. *Changing Conceptions Of Literary And Philological Research*. *J Hist Ideas* 3,401-414 O 42.

FRANKEL, Charles (ed). *The Golden Age Of American Philosophy*. NY Braziller 1960.

FRANKEL, Charles. *History, Written And Lived*, By Paul Weiss. *Hist Theor* 4,105-106 1964.

FRANKEL, Charles. *The Case For Modern Man*. NY Harper 1956.

FRANKEL, Charles. *The Faith Of Reason; The Idea Of Progress In The French Enlightenment*. NY King's Crown Pr 1948.

The Enlightenment could be interpreted from a number of other points of view, but

this monograph makes out a convincing case for a possible Deweyan "open-ended" conception of science as its major "moral" as against the many varieties of scientism. Everything depends upon "the scope and character of what the imagination will entertain" and then proceed to test. All those who have not lost heart in the age-old struggle toward the rational, but not mechanical, control of human affairs will find sober encouragement in Professor Frankel's contribution toward the rallying of the forces of liberalism.

FRANKEL, Charles. *Empiricism And Moral Imperatives*. *J Phil* 50,257-268 Ap 53.

FRANKEL, Charles. *Explanation And Interpretation In History*. *Phil Sci* 24,137-155 Ap 57.

FRANKEL, Charles. *Freedom, Authority And Orthodoxy*. *Antioch Rev* 12,182-194 Je 52.

FRANKEL, Charles. *Liberalism And Political Symbols*. *Antioch Rev* 13,351-360 S 53.

FRANKEL, Charles. *Scholar's Freedom*. *Antioch Rev* 15,339-354 S 55.

FRANKENA, William K (ed). *Philosophy Of Education*. NY Macmillan 1965.

In an introductory essay, the author argues that a philosophy of education consists of two parts. These and other points concerning a philosophy of education, the author finds, in the selections chosen to make up the body of the book; selections from the writings of Dewey, Whitehead, Martain and Peters.

FRANKENA, William K. *Ethics*. Englewood Cliffs NJ Prentice Hall 1963.

In this relatively brief text, the author presents some of the standard materials of ethics and also develops his own views. The general aim is to stimulate the reader and help him to think more adequately about ethical questions. Most of the book is devoted to normative ethics, construed primarily as the development of a set of acceptable judgments of moral obligation and of moral value, and secondarily of nonmoral value. Attention is given to egoistic and deontological theories, to utilitarianism and justice, to moral value and responsibility, and to intrinsic value and the good life. The final chapter concerns metaethics, construed as the development of a theory of the meaning and justification of judgments of moral obligation, of moral value, and of nonmoral value. The last sentence of the book reads "Morality is made for man, not man for morality."

FRANKENA, William K. *Three Historical Philosophies Of Education: Aristotle, Kant, Dewey*. Chicago Scott Foresman 1965.

The author provides the student or reader with background knowledge in some depth, and some experience in thinking about these historically important educational philosophies. It is his hope that thereby one might become something of a philosopher of education, even as far as working out a normative philosophy of education of his own. Three questions for any normative philosophy of education are set forth: (1) What dispositions (or excellences) are to be cultivated in education? (2) Why are they to be regarded as excellences and cultivated? And (3) How are they to be cultivated? The author gives the answers to these questions found in these three philosophies of education, frequently making comparisons between them, and summarizes the comparisons in a chapter at the end.

FRANKENA, William K. *Arguments For Non-Naturalism About Intrinsic Value*. *Phil Stud* 1,56-60 Je 50.

FRANKENA, William K. *C I Lewis On The Ground And Nature Of The Right*. *J Phil* 61,489-496 S 64.

The author maintains (1) that, while Lewis is not a deontologist of the usual kinds, he does take as the major premiss of all ethical reasoning a formal principle variously known as the Golden Rule, the Categorical Imperative, or the Principle of Generalization, (2) that he seems to put forward two different views about the way in which this principle functions in determining what is right in a particular case, and (3) that he believes this principle to be or rest on an imperative which is *pragmatically a priori*, and hence he is a non-cognitivist of a very special sort.

FRANKENA, William K. *Comments On Charles Baylis's "C I Lewis's Theory Of Value And Ethics"*. *J Phil* 61,567-570 O 64.

FRANKENA, William K. *Ewing's Case Against Naturalistic Theories Of Value*. *Phil Rev* 57,481-492 S 48.

FRANKENA, William K. *G H Von Wright On The Theory Of Morals, Legislation, And Value*. *Ethics* 76,131-136 Ja 66.

In *The Logic of Preference* G H von Wright develops a formal logic of preference and upon it builds a definition of hedonic goodness (betterness, badness, etc.). The theory of preference, perhaps unwarrantedly, allows that preferences are transitive and the theory of value slight the difference between (in Dewey's words) prizing and appraising. In *Norm and Action*, von Wright provides the fundamentals of a logic of norms (deontic logic), of action, and of change. His deontic logic is misnamed since it covers only prescriptions. It suffers somewhat because of von Wright's confusion about the properties belonging to prescriptions as statements and as acts of will.

FRANKENA, William K. *Is The Philosophy Of Education Intellectually Respectable?* *Proc Phil Educ* 17,36-45 Mr 61.

FRANKENA, William K. *J D Wild On Responsibility*. *Phil Phenomenal Res* 27,90-96 S 66.

Wild argues that responsibility is identified with a certain type of causation, internal causation, and that to be responsible for something is to be its cause. Frankena thinks this is only partially true, and that it is only assumed that X's causing Y is a necessary condition of X's being held to be responsible for Y, but not a sufficient condition. Moreover, he thinks Wild mistaken in believing that everyone identifies responsibility with causation. Frankena agrees with Wild, that no attributions of responsibility can be translated into mere assertions or denials of causal connections; nevertheless, he does not think it has really been established.

FRANKENA, William K. Lewis' Imperatives Of Right. *Phil Stud* 14,25-27 1963.

The article goes into the question of how "a priori" should be understood in Lewis' *The Ground and Nature of the Right*. The author makes a distinction between what Lewis calls the basic imperative of right and statements making use of this principle. He concludes that Lewis, regarding the basic principle of morality, is some kind of non-cognitivist, that his basic principle is valid a priori, resting on the fact of human rationality.

FRANKENA, William K. Moral Philosophy At Mid-Century. *Phil Rev* 60,44-55 Ja 51.

FRANKENA, William K. Natural And Inalienable Rights. *Phil Rev* 64,212-232 Ap 55.

FRANKENA, William K. On Saying The Ethical Thing. *Proc Amer Phil Ass* 39,21-42 O 1966.

FRANKENA, William K. Reply To Professor Wild's "Reply To Professor Frankena". *Phil Phenomenol Res* 27,103 S 66.

FRANKENA, William K. The Concept Of Morality. *J Phil* 63,688-696 N 66.

The author distinguishes the "descriptive" question "How do we actually use the term 'moral'?" from the "normative" question "How should we use the term 'moral'?" While basically concerned with the normative question, the author suggests that a correct answer to the descriptive question would provide a good reason for giving an analogous answer to the normative question. The discussion centers on two views concerning the normative question: one held by Hare, Ladd, Falk, existentialists, many religious thinkers and at least some Aristotelians, the other held by Toulmin, Baier, Singer, Strawson, and Kemp.

FRANKENA, William. Ethical Naturalism Renovated. *Rev Metaph* 10,457-473 Mr 57.

FRANKENA, William. Hutcheson's Moral Sense Theory. *J Hist Ideas* 16,356-375 Je 55.

FRANKENA, William. Sellars' Theory Of Valuation. *Phil Phenomenol Res* 15,65-81 S 54.

FRANKFORT, Henri. *The Intellectual Adventure Of Ancient Man; An Essay On Speculative Thought In The Ancient Near East*. Chicago Univ Of Chicago Pr 1946.

FRANKFURT, Harry G. *Demons, Dreamers, And Madmen*. Indianapolis Bobbs-Merrill 1970.

Professor Frankfurt's interpretation of the *Meditations*, which enables him to defend Descartes against various charges of circularity and inconsistency, is based upon an explication of Descartes' "analytic method." Descartes, he says, proceeds from a naive, commonsense viewpoint to his sophisticated philosophical position, admitting no philosophical principles into his argument which have not been established by previous analysis. The First Meditation, intended to show the unreliability of the senses is supposed to lay the groundwork for and parallel Descartes' subsequent attempt to validate reason. The book is in the form of a running commentary. Part One is devoted primarily to the First Meditation, and Part Two, to Descartes's validation of reason.

FRANKFURT, Harry G. Descartes' Validation Of Reason. *Amer Phil Quart* 2,149-156 Ap 65.

Descartes is contending with a scepticism which maintains that reliance on reason defeats itself by leading to reasons for mistrusting the reliability of reason. In proving the existence of a veracious deity, Descartes' aim is to show that the sceptic's *reductio* cannot be generated—that reason does not lead to a conclusion, such as that there is a demon, which provides a reason for doubting the reliability of reason. What is essential to his argument is not so much that God exists as that reason leads to the conclusion that He does. His procedure does not suffer from the circularity with which it is often charged. Metaphysical doubt concerning the truth of what is clearly and distinctly perceived is shown to be unreasonable by showing that a certain demonstration (of God's existence) has been accomplished. This does not require the assumption that what is clearly and distinctly perceived is true.

FRANKFURT, Harry G. Descartes' Discussion Of His Existence In The Second Meditation. *Phil Rev* 75,329-356 Jl 66.

Close analysis of the relevant texts shows that the intent of Descartes' discussion is not to prove that sum is true but to show that it is in a certain sense indubitable. Hintikka's claim that the *cogito* is best understood as performative is inconsistent with what Descartes actually says and involves the use of a defective logical apparatus. The objection that Descartes' argument for his existence is a *petitio principii* is averted by the interpretation offered.

FRANKFURT, Harry G. Memory And The Cartesian Circle. *Phil Rev* 71,504-511 O 62.

In "The Cartesian Circle" (*Journal of the History of Ideas*, Volume 16, Pages 324-338), Willis Doney argued that Descartes' "metaphysical doubt" was about memory and not about reason, and so Descartes was not attempting the impossible task of justifying reason by appealing to a veracious God, but was justifying memory. Frankfurt attacks this interpretation, arguing that it is inconsistent with what Descartes said, and that it does Descartes little service anyway.

FRANKFURT, Harry Gordon. The Dependence Of Mind. *Phil Phenomenol Res* 19,16-26 S 58.

The author discusses an elementary situation of awareness, and calls attention to the following: (1) that mind is dependent on reality other than itself, (2) that the mind's awareness of reality is objective, (3) that our knowledge of the occurrence of mind and of objective awareness, and possibly of other things, is synthetic, necessary and innate. He concludes that it may be possible on the basis of the above facts to do meaningful and constructive work in ontology.

FRANKFURT, Harry G. Peirce's Account Of Inquiry. *J Phil* 55,588-592 Jl 58.

FRANKFURT, Harry G. Peirce's Notion Of Abduction. *J Phil* 55,593-596 Jl 58.

FRANKFURT, Harry G. Philosophical Certainty. *Phil Rev* 71,303-327 Jl 62.

One argument used to show that no empirical statement is completely certain has been dubbed by its critic Norman Malcolm "the Verification Argument." It goes like this: an empirical statement is tested by checking predictions derived from it. But

since these predictions are infinite in number, we will never be sure that unchecked predictions confirm, rather than disconfirm, an empirical statement. Frankfurt agrees with Malcolm that this argument is unsound, but he argues that Malcolm's objections to it are mistaken. Frankfurt's own analysis of certainty in terms of risk taking is offered.

FRANKFURT, Harry G. Science And Philosophy: A Reply To Mr Pasch. *Phil Stud* 9,85-87 1958.

The author takes issue with one of Mr Pasch's arguments concerning the philosophic relevance of scientific evidence and theories about perception. Alan Pasch argues that epistemology is contaminated by circularity if it allows itself to be dependent upon science; for science assumes the validity of induction, and the justification of induction is itself an epistemological problem. The author contends that Pasch is guilty of an *ad hominem* argument in that nothing he says even touches upon the question of the validity of the argument, but rather he tries to show that those who insist that science has no place in the epistemological study of perception, and then use the method of induction, are hypocrites.

FRANKFURT, Harry G. The Logic Of Omnipotence. *Phil Rev* 73,262-263 Ap 64.

FRANKL, Viktor E. Basic Concepts Of Logotherapy. *J Existent* 3,111-118 Sum-Fall 62.

FRANKL, Viktor E. Beyond Self-Actualization And Self-Expression. *J Existent* 1,5-20 Spr 60.

FRANKL, Viktor E. Dynamics, Existence And Values. *J Existent* 2,5-16 Sum 61.

FRANKL, Viktor E. Existential Dynamics And Neurotic Escapisms. *J Existent* 4,27-42 Sum 63.

FRANKL, Viktor E. The Concept Of Man In Logotherapy. *J Existent* 6,53-58 Fall 65.

FRANKL, Viktor. Psychotherapy And Philosophy. *Phil Today* 5,59-64 Spr 61.

FRANKLIN, Julian H. *Humanists And Jurists: Six Studies In The Renaissance*, By Myron P Gilmore. *Hist Theor* 4,376-379 1965.

FRANKLIN, Mitchell. A New Conception Of The Relation Between Law And Equity. *Phil Phenomenol Res* 11,474-488 Je 51.

FRANKLIN, Mitchell. Aspects Of The History Of Theory Of Alienated Consciousness. *Phil Phenomenol Res* 20,25-37 S 59.

FRANKLIN, Mitchell. Monadic Legal Theory And The Perspectives For World Law. *Phil Phenomenol Res* 16,201-213 D 55.

FRANKLIN, Mitchell. On Hegel's Theory Of Alienation And Its Historic Force. *Tulane Stud Phil* 9,50-100 1960.

FRANKLIN, Richard Langdon. *Freewill And Determinism: A Study Of Rival Conceptions Of Man*. NY Humanities Pr 1968.

FRÁNQUIZ, José A. Logical Empiricism As A Philosophy Of Science. *Phil Forum (Boston)* 3,2-5 Spr 45.

FRÁNQUIZ, José A. Personalism In Latin American Philosophy. *Phil Forum (Boston)* 12,68-81 1954.

FRANZ, Edward Q. Philosophy And The Unity Of Knowledge. *Proc Cath Phil Ass* 27,16-33 1953.

FRANZ, Edward Quinlisk. *The Thomistic Doctrine On The Possible Intellect*. Washington DC 1950.

This doctoral dissertation aims "to present as clearly and as concisely as possible the Thomistic doctrine of the possible intellect." The author asserts that "the problem of the possible intellect has today become beclouded by modern idealism, and also by existentialism with its emphasis upon 'possibilities' of existence." The thought of St Thomas has been taken from those writings which deal expressly with the human intellect.

FRASCA, W R. The Common Good: Leadership And Popular Responsibility. *Thought* 30,72-77 Mr 55.

FRASCELLA, William J. A Generalization Of Sierpiński's Theorem On Steiner Triples And The Axiom Of Choice. *Notre Dame J Form Log* 6,163-179 1965.

FRASCELLA, William J. Corrigendum And Addendum To My Paper "A Generalization Of Sierpiński's Theorem On Steiner Triples And The Axiom Of Choice". *Notre Dame J Form Log* 6,323-324 1965.

FRASER, J T (ed). *The Voices Of Time: A Cooperative Survey Of Man's Views Of Time As Expressed By The Sciences And By The Humanities*. NY Braziller 1966.

A collection of twenty-seven articles is grouped into four parts: "Time in Thought," "Time in Man," "Time in Life," and "Time in Matter." "The primary purpose of *The Voices of Time* (is) to offer material and encourage the search for new knowledge related to time.... The question of 'what is time?' is not emotionally neutral.... Therefore, another purpose of the book is to present a variety of views in hope that their survey will help reveal which fields will contribute to an understanding of time and what they might contribute. It is also hoped that the inter-disciplinary of *The Voices of Time* will be useful in epistemological studies relating to the organization of knowledge."

FRASER, W R. Aesthetic Reflections On The Modern Novel. *Phil Phenomenol Res* 19,518-523 Je 59.

FRAZER, William R. Some Indications Of Unity Among The Sciences. *Phil Sci* 22,135-139 Ap 55.

FRAZIER, Allie M. Creative Events. *Phil Forum (Boston)* 21,16-18 1963-64.

FREDE, Michael. Bemerkungen Zum Text Der Aporienpassage In Platons *Sophistes*. *Phronesis* 7,132-136 1962.

FREED, Lewis. *T S Eliot: Aesthetics And History*. La Salle IL Open Court 1962.

This book is best read as an introduction to the philosophic background of Eliot's criticism, written for non-philosophers. The chapters on Aristotle, Bradley, and Scholasticism cover familiar ground with diffidence and some naïveté; the non-philosophers may find them difficult. The most immediate influence is seen to be

- that of Bradley. Freed's central chapter is a gloss on Eliot's critical essays (chiefly "Tradition and the Individual Talent" and "The Function of Criticism") in the light of these influences. The final chapter, the title of which is the sub-title of the book, is a defense of scholarship and humanism, and a vindication of their interdependence.
- FREEMAN, David Hugh.** *A Philosophical Study Of Religion.* Nutley NJ Craig Pr 1964.
- An attempt philosophically to demonstrate the credibility of, among other things, the existence of God, his revelation in the created order, his presence in Christ, the authenticity of the Holy Scriptures, the occurrence of miracles, the superiority of the Christian faith over against all the other religions of mankind, etc.
- FREEMAN, David Hugh.** *Recent Studies In Philosophy And Theology.* Philadelphia Presby & Reformed 1962.
- FREEMAN, David.** Some Recent Developments In Philosophical Theology. *Phil Today* 6,101-111 Sum 62.
- FREEMAN, Eugene (ed)** and Reese, William Lewis (ed). *Process And Divinity: The Hartshorne Festschrift.* La Salle IL Open Court 1964.
- FREEMAN, Eugene (ed)** and Sellars, Wilfrid S (ed). *Basic Issues In The Philosophy Of Time.* La Salle IL Open Court 1971.
- FREEMAN, Eugene.** *The Abdication Of Philosophy: Philosophy And The Public Good.* La Salle IL Open Court 1976.
- This book's general theme is that of the place of philosophy in the reflection on society and value.
- FREEMAN, Eugene** and Owens, Joseph. *The Wisdom And Ideas Of Saint Thomas Aquinas.* Greenwich CT Fawcett 1968.
- This book contains a selection of the most significant texts from Aquinas on the problems of human destiny, God, immortality, spiritual life, knowledge, virtue, law and obligations. In the light of the texts the problems are discussed critically by Eugene Freeman, with the bearing of the wisdom of Aquinas upon the present-day situation carefully kept in mind.
- FREEMAN, Hilary.** The Case For Immortality. *Phil Forum (Pacific)* 3,4-46 D 64.
- FREEMAN, Kathleen.** *The Pre-socratic Philosophers: A Companion To Diels, Fragmente Der Vorsokratiker.* Cambridge Harvard Univ Pr 1946.
- FREGE, G.** On The Foundations Of Geometry (translation). *Phil Rev* 69,3-17 Ja 60.
- FREGE, Gottlob.** E Heine's And J Thomae's Theories Of Irrational Numbers (translation). *Phil Rev* 59,77-93 Ja 50.
- FREGE, Gottlob.** Frege Against The Formalists (II): A Translation Of Part Of *Grundgesetze Der Arithmetik* (Volume II, Sections 104-123). *Phil Rev* 59,202-220 Ap 50.
- FREGE, Gottlob.** Frege Against The Formalists (III): A Translation Of Part Of *Grundgesetze Der Arithmetik* (Volume II, Sections 124-137). *Phil Rev* 59,332-345 Jl 50.
- FREGE, Gottlob.** Sense And Reference (translation). *Phil Rev* 57,207-230 My 48.
- FREIDEL, Frank Burt.** *Francis Lieber, Nineteenth-century Liberal.* Baton Rouge 1947.
- FREISTADT, Hans.** Dialectical Materialism: A Friendly Interpretation. *Phil Sci* 23,97-110 Ap 56.
- FREISTADT, Hans.** Dialectical Materialism: A Further Discussion. *Phil Sci* 24,25-40 Ja 57.
- FRENKEL, F E.** Sex-Crime And Its Socio-Historical Background. *J Hist Ideas* 25,333-352 Jl-S 64.
- FRENKEL, Richard E.** Psychotherapeutic Reconstruction Of The Traumatic Amnesic Period By The Mirror Image Projective Technique. *J Existent* 5,77-96 Sum 64.
- FREUND, Hans.** *The Balanced Life: An Essay In Ethics.* NY Philosophical Lib 1959.
- FREUND, John E.** On The Confirmation Of Scientific Theories. *Phil Sci* 17,87-94 Ja 50.
- FREUND, John E.** Statistical Vs Pragmatic Inference. *Phil Sci* 16,142-147 Ap 49.
- FREUND, Ludwig.** The New American Conservatism And European Conservatism. *Ethics* 66,10-17 O 55.
- FREUNDLICH, Erwin Finlay.** *Cosmology.* Chicago Univ Of Chicago Pr 1951.
- FREY, Gerhard.** Logic As Empirical Science. *Phil Today* 9,26-39 Spr 65.
- FREY, Paul S.** Vaihinger's Law And Existential Inquiry. *J Existent* 4,237-244 Wint 64.
- FREYRE, Gilberto.** A Consideration Of The Problem Of Brazilian Culture (translation). *Phil Phenomenol Res* 4,171-175 D 43.
- FRIDAY, Charles B.** Some Methodological Similarities In Modern Physics And Economics. *Main Currents* 9,102-105 Ja 53.
- FRIDSHAL, R** and Dunham, B. The Problem Of Simplifying Logical Expressions. *J Sym Log* 24,17-19 Mr 59.
- FRIED, Charles.** *An Anatomy Of Values: Problems Of Personal And Social Choice.* Cambridge Harvard Univ Pr 1970.
- The most general principle of morality covers all ends and actions significantly affecting other persons. All agents morally should act and be treated equally and impartially. Preference for family is for the family as such. The ends of justice, fairness, love, friendship, etc., involve order in the intrinsic values expressed within the shaping of the life-plan. Through society expressive (intrinsic) ends are realized. Law, marriage, especially privacy, reflect ends, not just means. Even death and its risks, plus change and uncertainty, take many forms in ordering rational choices. The principle of morality limits imposing risks on others, intrusions upon the liberty of others in general. Obligations further limit and structure rational choices. Just distribution involves what can and should be distributed.
- FRIED, Charles.** Natural Law And The Concept Of Justice. *Ethics* 74,237-254 Jl 64.
- This essay explores a concept of justice involving certain notions of equality and liberty and the tension between it and other moral concepts, particularly the relation between justice and the natural-law conception of moral philosophy. Natural-law theorists have feared that a concept of justice which permits each person to pursue his own interests as he sees fit requires forsaking the idea that there are fixed rational ends for human beings. But a natural-law position requires the concept of justice and is not incompatible with it.
- FRIEDBERG, Felix.** *Thoughts About Life.* NY Philosophical Lib 1954.
- FRIEDBERG, Richard M.** Three Theorems On Recursive Enumeration: I-Decomposition: II-Maximal Set: III-Enumeration Without Duplication. *J Sym Log* 23,309-316 S 58.
- FRIEDBERG, Richard.** A Criterion For Completeness Of Degrees Of Unsolvability. *J Sym Log* 22,159-160 Je 57.
- FRIEDENBERG, E Z.** Affectual Problems In General Education. *Educ Theor* 3,234-238 Jl 53.
- FRIEDENBERG, Edgar Z.** The Role Of Conservatism In Educational Value-Conflict. *Educ Theor* 6,215-221 O 56.
- FRIEDLANDER, Michael W.** *The Conduct Of Science.* Englewood Cliffs NJ Prentice-Hall 1972.
- FRIEDLÄNDER, Paul.** *Structure And Destruction Of The Atom According To Plato's Timaeus.* Berkeley Univ Of Calif Pr 1949.
- FRIEDMAN, Bertha Beryl.** *Foundations Of The Measurement Of Values: The Methodology Of Location And Quantification.* NY Columbia Univ 1946.
- FRIEDMAN, Lawrence.** Kant's Theory Of Time. *Rev Metaph* 7,379-388 Mr 54.
- FRIEDMAN, Lawrence.** Psychoanalysis And The Foundation Of Ethics. *J Phil* 53,15-20 Ja 56.
- FRIEDMAN, Lawrence.** Psychoanalysis, Existentialism, And The Esthetic Universe. *J Phil* 55,617-630 Jl 58.
- FRIEDMAN, M P (ed)** and Carterette, Edward C (ed). *Historical And Philosophical Roots Of Perception.* NY Academic Pr 1974.
- FRIEDMAN, M S (ed)** and Schilpp, Paul Arthur (ed). *The Philosophy Of Martin Buber.* La Salle IL Open Court 1967.
- Certainly it would have been ironic if Martin Buber, the "Apostle of dialogue", had missed his chance to join the dialogue sponsored by the *Library of Living Philosophers*. The essays, by such contemporary thinkers as Van Balthasar, Brunner, Hartshorne, Kuhn, Levinas, Marcel, Taubes and Wahl, touch every subject which Buber touched, except perhaps his social thought. All the essays are not equally valuable: some encounter Buber directly, others meet Buber only obliquely. The work presents many reflections on Buber's contribution to twentieth century thinking, and affords him the opportunity to justify his particular approach to philosophy, theology, ethics and Hasidism, and to clarify such key notions as "I and Thou", "Relationship" and "The Between."
- FRIEDMAN, Maurice S.** *Martin Buber: The Life Of Dialogue.* NY Harper 1960.
- A penetrating and comprehensive analysis of Buber's thought. The author has the gift of clarifying the direction and significance of Buber's ideas and of exhibiting their life for the reader. There is an examination of Buber's early thought, his interest in mysticism, hasidism, and concern with the problem of evil; this serves as the basis for understanding his mature philosophy of "I-thou." Friedman not only indicates the essential unity and continuity of Buber's thought, but he also shows its significance for education, psychology, ethics, and social philosophy.
- FRIEDMAN, Maurice S.** Martin Buber's Philosophy Of Education. *Educ Theor* 6,95-104 Ap 56.
- FRIEDMAN, Maurice S.** Martin Buber's Theory Of Knowledge. *Rev Metaph* 8,264-280 D 54.
- FRIEDMAN, Maurice.** *Problematic Rebel: An Image Of Modern Man.* NY Random House 1963.
- Friedman characterizes modern man as alienated and problematic, an exile and a rebel. The Modern Promethean and the Modern Job are the typical responses to this situation. These categories are central to Friedman's "depth-image" of modern man and he attempts to give them concrete meaning through intensive examination of the writings of Melville, Dostoevsky, Kafka and Camus.
- FRIEDMAN, Maurice.** *To Deny Our Nothingness: Contemporary Images Of Man.* NY Delacorte Pr 1967.
- The author sets out to use his concept of "images" as a critical tool. By "images of man" he intends the responses in "concrete" to ever changing "social reality." These responses represent (and present) possible directions (choices) for man's potentiality. Examined are the views of Malraux, Silone, Gide, Eliot, Koestler, Bergson, Kazantzakis, Aldous Huxley, Buber, Bernanos, Weil, Jung, Hesse, Freud (Chapter 11), James, Dewey, Mead, Sullivan, Fromm, Nietzsche, Sartre, Kierkegaard, Berdyaev, Tillich, Marcel, Camus, Beckett, Kafka, and Wiesel.
- FRIEDMAN, Maurice.** Anxiety In Our Culture. *Humanitas* 1,35-48 Spr 65.
- FRIEDMAN, Maurice.** Friedrich Nietzsche: Father Of Atheistic Existentialism. *J Existent* 6,269-278 Spr 66.
- FRIEDMAN, Maurice.** The Image Of Man. *Thought* 40,485-505 D 65.
- FRIEDMAN, Maurice.** The Pragmatist's Image Of Man. *Phil Today* 9,238-249 Wint 65.
- FRIEDMAN, Norman.** Imagery: From Sensation To Symbol. *J Aes Art Crit* 12,25-37 S 53.
- FRIEDMANN, John.** Notes On The Social Conditions Of Economic Progress. *Ethics* 64,302-306 Jl 54.
- FRIEDMANN, Joyce.** Some Results In Church's Restricted Recursive Arithmetic. *J Sym Log* 22,337-342 D 57.
- FRIEDMANN, Rudolph.** *Kierkegaard.* NY New Directions 1949.
- FRIEDMANN, Wolfgang.** *Law In A Changing Society.* Berkeley Univ Of Calif Pr 1959.

FRIEDRICH, C J. Karl Llewellyn's Legal Realism In Retrospect. *Ethics* 74,201–207 Ap 64.

The essays collected in Llewellyn's *Jurisprudence: Realism in Theory and Practice* illustrate the development of American legal realism. Of particular interest are the discussions of justice and natural law, especially what Llewellyn calls the "lawyer's natural law," which, he says, provides a concrete guide for making positive law. Also of importance is Llewellyn's discussion of the nature of legal realism and its analyses of rules and rights.

FRIEDRICH, Carl J (ed). *Nomos IV: Liberty*. NY Atherton Pr 1962.

The volume contains twenty-four essays, most of which refer specifically to Mill's *On Liberty* in commemoration of the centennial of its publication. However, some of the papers investigate the concept of liberty in various historical contexts: and some papers attempt systematic interpretations of the concept.

FRIEDRICH, Carl J (ed). *Nomos V, The Public Interest*. NY Atherton Pr 1962.

"The viewpoints expressed in the various papers vary widely in outlook and methodology, ranging from a reasoned conviction that the public interest is a central concern of political and legal philosophy to the pointedly argued rejection of it as merely a facade for special interest and partisan position in the political battle."

FRIEDRICH, Carl J (ed). *Nomos VIII: Revolution*. NY Atherton Pr 1966.

Eleven essays on revolution by philosophers and political scientists have been arranged under three subject headings: General Theories of Revolution; Revolution, Ideology and International Order; and Marxist Revolution: its Moral Dimension. Part I concerns itself primarily with problems of definition, the evolution and history of the word *revolution*, and the exposition of types of revolution. Special aspects of the topic are the subject of entire essays. Part II is concerned with modern trends in revolution; it relates revolution to ideology and the International Order. Part III examines Marx's contributions to revolution. r C Tucker in a long essay defines Marxism as a "theory and program of revolution," while D Braybrooke questions the "empirical case for the proletarian revolution."

FRIEDRICH, Carl J (ed). *The Public Interest*. NY Atherton Pr 1962.

FRIEDRICH, Carl Joachim. *An Introduction To Political Theory*. NY Harper & Row 1967.

FRIEDRICH, Carl Joachim. *Constitutional Reason Of State; The Survival Of The Constitutional Order*. Providence RI Brown Univ Pr 1957.

The author traces the history of the doctrine of "reason of state." Among the views discussed, particularly in their bearing on the question of interval subversion, are those of Machiavelli, Harrington, Spinoza, Montesquieu, Calvin, Althusius, Milton, Locke, Kant and Hegel.

FRIEDRICH, Carl Joachim. *Inevitable Peace*. Cambridge Harvard Univ Pr 1948.

Professor Friedrich's book is an aggressive exposition of Kant's theory of world government and peace set in relation to Kant's moral philosophy and his philosophy of history on the one hand and to alternative philosophies of peace on the other. A new and highly readable translation of Kant's essay "Eternal Peace" is included in the Appendix. Within the limits of the space provided, Professor Friedrich has given a clear statement of Kant's political ideas.

FRIEDRICH, Carl J. Style As The Principle Of Historical Interpretation. *J Aes Art Crit* 14,143–151 D 55.

FRIEDRICH, Carl-Joachim. *The Philosophy Of Law In Historical Perspective*. Chicago Univ Of Chicago Pr 1958.

This is an English version, with variations and additions, of *Die Philosophie des Rechts in Historischer Perspektive*, which appeared in the "Enzyklopädie der Rechts- und Staatswissenschaft" (editor, Wolfgang Kundel, München). Professor Friedrich argues that legal questions involve a philosophy of law, and that every philosophy of law is part of some particular general philosophy. Contemporary problems are given an historical setting through a compact account of western philosophy of law, from the Old Testament period to the present. The author holds a philosophy of experience which attempts to make "all of human experience... fruitful for the progressive understanding" of law. He finds the source and objectivity of justice in the process of democratic political action.

FRIEDRICH, L W (ed). *The Nature Of Physical Knowledge*. Bloomington Indiana Univ Pr 1960.

This book shows how difficult it is for philosophers and scientists to find a common ground for discussion.

FRIEDRICH, Kurt O. *From Pythagoras To Einstein*. NY Random House 1965.

FRIEL, George Q and Conway, Pierre. Farewell, Philosophy. *New Scholas* 24,363–397 O 50.

FRIEND, Julius W and Feibleman, James. The Structure And Function Of Organization. *Phil Rev* 54,19–44 Ja 45.

FRIEND, Julius and Feibleman, James. Normative Organization And Empirical Fields. *Phil Sci* 12,52–56 Ap 45.

FRIES, Horace S. "To Sail Beyond The Sunset". *Educ Theor* 1,23–34 My 51.

FRIES, Horace S. Against The Neo-Thomists. *Antioch Rev* 2,236–251 Je 42.

FRIES, Horace S. Can Science Be Unified Humanistically? *Humanist* 1,142–145 Wint 41.

FRIES, Horace S. Ethical Objectivity Through Science. *Phil Rev* 52,553–565 N 43.

FRIES, Horace S. Is The Ψ -Function Description "Complete": A Layman's Question. *Phil Sci* 19,166–169 Ap 52.

FRIES, Horace S. On The Unity And Ethical Neutrality Of Science. *J Phil* 39,225–233 Ap 42.

FRIES, Horace S. Science And The Foundations Of Freedom. *J Phil* 41,113–125 Mr 44.

FRIES, Horace S. Science And The Individual. *Antioch Rev* 2,591–611 D 42.

FRIES, Horace S. Science, Causation And Value. *Phil Sci* 14,179–180 Jl 47.

FRIES, Horace S. Virtue Is Knowledge. *Phil Sci* 8,89–99 Ja 41.

FRIES, Horace S. William James—January 11, 1842. *Humanist* 2,20–23 Spr 42.

FRIES, Horace S. Logical Simplicity. *Phil Sci* 17,207–228 Jl 50.

FRIESS, Horace L. Historical Interpretation And Culture Analysis. *J Phil* 49,340–349 My 52.

FRIETHOFF, Caspar. The Dogmatic Definition Of The Assumption. *Thomist* 14,41–58 Ja 51.

FRIGHI, Luigi and Callieri, Bruno. An Approach To The Problem Of Existential Vs Psychoanalytic Anxiety. *J Existent* 2,323–332 Wint 62.

FRINGS, Manfred S (ed). *Heidegger And The Quest For Truth*. Chichago Quadrangle Books 1968.

FRINGS, Manfred S. *Max Scheler: A Concise Introduction Into The World Of A Great Thinker*. Pittsburgh Duquesne Univ Pr 1965.

Frings gives an expository presentation of Scheler's major ideas "in a concise and a condensed form." Chapters are devoted to Scheler's conception of the "bio-Psychic World," the "emotional Spheres," his idea of love and of "ressentiment," the "non-Formal Ethics of Values," and his philosophy of person, religious experience, knowledge, and the "Age of Adjustment." Man is seen as the "one subject in which ultimately all of Scheler's thoughts focus," and basic to Man is his placement of love as "the fundamental spiritual act." "Ressentiment" involves a weakness of the person which leads to a "damaged and poisoned *ordo amoris*." scheler's ethics is seen as an "emotional, transcendental objectivism." Frings holds that Scheler's Catholicism did not determine his philosophical evaluation of Christianity. Finally, Scheler's views on metaphysics are examined, with special attention given to the idea of "resistance" as the clue to the way in which reality is given. The book closes with a statement of the philosopher's view of the future of humanity in terms of the "world-openness of the sphere of the person."

FRINGS, Manfred S. A Reply To Mr Mattick's Article On Marxism And The New Physics. *Phil Sci* 31,289–293 Jl 64.

FRINGS, Manfred S. Max Scheler. *Phil Today* 9,85–93 Sum 65.

FRISCH, Joseph C. Extension And Comprehension In Logic. NY Philosophical Lib 1969.

FRISCH, Morton J (ed) and Stevens, R G (ed). *American Political Thought: The Philosophic Dimension Of American Statesmanship*. NY Scribner 1971.

FRISCH, Morton J. Cooper's Notions Of The Americans: A Commentary On Democracy. *Ethics* 71,114–120 Ja 61.

FRISCH, Morton J. Democracy And The Class Struggle. *Ethics* 74,44–52 O 63.

Franklin Roosevelt's labor policies during the Great Depression did not intensify but tempered the class struggle. Roosevelt's labor policies, besides, were not nearly so radical as his critics have maintained. He believed that a democracy based on radical economic inequalities eventually ceases to be a democracy. His policies were in benign opposition to our basically Lockean tradition. Critics of the New Deal have wrongly promoted the idea that distributive justice is the preserve of Marxism.

FRISCH, Morton J. Franklin D Roosevelt And The Problem Of Democratic Liberty. *Ethics* 72,180–192 Ap 62.

FRISCH, Morton J. The Architecture Of American Political Theory. *Ethics* 65,181–191 Ap 55.

FRITZ JR, Charles A. Common Sources Of Value In The Arts And Everyday Life. *J Phil* 43,486–495 Ag 46.

FRITZ JR, Charles A. Contextual Properties And Perception. *Phil Phenomenol Res* 20,338–351 Mr 60.

FRITZ JR, Charles A. The "Certainty" Of Professor Lewis' Expressive Statements. *J Phil* 49,723–731 N 52.

FRITZ JR, Charles A. What Is Induction? *J Phil* 57,126–137 F 60.

The author considers the problem of the justification of induction. He distinguishes between inductive reasoning and inductive arguments and claims that the problem of justifying induction depends upon there being some special kind of argument that can be singled out and justified. However, he argues, although 'induction' can be properly applied to a kind of reasoning, it is doubtful whether an inductive argument can be found.

FRITZ, Anita D. Berkeley's Self—Its Origin In Malebranche. *J Hist Ideas* 15,554–572 O 54.

FRITZ, Anita Dunlevy. Malebranche And The Immaterialism Of Berkeley. *Rev Metaph* 3,59–80 S 49.

FROESCHELS, Emil. *Philosophy In Wit*. NY Philosophical Lib 1948.

This book is a brief work presenting some psychoanalytic theories of wit and the conclusion is presented that only a philosophical theory of wit is tenable. "...nothing but the assumption of congenital knowledge of philosophy can explain the 'creation' of some kinds of wit and the understanding on the part of the one who laughs." The author premises that knowledge is congenital. Wit is explained in terms of this premise. It arises, says the author, from a disparity between what we congenitally know and the information conveyed in an example of wit.

FROESCHELS, Emil. *The Human Race: A Study In The Nature Of Knowledge*. NY 1947.

FROHOCK, Fred M. *Normative Political Theory*. Englewood Cliffs NJ Prentice-Hall 1974.

FROHOCK, Fred M. *The Nature Of Political Inquiry*. Homewood IL Dorsey Pr 1967.

FROHOCK, Wilbur. *André Malraux And The Tragic Imagination*. Stanford CA Stanford Univ Pr 1952.

FROMM, Erich (ed). *Socialist Humanism: An International Symposium*. Garden City NY Doubleday 1965.

This book focuses on socialist humanism, which is only one branch of humanism: the belief in a rational and abundant social and economic system, in which the full development of the individual is a condition for the full development of society and vice versa, and in which alienation is at a minimum. The articles in this volume deal chiefly with humanist socialism in its various theoretical and philosophical aspects, but there is also a critical attitude toward political realities and ideologies. The early humanistic papers of Marx on freedom and alienation are much discussed, but so is the plight of the individual in modern technological socialist societies.

FROMM, Erich. *Beyond The Chains Of Illusion, My Encounter With Marx And Freud*. NY Simon & Schuster 1962.

In this work Fromm traces the major influences in his own thinking: Marx and Freud. Throughout he finds similarities between them. Although Marx and Freud look to different solutions to the problem of alienation, both wish to destroy illusions and both refer to knowledge as a source of freedom. Fromm attempts to clarify the misconceptions and misinterpretations of historical materialism and sex and the unconscious, which are particularly due to the false clichés and ideologies which have developed since. For Fromm both Marx and Freud, when blended, can provide a significant basis for a humanistic philosophy.

FROMM, Erich. *Escape From Freedom*. NY Farrar & Rinehart 1941.

FROMM, Erich. *Man For Himself, An Inquiry Into The Psychology Of Ethics*. NY Rinehart 1947.

FROMM, Erich. *Psychoanalysis And Religion*. New Haven Yale Univ Pr 1950.

In this volume the author defines religion as any system of devotions which unites people in their thinking and action. He respects the traditional faiths for whatever they may have done and now do to promote justice, reason and brotherhood among men. He denies any monopoly claimed by a particular religion in superiority in ethical inspiration. He holds that the mission of the psychoanalyst is deeper than simply getting the deviant to behave like the normal individual.

FROMM, Erich. *The Heart Of Man: Its Genius For Good And Evil*. NY Harper & Row 1964.

FROMM, Erich. *The Sane Society*. NY Rinehart 1955.

Starting from the high incidence of suicide, homicide and alcoholism in the most prosperous and peaceful countries of Europe and America, he analyzes the objective needs of man and the failure of society to meet them. The drives are illustrated in matriarchal and patriarchal cultures in their negative and positive aspects, in patriotic nationalism, in idolatrous alienation under managerial capitalism, and in the contradictions of Marxist socialism leading to totalitarianism.

FROMM, Erich. A Global Philosophy Of Man. *Humanist* 26,117-122 Ag 66.

FROMM, Erich and De Martino, Richard and Suzuki, D T. *Zen Buddhism And Psychoanalysis*. NY Harper 1960.

Growing out of a workshop on Zen Buddhism and Psychoanalysis, sponsored by the Department of Psychoanalysis of the Medical School of the National University of Mexico in 1957, the book consists of three lectures which, according to Erich Fromm in the Foreword, "will be of particular value to psychiatrists and psychologists and to many other thoughtful people interested in the problem of man...." In the opening essay, "Lectures on Zen Buddhism," D T Suzuki discusses Zen Buddhism with special reference to its treatment of psychological problems, such as the unconscious and the self. In the second lecture Erich Fromm undertakes to show how the concepts of Zen Buddhism are relevant to, suggestive for and clarificatory of the theory and technique of psychoanalysis. In the concluding lecture, Richard De Martino provides "a general consideration of Zen Buddhism in its relation to the human situation."

FROMM, Erich. *Marx's Concept Of Man*. NY Ungar 1961.

This volume contains an English translation of Marx's main philosophical work, *Economics and Philosophical Manuscripts*, published for the first time in the United States, plus other pieces. Fromm provides an 83 page introduction, maintaining that Marx's philosophy, like much contemporary atheistic humanism and existentialism, provides a critique of alienation and dehumanization. For Marx the key issue is the individual man, even though in a social context, and how human personality needs to liberate and realize its capacities—ideals consonant with the Western Tradition of faith in man's possibilities. This humanism Fromm finds in both the early and later Marx. Fromm analyzes the reason behind the widespread misinterpretation of Marx, both in the West and the Communist countries. He concludes with quotations about Marx the man, from those who knew him directly, in order to dispel the misinformation about him and to reappraise his personality more positively.

FRONDIZI, Risieri. *The Nature Of The Self, A Functional Interpretation*. New Haven Yale Univ Pr 1953.

The first part is devoted to a critical analysis of the interpretation of the self presented by Descartes, Locke, Berkeley and Hume to show that they have led to a false dilemma, namely, either a substantial self (Descartes) or no self at all (Hume). The second part presents the author's own interpretation based on the notions of function and Gestalt. Function is a substitute for the traditional idea of substance, and Gestalt for the atomistic Humean interpretation. A chapter (V) is devoted to the problem of the existence of the self.

FRONDIZI, Risieri. A Study In Recent Mexican Thought. *Rev Metaph* 9,112-116 S 55.

FRONDIZI, Risieri. A Theory Of Man. *Rev Metaph* 8,156-161 S 54.

FRONDIZI, Risieri. Contemporary Argentine Philosophy. *Phil Phenomenol Res* 4,180-185 D 43.

FRONDIZI, Risieri. Is There An Ibero-American Philosophy? *Phil Phenomenol Res* 9,345-355 Mr 49.

FRONDIZI, Risieri. On The Nature Of The Self. *Rev Metaph* 3,437-452 Je 50.

FRONDIZI, Risieri. On The Unity Of The Philosophies Of The Two Americas. *Rev Metaph* 4,617-624 Je 51.

FROST, S E. *Historical And Philosophical Foundations Of Western Education*. Columbus OH Merrill Books 1966.

FRUTOS, Eugenio. Freedom Is A Reward. *Phil Today* 1,102-105 Je 57.

FRYE, A Myrton. The Referends Of Art Criticism. *Phil Rev* 50,74-80 Ja 41.

FRYE, Marilyn P. Inscriptions And Indirect Discourse. *J Phil* 61,767-772 D 64.

This paper examines an explanation offered by Penelhum: "Memory is a criterion of identity if (a) from the fact that someone remembers something it follows deductively that he did or witnessed it; and (b) one can establish that someone remembers an event without first establishing independently that he was (bodily) involved in it." Although this explanation seems plausible, it proves to be inadequate and incoherent. The phrase "the fact someone remembers" contains a crippling ambiguity about whether bodily identity is presupposed: if not there is no criterion, but if so (a) conflicts with (b). Other difficulties are that criteria do not serve as the basis for deductive inferences, that they need not be "established," and that a criterion of identity considers memory claims collectively rather than distributively.

FRYE, Northrop. *Anatomy Of Criticism*. Princeton NJ Princeton Univ Pr 1957.

This book consists of four essays, each dealing with a type of literary criticism, and of a critical introduction on the problem of distinguishing systematic and responsible literary criticism from mere history of taste. The first essay develops a theory of historical criticism in terms of fictional modes such as romance, tragedy, comedy, etc. The second essay is concerned with the construction of a theory of symbols, including archetypal symbols, i.e., those peculiarly effective in the expression of cultural values. The third essay explores archetypal symbols as they appear in myths; and the fourth develops a theory of literary genres. A glossary of terms and index are appended.

FRYE, Northrop. *Fearful Symmetry: A Study Of William Blake*. Princeton NJ Princeton Univ Pr 1947.

FRYE, Northrop. Poetry And Design In William Blake. *J Aes Art Crit* 10,35-42 S 51.

FRYE, Roland M. Swift's Yahoo And The Christian Symbols For Sin. *J Hist Ideas* 15,201-217 Ap 54.

FRYE, Royal M. Impacts Of Modern Physics On The Problem Of Time. *Phil Forum (Boston)* 6,2-8 Spr 48.

FUCHS, Alan E. Further Steps Toward A General Theory Of Freedom Of Expression. *William And Mary Law Review* 18,347-377 Wint 76.

In his recent books, Thomas Emerson presents a stimulating and influential theory that articulates and defends the right of free expression. The theory rests upon a distinction between a class of fully-protected "expressions" and a realm of regulable and therefore suppressible "actions." I argue that Emerson's manner of dividing all speech-acts and similar activities into "expressions" and "actions" is functionally equivalent to the traditional and generally discredited "clear and present danger" test. Both theories are criticized for their excessive vagueness. I briefly propose a revision of the clear and present danger theory that remedies this defect.

FUHRMANN, Joseph T and Bock, Edward C and Twarog, Leon I. *Essays On Russian Intellectual History*. Austin TX Univ Of Texas Pr 1971.

FUHRMANN, Paul T. The Philosophy Of Charles Secretan 1815-1895. *J Hist Phil* 2,77-81 Ap 64.

FUJINAGA, Jean T. The Nature Of Man And His Relationship To Society In Rousseau's *Emile* And Faulkner's "The Bear". *Educ Theor* 15,260-264 Jl 65.

FUJISAWA, Chikao. *Japanese Global Philosophy Or Kotonarism*. Rutland VT Tuttle 1955.

FUJISAWA, Chikao. *Zen And Shinto: A History Of Japanese Philosophy*. NY Philosophical Lib 1959.

FULLER, William J. A Note On Free Will In Aristotle. *Mod Sch* 40,388-394 My 63.

FULLER, B A G. *Apologia Pro Vita Sua* (in English). *Personalist* 37,358-366 Autumn-O 56.

FULLER, B A G. Flying Saucers. *J Phil* 49,545-559 Ag 52.

FULLER, B A G. Is Reality Really Comic? *J Phil* 43,589-598 O 46.

FULLER, B A G. Pot Shots At Present Pedagogy. *Phil Rev* 50,127-161 Mr 41.

FULLER, B A G. The Nesses Animals Make In Metaphysics. *J Phil* 46,829-837 D 49.

FULLER, Edmund (ed). *The Christian Idea Of Education*, 2 Vols. New Haven Yale Univ Pr 1962.

FULLER, Lon L. *The Morality Of Law*. New Haven Yale Univ Pr 1964.

This book furnishes an original conception of natural law. After distinguishing in Chapter I the morality of duty and the morality of aspiration, Fuller proceeds to examine and elucidate law in moral terms. Defining law roughly as "the enterprise of subjecting human conduct to the governance of rules," Fuller discerns that law has an internal morality, which he calls "a procedural version of natural law." In Chapter II Fuller presents the eight principles of the internal morality of law. Law is internally moral so far as it conforms to these rules. In addition to the internal morality of the law, however, there is what Fuller calls the external morality—i.e., the substantive aims of law. Although the inner morality of law may neutrally subserve different and even opposite aims, in Chapter IV Fuller explores the interaction of the internal and external moralities of law. He concludes that there is a substantive natural law and that its minimal content consists in "the objective of maintaining communication with our fellows."

FULLER, Lon L. Human Purpose And Natural Law. *J Phil* 53,697-704 O 56.

FULTON, James Street. *Science And Man's Hope*. NY Bookman 1954.

This critical examination of the meaning, status, and ethical value of science in the present world political and cultural crisis, holds that sciences, utilizable for good or evil, cannot affirm its own worth, yet embodies value insofar as it exemplifies

openness of spirit and creative decision. Thus, "while science itself cannot define man's hope, it can and does partly reveal it, because it constitutes a part of its fulfillment." In general terms, man's hope is that life as such is good, that "eliciting aliveness in events will convert... individual misfortune into a constituent of a more embracing good."

FULTON, James Street. Computing Machines And Minds. *Phil Today* 1,207-213 Fall 57.

FULTON, James Street. Computing Machines And Minds. *Personalist* 38,62-72 Wint-Ja 57.

FULTON, James Street. Our Knowledge Of One Another. *Phil Rev* 51,456-475 S 42.

FULTON, James Street. Science And The Naturalization Of Man. *Personalist* 30,376-384 Autumn-O 49.

FULTON, James Street. The Cartesianism Of Phenomenology. *Phil Rev* 49,285-308 My 40.

FULTON, R B. *Adam Smith Speaks To Our Times; A Study Of His Ethical Ideas.* Boston Christopher 1963.

Smith's life, times, system of thought, and views on Christianity are briefly sketched. Then the relevance of Smith's thought to certain ethical issues is treated.

FULTON, Robert B. *Original Marxism: Estranged Offspring.* Boston Christopher 1960. The thought of the young Marx is here exhibited as an "estranged offspring" of the Judeo-Christian tradition. With the tradition, Marx believed in dependable order in nature, the value of man, and progress in history; but under the influence of Feuerbach, Strauss and Bauer, he rejected supernaturalism as false in fact and a hindrance to social reform. Fulton pleads for a more widespread recognition of similarities as well as differences between the rival faiths of Christianity and Communism.

FURFEY, Paul Hanly. *The Scope And Method Of Sociology: A Metasociological Treatise.* NY Harper 1953.

FURFEY, Paul Hanly. Sociology And Its Philosophical Aspects. *Mod Sch* 21,153-161 Mr 44.

FURLEY, David J. *Two Studies In The Greek Atomists.* Princeton NJ Princeton Univ Pr 1967.

The author sees the exponents of the theories of nature in the fourth century as forming two opposite theoretical camps: Atomists and Aristotelians. The former subscribed to an "atomic theory of matter, mechanical causation, the infinity of the universe, the plurality of worlds, and the transience of our world." In opposition, the Aristotelians emphasized "the continuous theory of matter, the supremacy of final causes, the finite universe, and the uniqueness and eternity of our world." The two studies which comprise this book are on (I) the Epicurean doctrine of indivisible magnitudes as minimal parts of atoms as stated in Epicurus' *Letter to Herodotus*, and (II) Aristotle's and Epicurus' theories on voluntary action. Both essays are written in the light of what the author believes to have been a controversy between Aristotle and the Atomists on the one hand, and the attempts of Epicurus and his followers to counteract the refutation of the Atomist theories on the other.

FURLONG, E J. *Imagination.* NY Macmillan 1961.

FURTH, Hans G. *Piaget And Knowledge: Theoretical Foundations.* Englewood Cliffs NJ Prentice-Hall 1969.

FUSFELD, Daniel R. The Source Of New Deal Reformism: A Note. *Ethics* 65,218-219 Ap 55.

FUSON, William M. The Ethics Of Pacifism: A Critique And A Reappraisal. *Phil Rev* 52,494-498 S 43.

FUSS, Peter. *The Moral Philosophy Of Josiah Royce.* Cambridge Harvard Univ Pr 1965.

A clear and thorough exposition which makes Royce's subtle moral philosophy accessible to contemporary ethical theorists understandably put off by his style. Fuss convincingly presents Royce's moral philosophy as independent of his much ridiculed metaphysical absolutism and argues that his ethical theory is instead dependent on his surprisingly elaborate and sophisticated social psychology. Much of this psychology is to be found in unpublished writings of which Fuss makes extensive use, but he also performs a service by intelligently piecing together remarks scattered in the published works. Significant unpublished meta-ethical remarks are also discussed. Included is a treatment of his intricate and apparently unique argument for the principle of harmony as a second-order procedural moral principle. His famous insights into the relations between the individual and society are also painstakingly analyzed.

FUSS, Peter. Conscience. *Ethics* 74,111-120 Ja 64.

This essay denies that conscience is a faculty or source of moral knowledge, critically examines the views of Bishop Butler, J S Mill, and C D Broad on conscience, and offers a theory of conscience. The author maintains that conscience "... establishes in the moral agent a felt need or disposition to act in accordance with his knowledge or belief, giving him a sense of personal integrity when he does so as best he can, and a corresponding sense of inner failure, frustration or guilt when... he fails." Conscience thus is concerned with integrity. It does not inform us of the right and can be overwhelmed by desire. This theory of conscience can help us explain the conduct of an Eichmann who by no means was "conscience-less."

FUSS, Peter. The Two-Fold Nature Of Knowledge: Imitative And Reflective, An Unpublished Manuscript Of Josiah Royce. *J Hist Phil* 4,326-337 O 66.

FYFE, Hamilton. Humanism As A World-Unifying Faith. *Humanist* 13,13-18 Ja-F 53.

GABRIEL, Astrik L. Educational Ideas Of Christine de Pisan. *J Hist Ideas* 16,3-21 Ja 55.

GABRIEL, Ralph H. *The Course Of American Democratic Thought: An Intellectual History Since 1815.* NY Ronald Pr 1940.

The author is a known historian who has produced various volumes on American political history. This time he attempts to give a history of the "American democratic thought" from 1815 to more recent times. What he actually presents is not only a history of American democratic thought, but a story of social and political philosophy in the United States of the respective period. Some sections of the work are very moving, especially those covering the period succeeding the Civil War. On the other side the author has been somewhat superficial when dealing with various intellectual movements prior to the War, which, in the reviewer's opinion, show an enormous wealth of variety and expression. Professor Gabriel, in the selection and distribution of material, has then almost forgotten a number of intellectual trends in American political life and has paid little attention to more recent times. With these reservations, one could warmly recommend the book to those interested in the history of political philosophy.

GAFFNEY, James. Scripture And Tradition In Recent Catholic Thought. *Thomist* 27,141-169 Ap-Jl-O 63.

GAGNÉ, Jacques. A Bi-Polar Approach To Motivation In Education: An Attempt At Integration. *Humanitas* 3,273-284 Wint 68.

GAHRINGER, Robert E. A Note On Approving. *J Phil* 58,45-49 Ja 61.

The author argues that approval is more than liking or judging right; it involves a sense of obligation. This "ought," however, is not in the judgment itself. Judgments of approval, he asserts, are made in a context in which the principle of respect for persons is assumed. The obligation of which we are aware in approving or disapproving is introduced through an inference under the general principle of respect.

GAHRINGER, Robert E. Analytic Propositions And Philosophical Truths. *J Phil* 60,481-501 Ag 63.

The paper calls attention to two foundations of the confusion surrounding the analytic-synthetic distinction: One source is the common confusion of this distinction with other distinctions (for example, that between essential and accidental predication), and the second is the ambiguity at the basis of judgments of analyticity, which makes it possible for the analytic relation of meanings to be realized in two ways, through two different but not independent aspects of meaning. The paper then considers the prime example of synthetic propositions *a priori*: the propositions of philosophy.

GAHRINGER, Robert E. Can Games Explain Language? *J Phil* 56,661-666 Jl 59.

GAHRINGER, Robert E. Liberalism And Humanism. *Ethics* 66,36-50 O 55.

GAHRINGER, Robert E. Moral Law. *Ethics* 63,300-304 Jl 53.

GAHRINGER, Robert E. On The Moral Import Of Station And Position. *Ethics* 67,200-202 Ap 57.

GAHRINGER, Robert E. Punishment As Language. *Ethics* 71,46-48 O 60.

GAHRINGER, Robert E. Some Observations On The Distinction Between Analytic And Synthetic Propositions. *J Phil* 51,425-435 Jl 54.

GAHRINGER, Robert E. The Foundation Of Necessity In Practical Reason. *Int Phil Quart* 2,25-49 F 62.

GAHRINGER, Robert E. The Metaphysical Aspect Of Kant's Moral Philosophy. *Ethics* 64,277-291 Jl 54.

GAIDENKO, P P. The "Fundamental Ontology" Of Heidegger As A Basis Of Philosophical Irrationalism. *Soviet Stud Phil* 4,44-55 Wint 1965-66.

GÁL, Gedeon. "Petrus De Trabibus On The Absolute And Ordained Power Of God" in *Studies Honoring Ignatius Charles Brady*, 283-292. St Bonaventure NY 1976.

The distinction, commonly employed by the schoolmen, between God's ordained and absolute power has frequently been misunderstood and misinterpreted. In the question *Utrum Deus possit plura facere*, Petrus de Trabibus treats the problem with such clarity that it can hardly be misunderstood: 'Ordained power' is the exercise of divine power according to God's foreknowledge and eternal preordination. 'Absolute power' is divine power considered absolutely or in the abstract, divorced—as it were—from all God's other attributes. It is obvious that God does nothing whatever by his 'absolute' power since it is impossible that He should act without foreknowledge, goodness, etc.

GÁL, Gedeon. Gulielmi de Ware: Doctrina Philosophica Per Summa Capita Proposita. *Fran Stud* 14,265-292 S 54.

GÁL, Gedeon. Gulielmi de Ware: Doctrina Philosophica Per Summa Capita Proposita. *Fran Stud* 14,155-180 Je 54.

GÁL, Gedeon. Robert Kilwardby's Questions On The Metaphysics And Physics Of Aristotle. *Fran Stud* 13,7-28 Mr 53.

GÁL, I L and Rosser, J B and Scott, D. Generalization Of A Lemma Of G F Rose. *J Sym Log* 23,137-138 Je 58.

GÁL, I Novak. A Note On Direct Products. *J Sym Log* 23,1-6 Mr 58.

GALDSTON, Iago. Existentialism As A Perennial Philosophy Of Life And Being. *J Existent* 1,379-391 Fall 60.

GALE, George. Phlogiston Revisited—Explanatory Models And Conceptual Change. *Chemistry* 41,16-20 Ap 68.

An examination is made of the history of phlogiston theory and oxygen theory, in order to show the types and uses of some of chemistry's explanatory models. The triumph of oxygen theory over phlogiston theory is seen to herald the emergence of quantitative over qualitative scientific description. It is concluded that scientists feel free to modify explanatory concepts when new observations of phenomena require a revised explanation; but given alternatives, the most realistic model is chosen. Progress in chemistry is obtained by modifying the explanatory hypotheses which reflect assumed principles.

GALE, George. Two Concepts Of Matter. *Chemistry* 46,13-16 N 73.

This article contends that Leibniz' anti-atomistic conception of matter is reaching its full development in the field concepts proposed in contemporary physics. The historical rise of atomism/corpuscularism is traced through its climax with Newtonian mechanics to its breakdown, occasioned by twentieth-century research into the subatomic world. The alternative force-field concept is treated more extensively; the discussion ranges from an explanation of Leibniz' original theories, through the conceptual development formulated by Bosovich and later by Faraday, to the concept's ultimate statement in the field theory of Maxwell and its contemporary applications.

GALE, Richard M (ed). *The Philosophy Of Time: A Collection Of Essays.* Garden City NY Doubleday 1967.

GALE, Richard M. "Can A Prediction 'Become True'?" *Phil Stud* 13,43-45 1962.

GALE, Richard M. "Endorsing Predictions". *Phil Rev* 70,376-385 JI 61.

GALE, Richard M. "Mysticism And Philosophy". *J Phil* 57,471-480 JI 60.

The author uses Walter Stace's *Time and Eternity* as a springboard for his own analysis of the key problems which mysticism poses for philosophy. These problems are the alleged ineffability of mystical experience, the relation between the so-called eternal and temporal orders of being, and the objectivity of mystical experiences. The author concludes that there is no way of getting rid of the contradiction between the claims of the mystic and those of the naturalist.

GALE, Richard M. A Reply On The Alleged Futurity Of Yesterday. *Phil Phenomenol Res* 24,421-422 Mr 64.

GALE, Richard M and Mc Gee, C Douglas and Tillman, Frank A. Ryle On "Use," "Usage," And "Utility". *Phil Stud* 15,57-59 1964.

The article examines Ryle's analysis of "Use," "Usage," and "Utility," charging that Ryle obscures rather than illuminates the distinctions between these concepts. The authors point out that central to Ryle's discussion is an analogy between words and tools, arguing that the analogy fails when Ryle attempts to make a distinction between use and usage. They argue that this failure can be seen in a disanalogy between words and tools in that words, unlike tools, are characteristically used in communication. To use a word correctly, they point out, the speaker must use it in conformity with linguistic custom; the use of a tool requires no such consonance with the customary usage of a group.

GALE, Richard M and Thalberg, Irving. The Generality Of Predictions. *J Phil* 62,195-210 Ap 65.

The contention of this paper is that any statement whose logical subject refers to a future individual, i.e., one that does not yet exist, must be general, while statements whose logical subjects refer to a past individual, i.e., one that no longer exists, may be singular. The reason for this asymmetry between prediction and retrodiction is that future individuals, unlike bygone things, cannot now be identified. There are two relevant senses in which individuals are identified: (1) by means of a demonstrative, and (2) by the use of a proper name. Future individuals are not identifiable in either sense, but past individuals may be singled out in sense (2). Why not name future individuals now? This suggestion misses the important difference between giving a name to an individual and making up a name for an individual. Future individuals may be referred to by the use of definite descriptions, but this is not identifying. A woman may describe her assailant but be unable to identify him.

GALE, Richard M. Dewey And The Problem Of The Alleged Futurity Of Yesterday. *Phil Phenomenol Res* 22,501-511 Je 62.

GALE, Richard M. Existence, Tense, And Presupposition. *Monist* 50,98-108 Ja 66.

An argument is presented to show that "exists" and "is present," along with their corresponding tenses, are not logical predicates of things and events, respectively. The premise of this argument is that Strawson's account of referring is correct. His account is amplified to show that a tensed subject-predicate statement presupposes an existential statement having the same tense. "S is (was, will be) P" presupposes "There now exists (existed, will exist) an s." When we apply this rule to statements of the form "S exists (existed, will exist)" it is found that they presuppose themselves: "There now exists (existed, will exist) an S." This entails that no utterance of "S exists (etc.);" could make a false statement, which is absurd. Similar considerations hold for statements having an event-expression for their subject and "is present (past, future)" for their predicate.

GALE, Richard M. McTaggart's Analysis Of Time. *Amer Phil Quart* 3,145-152 Ap 66.

McTaggart's claim that the B-Series is reducible to the A-Series is ambiguous in his writings. If the A-Series is a "pure" A-Series, i.e., one determined by past, present, and future unqualified, this claim is false; for it can be shown that "earlier than" cannot be analyzed in terms of past, present, and future, taken collectively. But if the A-Series is an "impure" A-Series, i.e., one determined by more past and more future as well as past, present, and future unqualified, then it is possible to reduce the B-Series to the A-Series by giving the following analysis of "earlier than" in terms of these five A-determinations taken collectively: in which "P" and "Q" are event-expressions. This shows that our concept of time involves not only the three concepts of past, present, and future unqualified, but also the notion of a structural order, and it was because of the latter that we had to introduce the concept of "more past (future) than."

GALE, Richard M. Natural Law And Human Rights. *Phil Phenomenol Res* 20,521-531 Je 60.

A distinction is drawn between the purpose of natural law, which is that of supporting a set of human rights that are politically basic, and, natural law as the metaphysical or meta-ethical ground for this normative belief in human rights. The article attempts to show that the meta-ethical concept of natural law is most unfortunate and should be dispensed with. In rejecting natural law one is not discarding everything, because human rights as a piece of normative ethics can be supported by other meta-ethical

positions. In conclusion, there are other ways of defending human rights than by telling myths or fairy tales, as do the defenders of natural law.

GALE, Richard M. Professor Ducasse On Determinism. *Phil Phenomenol Res* 22,92-96 S 61.

GALE, Richard M. Russell's Drill Sergeant And Bricklayer And Dewey's Logic. *J Phil* 56,401-405 Ap 59.

GALE, Richard M. Some Metaphysical Statements About Time. *J Phil* 60,225-236 Ap 63.

This paper explores the logical status of three metaphysical statements about time: the first infers the unreality of time in a world devoid of consciousness, the second, the unreality of time in a rigidly deterministic world, and the third, the unreality of time if history is cyclical. The general thesis concerning these statements is that they give revelation through paradox. It is argued that the three statements are really disguised verbal recommendations for the use of temporal language made in opposition to the rules of ordinary language. Through the dramatic technique of paradox they shock us into seeing the world in a new light, and in this way they give revelation.

GALE, Richard M. The Egocentric Particular And Token-Reflexive Analyses Of Tense. *Phil Rev* 73,213-228 Ap 64.

Gale attacks Russell's and Reichenbach's arguments that there is something subjective about the temporal perspectives of past, present and future. Their arguments go wrong in holding that the demonstrative "this" is temporally selective—that we can pick out our own "now" with a temporal "this" in the way that we can pick out our own "here" with a spatial "this." Gale also argues that no word or sentence is token-reflexive in the sense that it picks out itself.

GALE, Richard M. Why A Cause Cannot Be Later Than Its Effect. *Rev Metaph* 19,209-234 D 65.

That a cause cannot be later than its effect is an analytic truth. The author's purpose is to show why there cannot be any counter-stipulation—example to this truth, that is, any description of a constant conjunction between events which would justify our giving it up. He offers a preliminary analysis of causation before formulating and examining the necessary conditions for such a counter-stipulation—example. Then, having devised an example satisfying those conditions, he demonstrates that allowing a cause to follow its effect leads to absurdities in related concepts such as memory, intention, responsibility, and punishment.

GALL, Morris. Some Value Problems Of The Classroom Teacher. *Educ Theor* 4,297-300 O 54.

GALLAGHER, Conan. Concupiscence. *Thomist* 30,228-259 JI 66.

GALLAGHER, Donald A (ed). *Some Philosophers On Education.* Milwaukee Marquette Univ Pr 1956.

The educational philosophies of these four philosophers are discussed by four Catholic educators. The volume closes with an essay on "The Role of Philosophy in Christian Education" by John O Riedl.

GALLAGHER, Donald A. Person, Beatitude, And Society. *Proc Cath Phil Ass* 21,115-130 1946.

GALLAGHER, Donald A. Religion And The Discovery Of Democracy. *Proc Cath Phil Ass* 20,60-82 1945.

GALLAGHER, Donald A. St Thomas And The Desire For The Vision Of God. *Mod Sch* 26,159-173 Ja 49.

GALLAGHER, Donald. Presidential Address: The Task Of The American Catholic Philosopher In A Pluralistic Society. *Proc Cath Phil Ass* 37,1-16 1963.

GALLAGHER, Kenneth T. Being In A Situation. *Rev Metaph* 13,320-339 D 59.

GALLAGHER, Kenneth T. Determinism And Argument. *Mod Sch* 41,111-122 Ja 64.

GALLAGHER, Kenneth T. Problem And Mystery. *Mod Sch* 39,101-121 Ja 62.

GALLAGHER, Kenneth T. Recent Anglo-American Views On Perception. *Int Phil Quart* 4,122-141 F 64.

GALLAGHER, Neil A. A Note On Rescher's "A Theory Of Evidence". *Phil Stud* 14,86 1963.

GALLAGHER, Neil A and Rescher, Nicholas. Venn Diagrams For Plurative Syllogisms. *Phil Stud* 16,49-55 1965.

GALLIE, W B. *Philosophy And The Historical Understanding.* NY Schocken Books 1964.

Professor Gallie concentrates mainly on two questions. (1) what history does, (2) how it is relevant to human institutions and practices, and in particular to the practice of philosophy? He emphasizes the difference between history and any science that is either deductive or causal. Turning to philosophy he seeks to illuminate philosophical controversy by the notion of "essentially contested concepts" in order to combine a maintenance of its value with a non-dogmatic attitude towards rival philosophies. He then attacks the notion of a unitary ethics and discusses sympathetically Collingwood's view of metaphysics as concerned not with criticizing or justifying principles but with showing what principles are the ultimate presuppositions in a given period.

GALLIE, W B. The Historical Understanding. *Hist Theor* 3,149-202 1963.

GALLOP, David. The Socratic Paradox In The Protagoras. *Phronesis* 9,117-129 1964.

GALLOP, D. Justice And Holiness In Plato's Protagoras. *Phronesis* 6,86-93 1961.

GALLOP, D. Plato And The Alphabet. *Phil Rev* 72,364-376 JI 63.

This is a critical discussion of G Ryle's article, "Letters and Syllables in Plato" in *Philosophical Review*, Volume 69 (1960), pages 431-451. After criticising Ryle's phonetic interpretation of Plato's alphabet model in the later dialogues, this paper offers an alternative account of its epistemological and metaphysical significance in the *Theaetetus*.

GALPERIN, F. Recent Views On The Mass And Extension Of The Electron (translation). *Phil Phenomenol Res* 7,376-390 Mr 47.

GALSTON, William A. *Kant And The Problem Of History*. Chicago Univ Of Chicago Pr 1975.

As the author states: "This study was evoked by the contemporary crisis of liberal democracy." This concern is explored through an examination of Kant. It is the author's contention that Kant's thought on history is not peripheral to his philosophy but at its very center, for it is his effort to converge the dualism of morality and natural science. Both the presuppositions, especially the dualism of freedom and nature in Rousseau, and implications, especially as they emerged in what Hegel "borrowed" of Kant's position, are presented, a position in which is to be found the "first recognizable modern expression" of the concept of "history" with its problems of epistemology, expectation, transformation, and morality.

GANDHI, Mohandas Karamchand. *The Gandhi Sutras; The Basic Teachings Of Mahatma Gandhi*. NY Devin-Adair 1949.

GANDY, R O. On The Axiom Of Extensionality, Part II. *J Sym Log* 24,287-300 D 59.

GANDY, R O. On The Axiom Of Extensionality: Part I. *J Sym Log* 21,36-48 Mr 56.

GANG, Theodor M. Hobbes And The Metaphysical Conceit: A Reply. *J Hist Ideas* 17,418-421 Je 56.

GANNON, Mary Ann Ida. "Knowledge" And "Free Man" In Spinoza's *Ethics*. *Proc Cath Phil Ass* 30,191-204 1956.

GANNON, Mary Ann Ida. The Active Theory Of Sensation In St Augustine. *New Scholas* 30,154-180 Ap 56.

GARAN, D G. *The Paradox Of Pleasure And Relativity; The Psychological Causal Law*. NY Philosophical Lib 1963.

The "laws of psychological causation" are held to be based on the idea that "any motivation as satisfaction can be created only by creation of an equal opposite need, and any feeling of value can arise only from an equal opposite feeling of what we shall call disvalue. In other words, all psychological reactions have their causal source in their opposites." This idea is discussed in the light of abnormal behavior, psychoanalytic theory, values, epistemology, disease and history.

GARCIA, Joaquin F. The Natural Law. *Proc Cath Phil Ass* 22,1-17 1947.

GARD, Richard A. Ideological Problems In Southeast Asia. *Phil East West* 2,292-307 Ja 53.

GARDINER, Patrick. *Generalization In The Writing Of History* (Edited By Louis Gottschalk). *Hist Theor* 4,349-352 1965.

GARDINER, Patrick. *Schopenhauer*. Baltimore Penguin Books 1963.

GARDNER, Barbara Brudno. *Moral Responsibility: A Modern Aristotelian Analysis*. NY Pageant 1965.

A brief, elementary exposition and defense of Aristotle's concept of moral responsibility. Miss Gardner argues that Aristotle's distinctions between voluntary and involuntary action and between voluntary action and choice are very close to those of contemporary ethical theorists such as Nowell-Smith.

GARDNER, Howard. *The Quest For Mind: Piaget, Levi-Strauss And The Structuralist Movement*. NY Knopf 1972.

GARDNER, Leonard. The Relation Of Philosophy To Education. *Educ Theor* 4,54-68 Ja 54.

GARDNER, Martin. *In The Name Of Science*. NY Putnam 1952.

GARDNER, Martin. *Logic Machines And Diagrams*. NY McGraw-Hill 1958.

This book is a complete survey of mechanical and electrical instruments designed to solve problems of formal logic and geometrical methodology. This unique and original history begins with the eccentric logic of the *Ars Magna* of Ramon Lull. It covers the logic diagrams and machines and concludes with the complex efficient computers of today. A fascinating chapter is one on the future of logic machines in which the author reveals himself to be more than a scientific writer.

GARDNER, Martin. Beyond Cultural Relativism. *Ethics* 61,38-45 O 50.

GARDNER, Martin. Is Nature Ambidextrous? *Phil Phenomenol Res* 13,200-211 D 52.

GARDNER, Martin. Logical Paradoxes. *Antioch Rev* 23,172-177 Sum 63.

GARDNER, Martin. Mathematics And The Folkways. *J Phil* 47,177-185 Mr 50.

The author examines problems which arise in Professor Leslie White's cultural relativism. Professor White considers laws of mathematics to be wholly dependent on the collective mind of the species. The author points out several mistaken assumptions in this view: (1) Variations in counting systems are thought to lead to variations in mathematical law. (2) There are no elementary mathematical laws which are the same everywhere.

GARDNER, Martin. Order And Surprise. *Phil Sci* 17,109-117 Ja 50.

GARELICK, Herbert M. *The Anti-Christianity Of Kierkegaard: A Study Of Concluding Unscientific Postscript*. NY Humanities Pr 1966.

GARELICK, Herbert. The Irrationality And Supra-rationality Of Kierkegaard's Paradox. *S J Phil* 2,75-86 Sum 64.

GARFINKLE, Norton. Science And Religion In England, 1790-1800. *J Hist Ideas* 16,376-388 Je 55.

GARLAN, Edwin N. *Legal Realism And Justice*. NY Columbia Univ Pr 1941.

This volume focuses on the storm center of American politics, the judiciary, and seeks to deal with the two problems of what judges do and what they ought to do. Those who insist that the first problem is not dependent upon the second have been dubbed "legal realists," and it is of them that Mr Garlan writes.

GARNER, Harry H and Jeans, Robert F. Confrontation Technique In Psychotherapy: Some Existential Implications. *J Existent* 2,393-408 Spr 62.

GARNETT JR, Christopher Browne. *Taste: An Essay In Critical Imagination*. Jericho NY Exposition Pr 1968.

GARNETT JR, Christopher Browne. *The World Of Silence: A New Venture In Philosophy*. NY Greenwich Book 1967.

GARNETT, A Campbell. *A Realistic Philosophy Of Religion*. Chicago Willett Clark 1942.

The conflict between egoistic and altruistic tendencies of human nature is said to be the basis, the immediate datum, of religious experience. God is that within us which reaches out in the seeking of the good of others. God is immanent yet transcendental. God is personal because the pattern of the human will is fundamental in moral religious experience. We have reasons to suppose this will to be ontologically grounded. Before our wills there was the larger environment of will. Our knowledge of God although greatly limited is real.

GARNETT, A Campbell. *Can Ideals And Norms Be Justified?* Stockton CA Col Of The Pacific 1955.

In these four Tully Cleon Knowles Lectures in Philosophy for 1955, Professor Garnett discusses the Apollonian, Dionysian, and Christian ideals, concluding that "the basic moral principles of the Hebrew-Christian tradition can be supported by the methods of naturalistic ethical inquiry."

GARNETT, A Campbell. *Contemporary Thought And The Return To Religion*. Lexington KY Col Of The Bible 1960.

This is an analysis of some of the practical and especially the theoretical aspects of the "religious revival in America today." Garnett argues that the religious revival is due to the social gospel of a generation ago. Then he examines neo-Thomism, Existentialism, and "Realism" as the intellectual positions which have been most prominent in this religious revival. The first two are found inadequate in certain respects and Garnett opts for a "personalistic theism" expressed in "naturalistic" language where the ultimate categories are event, quality, and relation. The final chapter discusses the problem of authority and suggests that the locus of authority is the church. The problem then reduces to the general problem of the authority of an institution over its members.

GARNETT, A Campbell. *Religion And The Moral Life*. NY Ronald Pr 1955.

The author defends the thesis that ethics is necessarily dependent upon religion, since the latter must furnish the needed "object of devotion beyond human society" which can give meaning to ethics. In turn, it is through an ethical concept, that of the "critical conscience," that we are led beyond reason and mystical experience in a "leap in faith" to accept theism. Secularism, typified by John Dewey, and humanism, represented by Erich Fromm, are rejected as inadequate bases for ethical systems because they provide no object for devotion. The author's "simple theism," in which faith perceives an immanent, personal God best exemplified in Christ, holds that "love" is the fundamental ethical relationship, and several examples of its operation in contemporary situations are supplied.

GARNETT, A Campbell. *The Perceptual Process*. Madison 1965.

This is a discussion of the problems of perception and mental activity from a point of view not often taken. Garnett combines use of the methods of linguistic analysis with the approach of those who are concerned with the realism-dualism conflicts in American Philosophy. He argues that neither the linguistic analysis standpoint nor the traditional realism-dualism views are satisfactory in and of themselves. An interesting approach to the perceptual process, this discussion's most distinguishing and significant aspect is its well-developed interlocking consideration of views which are seldom so well compared.

GARNETT, A Campbell. A Naturalistic Interpretation Of Mind. *J Phil* 45,589-602 O 48.

GARNETT, A Campbell. A New Look At The Categorical Imperative. *Ethics* 74,295-299 Jl 64.

This discussion of Marcus G Singer's generalization principle in *Generalization in Ethics* argues that Singer succeeds in validating the negative but not the affirmative use of the categorical imperative. That is, universalizability is a necessary but not sufficient condition of the validity of an ethical claim. Nevertheless the categorical imperative can be used to establish positive duties, e.g., to establish Kant's kingdom of ends. But it cannot solve all ethical problems and cannot be regarded as the sole moral principle.

GARNETT, A Campbell. A Note On Gardner Williams' Individualistic Ethics. *J Phil* 46,469-472 Jl 49.

GARNETT, A Campbell. Arthur Pap's Analysis Of Necessary Propositions. *Phil Rev* 59,370-374 Jl 50.

GARNETT, A Campbell. Charity And Natural Law. *Ethics* 66,117-122 Ja 56.

GARNETT, A Campbell. Deontology And Self-Realization. *Ethics* 51,419-438 Jl 41.

GARNETT, A Campbell. Distinctions And Definitions In Ethics. *Phil Phenomenol Res* 12,69-82 S 51.

GARNETT, A Campbell. Freedom And Creativity. *Proc Amer Phil Ass* 34,25-40 O 1961.

GARNETT, A Campbell. Functionalism And The Intentional Act. *Phil Rev* 49,453-464 Jl 40.

GARNETT, A Campbell. Must Empiricism Be Materialistic And Behavioristic? *J Phil* 47,250-255 Ap 50.

GARNETT, A Campbell. Naturalism And The Concept Of Matter. *J Phil* 45,477-488 Ag 48.

GARNETT, A Campbell. Phenomenological Ethics And Self-realization. *Ethics* 53,159-172 Ap 43.

GARNETT, A Campbell. Relativism And Absolutism In Ethics. *Ethics* 54,186-199 Ap 44.

GARNETT, A Campbell. Religion And The Scientific Mind. *Personalist* 25,385-398 O-Autumn 44.

- GARNETT, A Campbell.** Responsibility And Self-Determination. *J Phil* 47,526-530 Ag 50.
- GARNETT, A Campbell.** Scientific Method And The Concept Of Emergence. *J Phil* 39,477-485 Ag 42.
- GARNETT, A Campbell.** The Good As Form And Quality. *Ethics* 56,122-130 Ja 46.
- GARNETT, A Campbell.** The Indicative Element In Deontological Words. *Ethics* 67,42-52 O 56.
- GARNETT, A Campbell.** Virtues, Rules, And Good Reasons. *Monist* 47,545-562 Sum 63.
While remaining in essential agreement with much of Marcus Singer's analysis in *Generalization in Ethics*, the author sets out to criticize one particular thesis of Singer's in an attempt to argue that the same good reasons can be given to show why we ought to obey certain rules of conduct, or moral rules, as can be given to show why we ought to cultivate the higher virtues (e.g. benevolence, generosity, courage) that go beyond rules.
- GARNETT, A C.** Naturalism And The Concept Of Obligation. *Rev Metaph* 2,15-34 Je 49.
- GARNETT, A C.** Reflections On The Contributions Of Castell And His Critics. *Phil Forum (Pacific)* 1,100-105 D 62.
- GARNETT, Arthur Campbell.** *The Moral Nature Of Man; A Critical Evaluation Of Ethical Principles.* NY Ronald Pr 1952.
In essence, this book is a brief but systematic exposition of the major problems of ethics, e.g., the meaning of ethical terms, basis of moral obligation, grounds of ethical judgment, relation of ethical ends and particular principles of justice, freedom, and responsibility, the relation of ethics and religion. The book argues that the history of the growth of ethical ideals and of ethical criticism requires a reinterpretation of current naturalistic theories of the nature of man, to do greater justice to his spiritual life. The book attempts to disclose a basis for a universalistic, teleological ethics by means of a fresh analysis of the moral consciousness of man carried through with the aid of contemporary psychology and the history of moral ideas from the primitive to modern.
- GARRATY, John A.** Preserved Smith, Harlow, And Psychology. *J Hist Ideas* 15,456-465 Je 54.
- GARRETT, Leroy (ed).** *Philosophy In High School.* Jacksonville IL MacMurray College 1960.
- GARRETT, Leroy.** Ten Years In High School Philosophy. *Educ Theor* 17,241-247 Jl 67.
- GARRETT, Thomas M.** St Augustine And The Nature Of Society. *New Scholas* 30,16-36 Ja 56.
- GARRIGOU-LAGRANGE, Reginald.** The Fecundity Of Goodness. *Thomist* 2,226-236 Mr 40.
- GARVER, Newton.** Criterion Of Personal Identity. *J Phil* 61,779-783 D 64.
Graver seeks to illustrate the elusiveness of the philosophical use of the term "criterion" and "the pitfalls of pat explications" by examining in detail a simple attempt at elucidation offered by Terence Penelhum in his "Personal Identity, Memory and Survival"—which is directed at Sydney Shoemaker's paper "Personal Identity and Memory." Garver concludes that Penelhum's failure to give a coherent statement of certain features of criteria suggests that perhaps the concept "criterion" is itself not coherent.
- GARVER, Newton.** Varieties Of Use And Mention. *Phil Phenomenol Res* 26,230-238 D 65.
Some ways of stating the useful distinction between use and mention make it seem (1) that there are cases of "pure mention" and (2) that the distinction in its simple form exhausts the possible modes of occurrence of words. The Postulate of Pure Mention rests on an interesting confusion of an index with a function, and hence lacks plausibility. The Postulate of Comprehensiveness leads to an impoverished logical vocabulary that has been the source of several fallacious arguments, including Russell's famous argument against Frege in "On Denoting." To preserve the distinction from abuse, it must be recognized that these two postulates are false and that there are varieties of both use and mention.
- GARVER, Newton.** Wittgenstein On Private Language. *Phil Phenomenol Res* 20,389-396 Mr 60.
Could we imagine a language in which a person could express his inner sensations or experiences for his private use? The author expatiates Wittgenstein's views, giving one, an expose of certain considerations which lend plausibility to the notion of a private language, and two, a reduction *ad absurdum* of the notion of a private language or private understanding. The utility of a sign and its intelligibility in the common language go hand in hand; a sign which is supposed to be simply "associated" with a sensation cannot have a use. Hence, any sign which has a use cannot be simply associated with a sensation.
- GARVEY, Edwin C.** The Role Of Metaphysics In A Catholic Liberal Education. *Proc Cath Phil Ass* 30,85-101 1956.
- GARVIN, Joseph N.** Magister Udo, A Source Of Peter Of Poitiers *Sentences.* *New Scholas* 28,286-298 Jl 54.
- GARVIN, Lucius.** An Emotionalist Critique Of "Artistic Truth". *J Phil* 43,435-440 Ag 46.
- GARVIN, Lucius.** Ducasse's Carus Lectures. *Phil Phenomenol Res* 13,57-68 S 52.
- GARVIN, Lucius.** Duty As External. *J Phil* 45,549-554 S 48.
- GARVIN, Lucius.** Emotivism, Expression, And Symbolic Meaning. *J Phil* 55,112-117 Ja 58.
- GARVIN, Lucius.** Normative Utilitarianism And Naturalism. *Ethics* 60,49-54 O 49.
- GARVIN, Lucius.** Obligation And Moral Agency. *Ethics* 58,188-194 Ap 48.
- GARVIN, Lucius.** Pleasure Theory In Ethics And Esthetics. *J Phil* 39,57-63 Ja 42.
- GARVIN, Lucius.** Relativism In Professor Lewis's Theory Of Esthetic Value. *J Phil* 46,169-175 Mr 49.
- GARVIN, Lucius.** Retributive And Distributive Justice. *J Phil* 42,270-277 My 45.
- GARVIN, Lucius.** The New Rationalism In Ethics. *J Phil* 48,317-324 My 51.
This article examines a recent tendency of ethical naturalists who, wishing to preserve interpersonally valid principles of right action, appeal to a conception of reason which interprets it as an instrument for applying general rules to special cases. The author criticizes this view with specific references to works authored by Arthur Pap, P B Pratt, W T Stace, and C I Lewis.
- GARVIN, Lucius.** The Paradox Of Aesthetic Meaning. *Phil Phenomenol Res* 8,99-106 S 47.
- GARVIN, Lucius.** The Problem Of Ugliness In Art. *Phil Rev* 57,404-409 Jl 48.
- GASKING, Elizabeth B.** Why Was Mendel's Work Ignored? *J Hist Ideas* 20,60-84 Ja 59.
- GASS, William H.** The Case Of The Obliging Stranger. *Phil Rev* 66,193-204 Ap 57.
- GASSERT, Robert G.** The Meaning Of "Cogitatio" In St Augustine. *Mod Sch* 25,238-245 My 48.
- GASSON, J A.** The Internal Senses—Functions Or Powers (Part I)? *Thomist* 26,1-14 Ja 63.
- GATES, John A.** *The Life And Thought Of Kierkegaard For Everyman.* Philadelphia Westminster Pr 1960.
- GATTEGNO, C.** Human Education. *Main Currents* 15,82-84 Mr 59.
- GATTEGNO, C.** Notes On Modes Of Thought. *Main Currents* 17,86-88 Mr-Apr 61.
- GATZ, Felix M.** The Object Of Aesthetics. *J Aes Art Crit* 1,3-26 Spr 41.
- GATZ, Felix M.** The Object Of Aesthetics. *J Aes Art Crit* 1,33-57 Wint 41-42.
- GAUCHHWAL, Balbir Singh.** The Concept Of Perfection In The Teachings Of Kant And The Gītā. *Phil East West* 12,99-124 Jl 62.
- GAUCHHWAL, Balbir Singh.** The Metaphysical Foundations Of Hindu Ethics And Religion. *Phil East West* 16,143-160 Jl-O 66.
- GAUCHHWAL, Balbir Singh.** The Sphere And Significance Of Ethics, Morality, And Religion In Hindu Tradition. *Phil East West* 13,339-360 Ja 64.
- GAUGHAN, William Thomas.** *Social Theories Of Saint Antoninus From His Summa Theologica.* Washington DC 1950.
- GAULMIER, Jean.** Volney Et Ses Leçons D'Histoire. *Hist Theor* 2,52-65 1962.
- GAUSS, Charles Edward.** Epistemology, Referential Or Representative? *Phil Phenomenol Res* 3,349-359 Mr 43.
- GAUSS, Charles Edward.** Some Reflections On John Dewey's Aesthetics. *J Aes Art Crit* 19,127-132 Wint 60.
- GAUSS, Charles E.** On The Content Of A Course In Introductory Aesthetics. *J Aes Art Crit* 8,53-57 S 49.
- GAUSS, Charles E.** The Interpretation Of Implication. *Phil Sci* 10,95-103 Ap 43.
- GAUSS, Charles E.** The Theoretical Backgrounds Of Surrealism. *J Aes Art Crit* 2,37-44 Fall 43.
- GAVRIN, Joseph B.** Causation And Channeling. *J Phil* 41,69-77 F 44.
- GAY, John H.** Matter And Freedom In The Thought Of Samuel Clarke. *J Hist Ideas* 24,85-105 Ja-Mr 63.
- GAY, Peter.** *The Dilemma Of Democratic Socialism; Eduard Bernstein's Challenge To Marx.* NY Columbia Univ Pr 1952.
- GAY, Peter.** *The Enlightenment, An Interpretation, V2: The Science Of Freedom.* NY Knopf 1969.
- GAY, Peter.** *The Enlightenment, An Interpretation: The Rise Of Modern Paganism.* NY Knopf 1966.
- GAY, Peter.** *Voltaire's Politics; The Poet As Realist.* Princeton NJ Princeton Univ Pr 1959.
- GAYLIN, Willard (ed)** and Meister, Joel (ed) and Neville, Robert (ed). *Operating On The Mind: The Psychosurgery Conflict.* NY Basic Books 1975.
The authors present a careful review of the problems of psycho-surgery. In addition to reviewing significant prior practices, problems of consent and issues of social policy, the essays that make up the text are offered as a "prototype" of the problems of bio-ethics now before us and fated to grow in the future. Clearly and simple written, the text is available to a non-technical audience.
- GEACH, P T** and Anscombe, G E M. *Three Philosophers: Aristotle, Aquinas, Frege.* Ithaca NY Cornell Univ Pr 1961.
- GEACH, P T.** Ascriptivism. *Phil Rev* 69,221-225 Ap 60.
- GEACH, P T.** Assertion. *Phil Rev* 74,449-465 O 65.
A proposition's meaning and truth-value are not affected by its being or not being an asserted proposition; mistakes about this Fregean thesis have been widespread and serious. Negation is part of a proposition, asserted or unasserted, not a polar opposite to assertion. No part of a proposition—e.g., the copula, the predicate, the verb 'exists'—can rightly be regarded as the bearer of assertive force; for any such part occurs in unasserted propositions, in the same use. Philosophical theories that maintain assertory sentences are not descriptive break down because their authors have overlooked the related non-assertory uses of the same sentences. Neglect of the Fregean point about assertion is usually a symptom of a generally low regard for formal logic as an instrument in philosophy.
- GEACH, P T.** Complex Terms Again. *J Phil* 62,716-717 D 65.
- GEACH, P T.** Distribution: A Last Word. *Phil Rev* 69,396-398 Jl 60.
- GEACH, P T.** Frege's *Grundlagen.* *Phil Rev* 60,535-544 O 51.

GEACH, P T. On Complex Terms. *J Phil* 62,5-7 Ja 65.

At least some complex terms forming a common noun and a defining relative clause cannot be treated as genuine logical units, fulfilling the same logical role as the syntactically simple terms that could grammatically take their place. This comes out especially when the complex term is embedded in a context containing a dangling pronoun that looks back to *part* of the complex term: e.g., "One woman whom every tribesman admires is his wife." or "Almost every person who borrowed a book from Snead eventually returned it." These examples are urged in favor of the author's view that such logical terms are *never* genuine logical units.

GEACH, P T. Plato's *Euthyphro*: An Analysis And Commentary. *Monist* 50,369-382 Jl 66.

This paper emphasizes various elements in the *Euthyphro* that tie up with important contemporary discussions, such as: (1) the demand that terms be defined; (2) the alleged distinction between *decidable* factual disputes and *undecidable* moral disputes; (3) arguments that terms must "mean different things" (in what sense?) because putting one for the other alters the truth-value of a proposition; (4) the special sense of "because" in which we say that a thing is approved "because" of its being X.

GEACH, P T. The Third Man Again. *Phil Rev* 65,72-82 Ja 56.

GEACH, Peter Thomas. *God And The Soul*. NY Schocken Books 1969.

GEACH, Peter Thomas. *Reference And Generality: An Examination Of Some Medieval And Modern Theories*. Ithaca NY Cornell Univ Pr 1962.

The book has interest for several usually divergent groups: to those interested in a systematic analysis of ordinary language, to formal logicians interested in the rationale for translating some logical words of ordinary language into the quantifiers and bound variables of modern symbolism, to the historian of logic for a discussion not only of thirteenth and fourteenth century logic but also of Frege and Russell, and to the philosopher of logic.

GEACH, Peter Thomas. A Note On The Reflexive Paradoxes. *Phil Rev* 62,427-428 Jl 53.

GEACH, Peter Thomas. Quine On Classes And Properties. *Phil Rev* 62,409-412 Jl 53.

GEACH, Peter. *Mental Acts, Their Content And Their Objects*. NY Humanities Pr 1957.

This book is an effective demonstration that the techniques of Oxford analysis can be put to constructive as well as to critical philosophic use. Mr Geach considers a number of connected topics—among them the nature and formation of concepts, judgment, and sensation—advancing positive theses while rejecting views he holds to be false. He is particularly opposed to the "abstractionist" doctrine of concept formation. Concepts, he holds, are not capacities for recognizing recurrent features in experience, but "mental abilities, exercised in acts of judgment, and expressed in the intelligent use of words," though not, he adds, "exclusively in such use."

GEACH, Peter. Class And Concept. *Phil Rev* 64,561-570 O 55.

GEAN, W D. Reasons And Causes. *Rev Metaph* 19,667-688 Je 66.

A number of contemporary philosophers have contended that when we explain action or behavior by giving the agent's reason for it, we are not providing a causal explanation. To the contrary, the author argues here that reason-explanations can plausibly be viewed as a type of causal explanation. In support of his position he criticizes arguments offered by A I Melden, M F Cohen, and others, and points out certain features which reason-explanations have in common with ordinary causal explanations.

GEANAKOPOLOS, D J. *Greek Scholars In Venice: Studies In The Dissemination Of Greek Learning From Byzantium*. Cambridge Harvard Univ Pr 1962.

GEE, Wilson. *Social Science Research Methods*. NY 1950.

GEENAN, G. The Place Of Tradition In The Theology Of St Thomas. *Thomist* 15,110-135 Ja 52.

GEERTZ, Clifford. Ethos, World-View And The Analysis Of Sacred Symbols. *Antioch Rev* 17,421-437 D 57.

GEHRING, Ralph B. The Knowledge Of Material Essences According To St Thomas Aquinas. *Mod Sch* 33,153-181 Mr 56.

GEIGER, Don. Tolstoy As A Defender Of "Pure Art" That Unwraps Something. *J Aes Art Crit* 20,81-90 Fall 61.

GEIGER, George R. A Note On The Naturalistic Fallacy. *Phil Sci* 16,336-342 O 49.

GEIGER, George R and Kallen, Horace M and Kilpatrick, William H. The Centennial Of John Dewey. *Humanist* 19,259-265 S-O 59.

GEIGER, George Raymond. *Philosophy And The Social Order, An Introductory Approach*. Boston Houghton Mifflin 1947.

GEIGER, George R. Can We Choose Between Values? *J Phil* 41,292-297 My 44.

GEIGER, George R. Notes On Philosophy: 1940-1965, 1965-? *Antioch Rev* 25,564-591 Wint 65-66.

GEIGER, George R. Philosophy And Social Change. *Antioch Rev* 1,69-81 Spr 41.

GEIGER, Louis B. Morality According To St Thomas And Depth Psychology. *Phil Today* 6,227-238 Wint 62.

GEIGER, Louis B. On Freedom. *Phil Today* 4,184-195 Fall 60.

GEIGER, Louis B. On Freedom. *Phil Today* 4,126-137 Sum 60.

GEIGER, Moritz. An Introduction To Existential Philosophy (Edited By Herbert Spiegelberg). *Phil Phenomenon Res* 3,255-278 Mr 43.

GEISLER, Norman L. *Christian Apologetics*. Grand Rapids MI Baker Book House 1976. The first two-thirds of this work is a philosophical defense of a theistic world-view. Part one is an examination of the various tests for truth, including agnosticism, rationalism, fideism, experientialism, pragmatism, combinationalism and undeniability. Only the latter is found to be an adequate test for the truth of a world-view. Part two applies the test of undeniability (called self-stultification by

others) to deism, pantheism, panentheism, atheism and theism. Only the last is found not self-defeating and, therefore, true. Part three answers in the affirmative the Question as to whether within a theistic world miracles are possible, history is knowable or Christianity is credible.

GEISLER, Norman L. *Ethics: Alternatives And Issues*. Grand Rapids MI Zondervan 1971.

N Geisler presents six alternative ethical positions: antinomianism, generalism, situationalism, non-conflicting absolutism, and hierarchicalism. For each position, he describes several leading proponents and provides an evaluation, arguing for the view that there are hierarchically ordered universal norms. The second section is a discussion of pertinent ethical issues from a Christian point of view: self-love, war, social responsibility, sex, birth control, abortion, mercy killing, suicide, capital punishment, and ecology.

GEISLER, Norman L. *Philosophy Of Religion*. Grand Rapids MI Zondervan 1974.

Seeking to provide a basic text on philosophy of religion, Dr Geisler presents sections on religious experience, theistic proofs, religious language, and theodicy. Part One analyzes religious experience, and calls for critical testing. Part Two describes and evaluates traditional proofs and offers an extended version of the cosmological argument. Part Three evaluates negative, positive, and model religious language, and argues for analogical predication. Part Four provides Christian solutions to the metaphysical, moral, and physical problem of evil, based on human will.

GEISLER, Norman. "Process Theology" in *Tensions In Contemporary Theology*, Stanley N Gundry And Alan F Johnson (eds). Chicago Moody Pr 1976.

Dr Geisler provides a succinct presentation and evaluation of process theology. He expounds the contributions of Whitehead, Hartshorne, Cobb, Pike, Odgen, and Pittenger. In the critical section, he credits process theology with reminding Christians of the reality of God's relationship with the world, the inadequacy of static Greek categories, and the need to account for natural revelation, creativity, and all Biblical data. He refutes process criticism of traditional theism with Thomistic arguments, and points out problems in process metaphysics, theodicy, Christology, and hermeneutics.

GEISLER, Norman. Philosophy: Roots Of Vain Deceit. *Christianity Today* 21,8-12 20 My 77.

The problem in the discussion over Biblical inerrancy is epistemological, being based in the Kantian bifurcation of appearance and reality. This led to Kierkegaard's understanding of revelation as personal and thus not truly descriptive and errorless, and to Wittgenstein's linguistic analysis. Both are "acognitive," holding that one cannot speak meaningfully and non-contradictorily about God. Such a position is dangerous for evangelicals. Dr Geisler calls for awareness of philosophy in order to beware of it, and for good philosophy to counteract the trend.

GEISSER, Seymour and Campaigne, Howard M and Scher, Jordan M. The Psychotherapeutic Transaction: An Operational Model And System Of Analysis. *J Existent* 1,529-542 Wint-Spr 61.

GELBER, Sidney. Toward A Radical Naturalism. *J Phil* 56,193-199 F 59.

GELBER, Sidney. Universal Language And Sciences Of Man In Berkeley. *J Hist Ideas* 13,482-513 O 52.

GELINAS, Elmer T. Conjugal Love And Fertility Control. *Proc Cath Phil Ass* 39,170-175 1965.

GELINAS, Elmer. Life After Death. *Phil Forum (Pacific)* 3,68-83 My 65.

GELLHORN, Walter. *Individual Freedom And Governmental Restraints*. Baton Rouge 1956.

Professor Gellhorn of the Columbia University Law School traces three recent developments that encroach upon the freedom of the individual: (1) the growth of the power of administrative agencies, (2) varied restraints upon book reading, and (3) limitations upon "the right to make a living." He concludes that "to remain muscularly free, we must see to it that freedom receives constant exercise... so that the blessings of liberty hard won in the past should not be softly lost in the present through slothfulness, inattention, or doubt."

GELLNER, Ernest A. *Words And Things: A Critical Account Of Linguistic Philosophy And A Study In Ideology*. Boston Beacon Pr 1959.

This book professes to be a "critical account of Linguistic Philosophy and a study of Ideology." It is clearly written and abounds with entertaining aphorisms. Philosophically important objections against the Oxford School are developed in the first hundred pages.

GELLNER, Ernest. *Thought And Change*. Chicago Univ Of Chicago Pr 1964.

GELLNER, Ernest. Ideal Language And Kinship Structure. *Phil Sci* 24,235-242 Jl 57.

GELLNER, Ernest. Nature And Society In Social Anthropology. *Phil Sci* 30,236-251 Jl 63.

GELLNER, Ernest. The Concept Of Kinship. *Phil Sci* 27,187-204 Ap 60.

GELPI, Donald. Art And Communism. *Thought* 38,39-55 Mr 63.

GELPI, Donald. Artistic And Prudential Judgment. *Mod Sch* 36,163-177 Mr 59.

GELPI, Donald. The Plotinian Logos Doctrine. *Mod Sch* 37,301-315 My 60.

GELVEN, Michael. *A Commentary On Heidegger's Being And Time*. NY Harper & Row 1970.

This section by section interpretation of the by now classic volume [1927] of modern Existentialism attempts to clarify, explain, or often restate in more familiar language, the intricacies of Heidegger's philosophy. The commentator follows closely the English version of *Being and Time*, always emphasizing the connections between traditional philosophy and the Heideggerian insights which were cast in new and most challenging terms. After a brief introduction of Kant's transcendental perspective from which the mind observes and describes its own functions, each section is presented in its own ground and as interconnected with the whole treatment of human existence in all its perspectives and modes.

- GENDIN, Sidney.** The Artist's Intentions. *J Aes Art Crit* 23,193-196 Wint 64.
- GENDLIN, Eugene T.** *Experiencing And The Creation Of Meaning: A Philosophical And Psychological Approach To The Subjective.* NY Free Pr 1962.
- Dr Gendlin's approach to questions of meaning mixes philosophical and psychological modes in a way supposed to provide mutual illumination. 'Felt' and 'experienced meaning' are related to 'concepts' and to cognition. The subject is rich and deserves exploration, but the key terms of this discussion lack something in clarity, and the effect of the whole is one of obscure suggestiveness.
- GENDLIN, Eugene T.** Subverbal Communication And Therapist Expressivity Trends In Client-Centered Therapy With Schizophrenics. *J Existent* 4,105-120 Fall 63.
- GENDLIN, Eugene.** What Are The Grounds Of Explication: A Basic Problem In Linguistic Analysis And In Phenomenology. *Monist* 49,137-164 Ja 65.
- Separate analyses of Austin's method, and Sartre's, yield 14 propositions equally applicable to both. Both feature *explication* (newly discriminated situational aspects for when to use a word; phenomenological descriptions). Explications state what is already in common "knowledge" or "experience," but only *implicitly* in them, not contained as given units or schemes ("no handy denotations"; "no thematized contents"). Therefore, explication can't be a "reading off." The criterion isn't correspondence. Experience isn't a static, copyable order. It is activity, using, experiencing. In both methods all models, constructs, external or logical criteria are questionable unless based on explication.
- GENDREAU, Bernard A.** The Quest For Certainty In Bonaventure. *Fran Stud* 21,104-227 1961.
- GENTILE, Giovanni.** Eighteenth-Century Historical Methodology: De Soria's *Institutiones*. *Hist Theor* 4,315-327 1965.
- GENTNER, Donald R.** The Scientific Basis Of Some Concepts Of Pierre Teilhard de Chardin. *Zygon* 3,432-441 D 68.
- GENTRY, George V.** Some Comments On Morris's "Class" Conception Of The Designatum. *J Phil* 41,376-384 Jl 44.
- GENTRY, George.** Eternal Objects And The Philosophy Of Organism. *Phil Sci* 13,252-260 Jl 46.
- GENTRY, George.** Peirce's Early And Later Theory Of Cognition And Meaning: Some Critical Comments. *Phil Rev* 55,634-650 N 46.
- GENTRY, George.** Reference And Function. *J Phil* 43,37-46 Ja 46.
- GENTRY, George.** Reference And Relation. *J Phil* 40,253-260 My 43.
- GENTRY, George.** Signs, Interpretants, And Significata. *J Phil* 44,318-323 Je 47.
- GENTRY, George.** The Ethics Of Democracy: A Rational Justification. *Ethics* 53,121-127 Ja 43.
- GENTRY, George.** The Logic Of The Sensum Theory. *Phil Sci* 10,81-89 Ap 43.
- GENTRY, George.** The Subject In Whitehead's Philosophy. *Phil Sci* 11,222-226 O 44.
- GENTZEN, Gerhard.** Investigations Into Logical Deduction. *Amer Phil Quart* 1,288-306 O 64.
- In order to minimize the discrepancy between deductive procedures of proof in practical mathematics and, as he mentions, the deductive formalisms of Frege, Russell and Hilbert, Gentzen developed a calculus of natural deduction, both intuitionistically and classically, and first published it in his "Investigations" in 1934. A closer study of the specific properties of this calculus led Gentzen to the discovery of a general theorem, the *Hauptsatz*. It says that every purely logical proof can be reduced to a determinate, though not unique, normal form. For the purpose of enunciating and proving the *Hauptsatz* in a convenient form, Gentzen introduced another calculus which he then showed to be equivalent to his earlier calculus. The usefulness of the *Hauptsatz* is illustrated by the development of a decision procedure for intuitionist propositional logic and the presentation of a new proof of the consistency of classical arithmetic without complete induction.
- GENTZEN, Gerhard.** Investigations Into Logical Deduction: II. *Amer Phil Quart* 2,204-218 Jl 65.
- GEOGHEGAN, William D.** *Platonism In Recent Religious Thought.* NY Columbia Univ Pr 1951.
- This book examines the philosophies of several recent Christian Platonists and tries to answer the following questions: (1) How and why did the philosopher come to be a Platonist? (2) What is the philosopher's conception of the origin and nature of Platonism? (3) In what ways is the Platonism in his thought related to his system as a whole? (4) What are the strengths and weaknesses of Platonism as each of the thinkers views it, and in what direction does he believe it can most fruitfully be developed? A chapter is devoted to each of the following: W R Inge, Paul Elmer More, A Taylor, William Temple, Whitehead, and Santayana. There are notes and an index included with the book.
- GEORGE, Albert Joseph.** *Lamartine And Romantic Unanimism.* NY Columbia Univ Pr 1940.
- "Unanimisme," a term invented apparently by Jules Romains, means (1) a belief "in a certain reality of a spiritual nature," and (2) a belief that the human soul can enter into direct, immediate, and intuitive communication with the universal soul. Mr George discovers the same belief in Lamartine and shows its function in his politics and philosophy of history.
- GEORGE, André.** Must We Conclude? *Phil Today* 8,186-189 Fall 64.
- GEORGE, Charles H.** English Calvinist Opinion On Usury, 1600-1640. *J Hist Ideas* 18,455-474 O 57.
- GEORGE, F H.** *The Brain As A Computer.* Reading MA Addison-Wesley 1962.
- GEORGE, F H.** On A "Pragmatic" Theory Of Truth. *J Phil* 52,518-520 S 55.
- GEORGE, F H.** Pragmatics. *Phil Phenomenol Res* 17,226-235 D 56.
- GEORGE, Justus.** The Idea Of A Christian Art. *Thought* 24,309-320 Je 49.
- GEORGE, Justus.** Transfigured Universe. *Thought* 23,483-491 S 48.
- GEORGESCU-ROEGEN, Nicholas.** The End Of The Probability Syllogism? *Phil Stud* 5,31-32 1954.
- GEORGIEV, F I** and Khrustov, G F. On The Preconditions And Essential Elements Of Consciousness. *Soviet Stud Phil* 4,42-48 Spr 66.
- GERAETS, C H.** The Object Of Social Justice. *Proc Cath Phil Ass* 36,106-110 1962.
- GERARD, H B** and Jones, Edward Ellsworth. *Foundations Of Social Psychology.* NY Wiley 1967.
- GERARD, R W.** *Fate And Freedom: A Review And Rejoinder.* *Ethics* 56,219-225 Ap 46.
- GERARD, R W.** A Biological Basis For Ethics. *Phil Sci* 9,92-120 Ja 42.
- GERARD, R W.** Levels Of Organization. *Main Currents* 12,104-108 My 56.
- GERBER, Rudolph J.** Marcel's Phenomenology Of The Human Body. *Int Phil Quart* 4,443-463 S 64.
- Like Fichte, Marcel philosophizes on the "body" theme from a need for salvation, a basic desire to recall philosophy from idealism, Manicheism, and the Cartesian-Kantian dualism of subject-object epistemology to an existential realism wherein "my body" constitutes not only the indubitable assurance of personal existence but also the inescapable introduction to participation in the mystery of being itself. Thus for Marcel, man's incarnate status refutes idealism, undermines psychophysical parallelism, underscores the unity of man, and becomes the unbracketed starting-point for metaphysics. Gerber concludes by noting that Marcel's doctrine on the body yields healthy applications in psychology and theology, as well as reinforcing the philosophical views of John Dewey and Teilhard de Chardin that man, not useless passion, finds the world a vale of soul-making and the body his necessary means for achieving unified personal development in his worldly existence.
- GERBER, William.** *American Liberalism: Laudable End, Controversial Means.* Boston Twayne 1975.
- Gerber seeks to provide both a philosophical critique of American Liberalism and an historical perspective on the competing appeal of liberalism and non-liberalism in the turbulent arena of American politics, economics and society. The frequent funeral dispatches stating or predicting liberalism's death or crisis have flowed from "here and now observations" throughout this century. Gerber examines such pronouncements, the evidence of statistical trends, conceptual development, and the fundamental conflict of liberalism versus non-liberalism. After defining the liberal hypothesis in the first three chapters, he turns in the remaining 9 chapters to three questions: (1) Who are the American Liberals?, (2) What has been the historical strength of American Liberalism? and (3) What are the specific issues central to the movement and its future?
- GERBER, William.** *The Domain Of Reality.* NY King's Crown Pr 1946.
- Asking the question, "What is it to be real?" the writer seeks to discover and mark off the boundaries of reality in such a way as to provide an objective test of whether or not anything is real, to keep in consonance with common ways of speaking, and to be neutral as between opposing doctrines of the nature of reality.
- GERBER, William.** A Note On Indication And Existence. *J Phil* 51,137-138 F 54.
- GERBER, William.** A Note On The Kinds Of History-Writing. *J Phil* 50,584-585 S 53.
- GERBER, William.** Benjamin On Empiricism. *Phil Phenomenol Res* 16,124-125 S 55.
- GERBER, William.** Johnson's Analysis Of The Good. *J Phil* 51,325-327 My 54.
- GERBER, William.** Note On Ayer's Conception Of Negation. *J Phil* 50,556-557 Ag 53.
- GERBER, William.** Quality As A Basic Component Of The World. *J Phil* 55,520-525 Je 58.
- GERDES, Egon W.** Theology And Science In Theological Perspective. *Zygon* 3,92-104 Mr 68.
- GERHARD, W A.** Idealism: The Primacy Of The Good. *Thomist* 13,16-49 Ja 50.
- GERHARD, W A.** Plato's Theory Of Dialectic. *New Scholas* 21,192-211 Ap 47.
- GERHARD, W A.** Preface To A Science Of Phenomena. *New Scholas* 26,195-228 Ap 52.
- GERHARD, William A.** Instinctive Estimation Of Practical Values. *Thomist* 8,185-232 Ap 45.
- GERHARD, William A.** Natural Science And The Imagination. *Thomist* 16,190-216 Ap 53.
- GERHARD, William A.** Public Opinion, Determinism, And Free Will. *Thomist* 9,172-185 Ap 46.
- GERHARD, William A.** The Epistemology Of Thomas Hobbes. *Thomist* 9,573-587 O 46.
- GERHARD, William A.** The Intellectual Virtue Of Prudence. *Thomist* 8,413-456 O 45.
- GERHART, Eugene C.** *American Liberty And "Natural Law".* Boston Beacon Pr 1953.
- The reason why Mr Gerhart, who is an editor of the *American Bar Association Journal*, places "natural law" in quotation marks is because he wishes to contrast its use by ecclesiastical authoritarianism with its place in the theory of American democracy. "The issue is: Who will expound the natural law?" The author agrees with Justices Holmes and Vinson that doubt is primary, that there are no absolutes, and that the task of democracy is unceasing rational inquiry.
- GERMINO, Dante Lee.** *Modern Western Political Thought: Machiavelli To Marx.* Chicago Rand McNally 1972.
- GERR, Stanley.** Language And Science: The Rational, Functional Language Of Science And Technology. *Phil Sci* 9,146-161 Ap 42.
- GERSHENSON, D E** and Greenberg, D A. Melissus Of Samos In A New Light. *Phronesis* 6,1-9 1961.

GERSHENSON, Daniel E and Greenberg, Daniel A. *Anaxagoras And The Birth Of Physics*. NY Blaisdell 1964.

This study of Anaxagoras, who is identified as being "the first thinker of repute who was a scientist in the sense in which we use the term today," includes, in Part I, "all that we know with reasonable surety about Anaxagoras and his scientific doctrines," in Part II, "every reference to Anaxagoras by name in ancient literature (and) in full"; and in Part III, "various aspects of the traditions, ancient and modern, about Anaxagoras" are considered, "the relationship between Anaxagoras and other thinkers (being) explicitly excluded." Part III, includes chapters "On the Reliability of the Sources," on "Ancient Traditions about Anaxagoras," on "The So-Called Fragments" in which the work of Hermann Diels is subject to exacting criticism, and "A Survey of Modern Interpretations of Anaxagoras's Work."

GERSHENSON, Daniel E and Greenberg, Daniel A. *The Natural Philosopher*, VI. NY Blaisdell 1963.

A series of volumes containing papers devoted to the history of physics and the influence of physics on human thought and affairs. Among the selections printed in these first three volumes are a new translation of the First Chapter of Aristotle's *Metaphysica*, an article on the physics of the Eleatic school, and articles on Lavoisier, Einstein, Faraday, Planck, Rutherford, and others.

GERSHENSON, Daniel E and Greenberg, Daniel A. Aristotle Confronts The Eleatics: Two Arguments On 'The One'. *Phronesis* 7,137-151 1962.

GERSHOY, Leo. Three French Historians And The Revolution Of 1848. *J Hist Ideas* 12,131-146 Ja 51.

GERT, Bernard. *The Moral Rules: A New Rational Foundation For Morality*. NY Harper & Row 1970.

GERT, Bernard. Imagination And Verifiability. *Phil Stud* 16,44-48 1965.

The article goes into certain disagreements that arise in discussing the sense or nonsense of propositions. According to the author such disagreements do not usually hinge on accepting or rejecting the verifiability principle, but on whether or not the statement in question can really be verified. He suggests that many statements rejected as senseless because they can not be verified do, in fact, make sense; not, however, in spite of their unverifiability, but because they can be verified. He takes up Wittgenstein's claim that the assumption that different sections of mankind have different sensations of red is unverifiable and hence meaningless, arguing that our private visual sensations are not what is important, but that the important thing is to correctly identify colors, with all the practical advantages that follow from this.

GERTH, H H and Mills, C Wright. A Marx For Managers. *Ethics* 52,200-215 Ja 42.

GESEMAN, Wolfgang. Herder's Russia. *J Hist Ideas* 26,424-434 Jl-S 65.

GEWIRTH, Alan (ed). *Political Philosophy*. NY Macmillan 1965.

GEWIRTH, Alan. Aristotle's Doctrine Of Being. *Phil Rev* 62,577-589 O 53.

GEWIRTH, Alan. Can Men Change Laws Of Social Science? *Phil Sci* 21,229-241 Jl 54.

GEWIRTH, Alan. Political Power And Democratic Psychiatry. *Ethics* 59,136-142 Ja 49.

GEWIRTH, Alan. Positive "Ethics" And Normative "Science". *Phil Rev* 69,311-330 Jl 60.

GEWIRTH, Alan. Subjectivism And Objectivism In The Social Sciences. *Phil Sci* 21,157-163 Ap 54.

GEWIRTH, Alan. The Distinction Between Analytic And Synthetic Truths. *J Phil* 50,397-424 Jl 53.

GEWIRTH, Alan. The Generalization Principle. *Phil Rev* 73,229-242 Ap 64.

Gewirth criticizes Marcus Singer's treatment of the generalization principle (What is right for one person must be right for any similar person in similar circumstances) in his book *Generalization in Ethics* on several grounds. Singer's claim that the generalization principle (GP) is a condition exclusively of morally right acts or judgments is open to counterexamples. His use of the GP makes it a useless tautology if he insists that there can be no moral reasons apart from the GP. The GP does not justify egalitarianism as Singer claims. And Singer needs to establish criteria for "relevant similarities" and "undesirable consequences."

GEWIRTH, Alan. The Psychological Approach To Politics. *Ethics* 59,211-220 Ap 49.

GEWIRTH, Alan. The Quest For Specificity In Jurisprudence. *Ethics* 69,155-181 Ap 59.

GEWIRTZ, Alan. Experience And The Non-Mathematical In The Cartesian Method. *J Hist Ideas* 2,183-210 Ap 41.

GEWIRTZ, Alan. The Cartesian Circle. *Phil Rev* 50,368-395 Jl 41.

GEYL, Pieter and Toynbee, Arnold J. *The Pattern Of The Past: Can We Determine It?* Boston Beacon Pr 1949.

GEYL, Pieter. Huizinga As Accuser Of His Age. *Hist Theor* 2,231-262 1963.

GHISELIN, Michael T. On Semantic Pitfalls Of Biological Adaptation. *Phil Sci* 33,147-153 Je 66.

GHOLSON, Edward. *Philosophy Of Ignorance*. Boston Christopher 1951.

The author provides a philosophical discussion of human ignorance, not only avoidable ignorance, but ignorance unavoidable by reason of the fact that Man is a finite creature. He discusses ignorance in its relation to creation, lost motion, time, existence, freedom, redemption, life and faith.

GHOSE, Aurobindo. *The Life Divine*. NY Greystone Pr 1949.

GHOUGASSIAN, Joseph P. Kahlil Gibran, *Wings Of Thought: The People's Philosopher*. NY Philosophical Lib 1973.

GHYKA, Matila. Philosophy And The New Science. *Personalist* 27,242-251 Jl-Sum 46.

GHYKA, Matila. Philosophy—War And Peace. *Personalist* 27,29-40 Ja-Wint 46.

GHYKA, Matila. Russell's Scientific Philosophy. *Personalist* 28,129-139 Ap-Spr 47.

GHYKA, Matila. The New Biology. *Personalist* 30,393-402 Autumn-O 49.

GIANNONI, Carlo Borromeo. *Conventionalism In Logic: A Study In The Linguistic Foundation Of Logical Reasoning*. NY Humanities Pr 1971.

GIANTURCO, Elio. Massimo Mila And Present Italian Aesthetics. *J Aes Art Crit* 11,15-20 S 52.

GIANTURCO, Elio. Words And Meaning In Vico. *Ethics* 61,151-153 Ja 51.

GIBB, Hamilton Alexander Rosskeen. *Modern Trends In Islam*. Chicago Univ Of Chicago Pr 1947.

GIBBS, Jerome F. The Role Of Perception In The Language Arts. *Educ Theor* 4,269-273 O 54.

GIBSON, A Boyce. Change And Continuity In Plato's Thought. *Rev Metaph* 11,237-255 D 57.

GIBSON, A Boyce. Plato And After. *Rev Metaph* 11,585-602 Je 58.

GIBSON, A Boyce. Plato's Mathematical Imagination. *Rev Metaph* 9,57-70 S 55.

GIBSON, A Boyce. The Modern Predicament. *Rev Metaph* 9,608-622 Je 56.

GIBSON, A Boyce. Three Books On Plato. *Rev Metaph* 8,281-290 D 54.

GIBSON, A Boyce. Two Strands In Natural Theology. *Monist* 47,335-364 Spr 63.

Throughout the history of western philosophy there have been two competing conceptions of divinity—the "self-sufficient" and the "outgoing." Can both concepts be maintained at the same time, and if so, on what conditions? If either conception were dropped, natural theology would be "permanently impoverished" and yet there is a *prima facie* contradiction between them.

GIBSON, James Jerome. *The Perception Of The Visual World*. Boston Houghton Mifflin 1950.

GIBSON, Quentin. *The Logic Of Social Enquiry*. NY Humanities Pr 1960.

GIBSON, Quentin. Social Forces. *J Phil* 55,441-454 My 58.

GIERE, Ronald N (ed) and Westfall, R S (ed). *Foundations Of Scientific Method: The Nineteenth Century*. Bloomington Indiana Univ Pr 1973.

GIERYMSKI, Tadeusz and Slattery, Michael P. A Propositions. *Mod Sch* 36,91-108 Ja 59.

GIERYMSKI, Tadeusz. Platonism In Positivism. *Mod Sch* 38,25-35 N 60.

GIERYMSKI, T and Slattery, M P. Existential Import And "Latin Averroism". *Fran Stud* 18,127-132 Je 58.

GILBERT, Allan H. On "A College Program In Aesthetics And The Arts". *J Aes Art Crit* 4,244-247 Je 46.

GILBERT, Creighton. Degas And The Problem Of Verifiable Excellence. *J Aes Art Crit* 10,217-222 Mr 52.

GILBERT, Felix. *Machiavelli And Guicciardini: Politics And History In Sixteenth-century Florence*. Princeton NJ Princeton Univ Pr 1965.

GILBERT, Felix. The German Historical School In American Scholarship, By Jurgen Herbst. *Hist Theor* 5,217-219 1966.

GILBERT, Felix. The Composition And Structure Of Machiavelli's *Discorsi*. *J Hist Ideas* 14,136-156 Ja 53.

GILBERT, Katharine E. Art Between The Distinct Idea And The Obscure Soul. *J Aes Art Crit* 6,21-26 S 47.

GILBERT, Katharine Everett. *Aesthetic Studies: Architecture And Poetry*. Durham NC Duke Univ Pr 1952.

GILBERT, Katharine Everett. Mind And Medium In The Modern Dance. *J Aes Art Crit* 1,106-129 Spr 41.

GILBERT, Katharine and Kuhn, Helmut. A Reply To Van Meter Ames's "Note On 'A History Of Esthetics'". *J Aes Art Crit* 4,187-194 Mr 46.

GILBERT, Katharine. Comment On Aiken's "Criteria For An Adequate Aesthetics". *J Aes Art Crit* 7,154-158 D 48.

GILBERT, Katharine. Recent Catholic Views On Art And Poetry. *J Phil* 39,654-660 N 42.

GILBERT, Katharine. Recent Poets On Man And His Place. *Phil Rev* 56,469-490 S 47.

GILBERT, Katharine. Ruskin's Relation To Aristotle. *Phil Rev* 49,52-61 Ja 40.

GILBERT, Katharine. Seven Senses Of A Room. *J Aes Art Crit* 8,1-11 S 49.

GILBERT, Katharine. The Intent And Tone Of Mr I A Richards. *J Aes Art Crit* 3,29-48 Spr-sum 44.

GILBERT, Katharine. Two Levels Of Aesthetic Definition. *J Aes Art Crit* 9,119-123 D 50.

GILBERT, Margaret. "On Being Categorized In The Speech Of Others" in *Life Sentences*, R Harré (ed), 10-20. NY Wiley 1976.

Some psychologists argue that in general we self-ascribe characteristics according to others' perceived reactions to us. In illustration Michael Argyle cites a case involving the self-ascription of popularity. But popularity is what I here call a 'reaction-determined characteristic, that is, a characteristic such that certain others' reacting to someone in a certain way is logically sufficient for his having it. The general import of cases involving such characteristics needs careful examination and I argue that in fact Argyle's case does not support the general thesis in question. I conclude that 'ordinary language' analysis is important for the evaluation of psychological data.

GILBERT, Neal W. *Renaissance Concepts Of Method*. NY Columbia Univ Pr 1960.

GILBERT, Neal W. The Concept Of The Will In Early Latin Philosophy. *J Hist Phil* 1,17-36 O 63.

GILBY, Thomas. *Between Community And Society: A Philosophy And Theology Of The State*. NY Longmans Green 1953.

GILBY, Thomas. *Phoenix And Turtle: The Unity Of Knowledge And Being*. NY Longmans Green 1950.

- GILBY, Thomas.** Thought, Volition And The Organism. *Thomist* 2,1-13 Ja 40.
- GILES, H Harry.** *Education And Human Motivation.* NY Philosophical Lib 1957.
- The six papers presented here are intended to suggest an integrative theory of human behavior built around the concept of motivation. The author examines the meaning and uses of "growth" in the biological and psychological sciences and attempts to draw the implications for social control and the educational process. Though written from within the tradition of John Dewey's educational philosophy, the book tries to extend that philosophy in the light of recent developments.
- GILL, Jerry H.** *The Possibility Of Religious Knowledge.* Grand Rapids MI Eerdmans 1971.
- GILL, Jerry H.** Wittgenstein's Concept Of Truth. *Int Phil Quart* 6,71-80 Mr 66.
- The main concern is the examination of the much neglected passages in the *Investigations* that deal with the concept of truth. Truth, according to Wittgenstein, is a function of particular, but over-lapping, language-games. However, this does not result in a relativistic theory of knowledge, since these language-games arise out of common "forms of life" which are neither arbitrary nor inflexible. Truth, then, is a contextual concept in Wittgenstein's view. Moreover, he seems to make room for a form of "tacit knowledge" in his discussion of "imponderable evidence." Finally, there exist certain contrasts and correlations between Wittgenstein's view and those of Rationalism and Empiricism, and Pragmatism, respectively.
- GILL, John C.** Problem: To Establish A Science Of Religion. *Main Currents* 17,109-113 My-Je 61.
- GILL, John G.** A Viable Definition Of Purpose. *Main Currents* 23,100-103 Mr-Apr 67.
- GILLAN, Garth (ed).** *The Horizons Of The Flesh: Critical Perspectives On The Thought Of Merleau-Ponty.* Carbondale S Illinois Univ Pr 1973.
- GILLESPIE, Norman C.** The Business Of Ethics. *Michigan Business Review* 27,1-4 1975.
- Some standard arguments, advanced by business executives to justify their behavior, are (1) that what they are doing is generally done, so that their conduct is not unusual, but expected, (2) that if they do not do it, someone else will, and (3) that in business it is financially necessary to compete on the same level as everyone else. In this paper, I examine the moral merits of each of these claims, question how much they justify, and show that while each is relevant in morally assessing business decisions, none are sufficient to exempt business practices from moral review. I argue that moral rules do apply, and explain how they apply, to business decisions.
- GILLIS, James R.** The Case For Confirmation. *Thomist* 10,139-184 Ap 47.
- GILLISPIE, Charles C.** *The Edge Of Objectivity.* Princeton NJ Princeton Univ Pr 1960.
- GILMAN, Richard C.** The Soul In Early Greek Philosophy. *Phil Forum (Boston)* 7,19-24 Spr 49.
- GILMORE, Myron P.** *Humanists And Jurists: Six Studies In The Renaissance.* Cambridge Belknap Pr 1963.
- GILMORE, P. C.** Some Forms Of Completeness. *J Sym Log* 27,344-352 S 62.
- GILPATRICK, Meredith P.** Journeys Of The Soul. *Personalist* 36,258-265 Sum-Jl 55.
- GILSON, E and Pegis, A.** *St Thomas Aquinas And Philosophy.* West Hartford CT St Joseph College 1961.
- GILSON, Étienne (ed)** and Langan, Thomas (ed) and Maurer, Armand (ed). *Recent Philosophy: Hegel To The Present.* NY Random House 1966.
- GILSON, Etienne Henry.** *The Arts Of The Beautiful.* NY Scribner's 1965.
- GILSON, Etienne.** *Alphabetum Scoti.* *Mod Sch* 29,237-246 Mr 52.
- GILSON, Étienne.** *Elements Of Christian Philosophy.* Garden City NY Doubleday 1960.
- This book is intended as a sort of guide to the Christian philosophy of St Thomas Aquinas, by showing that "the only true gateway" to the proper understanding of Thomism involves a certain metaphysical notion of being tied up with a certain notion of the Christian God. As a theologian, St Thomas felt free to draw arguments from many diverse philosophies; in addition, his writings presuppose an elementary knowledge of Aristotle; hence many students find difficulty in grasping the nature of Thomism. This book is intended to set forth those key notions and doctrinal positions, not always explicitly stated, which are essential for a complete understanding of St Thomas, in particular the way the theologian uses philosophy, the Thomistic notion of being, and the impact of this same notion on the many philosophical problems in whose data it is included. There are extensive notes following the text, a bibliography, and indices of names and subject matter.
- GILSON, Etienne.** *God And Philosophy.* New Haven Yale Univ Pr 1941.
- Professor Gilson tells us that the problem with which his lectures are concerned is the metaphysical problem of God. In particular he examines the relation which obtains between our notion of God and the demonstration of his existence.
- GILSON, Etienne.** *History Of Christian Philosophy In The Middle Ages.* NY Random House 1955.
- GILSON, Etienne.** *History Of Philosophy And Philosophical Education.* Milwaukee Marquette Univ Pr 1948.
- GILSON, Etienne.** *Painting And Reality, The A W Mellon Lectures In The Fine Arts, 1955.* NY Pantheon Books 1957.
- This book begins with the question, "What can a philosopher learn from painting?" The answers are formulated in terms of a set of problems. The first is to determine the status of the painting as a physical existence; the second to determine the nature of individuality and originality in painting; the third to inquire into the temporal duration of painting. Solutions to these problems are followed by a discussion of traditional aesthetic issues. The book concludes with a discussion of modern painting as a special, revolutionary development which demands an interpretive explanation and can readily be justified.
- GILSON, Etienne.** *Reason And Revelation In The Middle Ages.* NY Scribner's 1948.

- GILSON, Étienne.** *The Spirit Of Thomism.* NY Kennedy 1964.
- Gilson's general theme is that on which he has written much lately: the nature and status of Christian philosophy within the context of the thought of Thomas Aquinas. He argues that Thomistic metaphysics and *sacra doctrina* both have God as object, that they are not two distinct "sciences" but differ as a science does from wisdom. In a key lecture on the text of Exodus 3:14, Gilson uses the famous "*Sum Qui Sum*" passage to expound the view that *esse* is not only the most distinctive name of God but is the very act of being. This is the central thesis of those who regard Thomism as a distinctive version of existentialism in metaphysics. In this sense, the present book develops the position taken in Gilson's *Elements Of Christian Philosophy*.
- GILSON, Etienne.** *Wisdom And Love In Saint Thomas Aquinas.* Milwaukee Marquette Univ Pr 1951.
- GILSON, Etienne.** A Unique Philosopher. *Phil Today* 4,278-281 Wint 60.
- GILSON, Etienne** and Pegis, Anton C. *McAuley Lectures, 1960: St Thomas Aquinas And Philosophy.* West Hartford CT St Joseph College 1961.
- GILSON, Etienne** and Pegis, Anton. *Truth And The Philosophy Of Teaching.* West Hartford CT St Joseph College 1954.
- GILSON, Etienne.** Existence And Philosophy. *Proc Cath Phil Ass* 21,4-15 1946.
- GILSON, Etienne.** Historical Research And The Future Of Scholasticism. *Mod Sch* 29,1-10 N 51.
- GILSON, Etienne.** Science, Philosophy, And Religious Wisdom. *Proc Cath Phil Ass* 26,5-13 1952.
- GIMEL'SHEIT, E Kh.** Cybernetics And The Problem Of Goals. *Soviet Stud Phil* 4,49-55 Spr 66.
- GINET, Carl.** Can The Will Be Caused? *Phil Rev* 71,49-55 Ja 62.
- Ginet argues that it is necessarily false that the will is caused. This follows directly from two premises: 1) it is conceptually impossible for a person to know what decision he will make before he makes it, and 2) if it were conceptually possible for a decision to be caused, then it would be conceptually possible for a person to know what decision he will make before he makes it.
- GINGERICH, Owen (ed).** *The Nature Of Scientific Discovery: A Symposium Commemorating The 500th Anniversary Of The Birth Of Nicolaus Copernicus.* Washington DC 1975.
- GINSBURG, Mitchell.** *Mind And Belief: Psychological Ascription And The Concept Of Belief.* NY Humanities Pr 1972.
- This book briefly canvasses some previous accounts of the nature of belief and of what it is to ascribe a belief or psychological state to an individual and develops a theory in sixteen closely formulated propositions. It further considers what is involved in the self-ascription or belief, the issue of unconscious belief, the parenthetical verbs making belief claims, making distinctions between mind-like machines and mind possessors. The final part is a general consideration of problems of application and range for theories using mentalistic concepts.
- GINSBURG, Mitchell.** Katz On Semantic Theory And 'Good'. *J Phil* 63,517-520 S 66.
- This article presents several criticisms of theses presented by Jerrold J Katz in his article "Semantic Theory and the Meaning of 'Good'." I concentrate on the claims that Katz makes about the syncategorematicity of the word "good" and the model of language possession which he claims explains this syncategorematicity. I attack his central thesis that "good" is syncategorematic on three grounds. The first of these criticizes the "dictionary entries" which a native speaker of the language supposedly internalizes/has internalized in learning/knowing the language. The second questions the plausibility of the manner of language acquisition implicit in Katz's model. It suggests that certain words providing the speaker with "function concepts" present counter-examples to the model. The last presents several anomalous sentences which, being non-cross-subcategorical according to Katz's dictionary entries, call for extensive revision of these latter.
- GINSBURG, Morris.** *On Justice In Society.* Ithaca NY Cornell Univ Pr 1965.
- GINSBURG, Morris.** *Reason And Unreason In Society: Essays In Sociology And Social Philosophy.* Cambridge Harvard Univ Pr 1948.
- GINSBURG, Robert (ed).** *The Critique Of War: Contemporary Philosophical Explorations.* Chicago Regnery 1969.
- GINSBURG, Norbert D.** Metaphysical Relations And St Thomas Aquinas. *New Scholas* 15,238-254 Jl 41.
- GIOCARINIS, Kimon.** An Unpublished Late Thirteenth-Century Commentary On The Nicomachean Ethics Of Aristotle. *Traditio* 15,299-326 1959.
- GIOCARINIS, Kimon.** Eustratius Of Nicaea's Defense Of The Doctrine Of Ideas. *Fran Stud* 24,159-204 1964.
- GIOJA, Ambrosio.** Sebastian Soler On Juridical Values. *Phil Phenomenal Res* 13,554-558 Je 53.
- GIORGI, Amedeo (ed)** and Fischer, W F (ed) and Von Eckartsberg, Rolf (ed). *Duquesne Studies In Phenomenological Psychology.* Pittsburgh Duquesne Univ Pr 1971.
- GIRILL, T R.** The Problem Of Micro-Explanation. *Proc 1976 Meet Phil Sci Assoc* 1,47-55 O 76.
- There seem to exist special conditions unique to those scientific explanations which employ micro-parts under which alone such explanations are considered intellectually adequate. Two attempts to specify these conditions (the "Democritean" and the "Empedoclean") have been endorsed since antiquity, but serious counter-examples exist for each one. This paper contends that only in certain circumstances may each of the traditional criteria of adequacy be regarded as acceptable, identifies these circumstances, and examines the consequences of adopting such a dualistic or contextual solution to the problem of micro-explanation.

GIRVETZ, Harry And Others. *Science, Folklore, And Philosophy.* NY Harper & Row 1966.

GIRVETZ, Harry K. *Beyond Right And Wrong.* NY Free Pr 1973.

A wide range of sources of moral skepticism and the responses to skepticism by intuitionism, prescriptivism, and instrumentalism are examined here in the process of proposing an experiential science of ethics. This ethics is developed to produce objective judgments about the attitudes and actions of a self that is capable of being transcendent and autonomous, lives in a world of testable moral authorities, and can offer defensible personal reasons for moral values and behavior based on them. A view close to those of Kant and Dewey in spirit, but one rejecting Kant's metaphysics and Dewey's reductionism.

GIRVETZ, Harry K. Philosophical Implications Of Darwinism. *Antioch Rev* 19,9-19 Spr 59.

GIRVETZ, Harry K. The Democratic Idea: A Liberal Approach. *Phil Forum (Pacific)* 2,4-44 S 63.

GIVENS, Paul R. Creativity And The Gifted Child. *Educ Theor* 13,128-131 Ap 63.

GIVNER, David A. Scientific Preconceptions In Locke's Philosophy Of Language. *J Hist Ideas* 23,340-354 Jl-S 62.

GLADSTONE, Roy. On Teaching Information. *J Thought* 2,49-60 Ap 67.

GLANVILLE, John J. The Confrontation Of Logics. *New Scholas* 28,187-198 Ap 54.

GLASER, Abram. *This World Of Ours.* NY Philosophical Lib 1955.

This book is a popular survey of human achievement in all fields, based upon a view combining metaphysical naturalism with ethical utilitarianism.

GLASS, Bentley (ed) and Temkin, Oswei (ed) and Straus Jr, William L (ed). *Forerunners Of Darwin, 1745-1859.* Baltimore Johns Hopkins Pr 1959.

These essays commemorate the centennial of the publication of Darwin's *Origin of Species* by scholarly demonstration of the thesis that Darwin's leading ideas were themselves descended from intellectual ancestors engaged in a long struggle for survival. Six of the fifteen essays are by Arthur O Lovejoy. Bentley Glass contributes three essays, one of which is a determined effort to rescue Maupertuis from oblivion and establish him as a pioneer of genetics and evolutionism. Five other contributors deal with such precursors of Darwin as Diderot, Lamarck and von Baer.

GLASS, Bentley. *Science And Ethical Values.* Chapel Hill Univ Of N Car Pr 1965.

The author, a distinguished biologist, contends that "science is far more than a new sense organ for comprehending the real relations of natural phenomena.... It is also man's means of adjustment to nature, man's instrument for the creation of an ideal environment." From this function of science, the author derives certain "oughts"; for example, "We ought to act in such a way that what is true can be verified to be so," and "Thou shalt defend the freedom of scientific investigation and the freedom of publication of scientific opinion with thy life, if need be."

GLASS, Carolyn A and Miller, Richard I. Humanities Courses In Secondary Schools. *Educ Theor* 17,227-235 Jl 67.

GLASSEN, Peter. Moore And The Indefinability Of Good. *J Phil* 55,430-434 My 58.

Much of the criticism and discussion of Moore is based on the assumption that Moore contended that 'good' is indefinable. On the contrary, Moore admitted that 'good' is definable, although he was not interested in its definition; he argued only that good is indefinable. Thus a great deal that has been written about Moore is beside the point. At the same time it is pointed out that one cannot properly contend that good is indefinable until the definition of 'good' has been determined.

GLASSEN, Peter. Reds, Greens, And The Synthetic A Priori. *Phil Stud* 9,33-37 1958. Hilary Putnam had proposed definitions of "red" and "green" such that on those definitions the proposition "Nothing is red and green all over at the same time" would turn out to be analytic. It is shown that these definitions are not acceptable and that therefore, the status of this proposition as possibly being a synthetic necessary proposition remains unimpaired.

GLASSEN, Peter. The Classes Of Moral Terms. *Methodos* 11,223-244 nd.

Discussions of moral discourse are often confused and nebulous because of the failure to realize that there are different classes of moral terms and, correspondingly, moral judgments. A systematic examination of moral discourse reveals that there are five classes of moral terms, and a name for each of these classes is proposed. These are: (1) deontological, (2) aetiological, (3) aretological, (4) axiological, (5) dikaiological. It is suggested that a study of the interrelationships of these five classes of terms and judgements will yield important results.

GLASSEN, Peter. The Senses Of "Ought". *Phil Stud* 11,10-15 1960.

In opposition to Jason Xenakis' contention that 'ought' is univocal, there being no distinct moral and non-moral senses of that word, it is argued (1) that Xenakis' reasons for his thesis are unsound and (2) that there is positive evidence to indicate that 'ought' has indeed several senses, two of them being different moral senses. A formula for defining the different senses of 'ought' is then explained.

GLATHE, Alfred B. *Hume's Theory Of The Passions And The Morals: A Study Of Books II And III Of The "Treatise".* Berkeley Univ Of Calif Pr 1950.

GLEASON, H A. *Introduction To Descriptive Linguistics.* Hartford CT Gleason 1953.

GLEASON, Philip. *Moby-Dick: Meditation For Democracy.* *Personalist* 44,499-517 Autumn-O 63.

GLEASON, R W. *The Search For God.* NY Sheed & Ward 1964.

The author finds the modern problem of God to be centered in man's loss of the sense of God. God is rejected because he sustains or permits, and is in that measure ineffective in the face of, evil. But their various forms of humanism, scientific or atheistic, that man has substituted in his independent attempt to eradicate evil fall short because they fail to meet the challenge of man's person for which sin is a psychological as well as a theological reality. In emphasizing the need to re-establish reason's right to investigate and pronounce on the existence of God, the author

evaluates and criticizes Existentialism and the "way of the heart" approaches of Pascal and Newman, and approvingly expounds Maréchal's approach to the existence of God through the finality expressed in man's dynamic, unrestricted desire to know, an attempt to do justice to both the ontological tradition and the Kantian critique.

GLEASON, Robert W. A Note On Theology And Evolution. *Thought* 34,249-258 Je 59.

GLEASON, Robert W. Miracles And Contemporary Theology. *Thought* 37,12-34 Mr 62.

GLEASON, Robert W. Situational Morality. *Thought* 32,533-558 D 57.

GLEASON, Robert W. The Immorality Of Segregation. *Thought* 35,349-364 S 60.

GLEASON, Robert W. Toward A Theology Of Death. *Thought* 32,39-68 Mr 57.

GLECKNER, Robert F. Blake's Religion Of Imagination. *J Aes Art Crit* 14,359-369 Mr 56.

GLEIMAN, Lubomir. Violence In A Pluralistic Society. *Proc Cath Phil Ass* 37,88-96 1963.

GLENN, Mary Michael. A Comparison Of The Thomistic And Scotistic Concepts Of Hope. *Thomist* 20,27-74 Ja 57.

GLENN, Paul J. *A Tour Of The "Summa".* St Louis Herder 1960.

GLICKSBERG, Charles I. Depersonalization In The Modern Drama. *Personalist* 39,158-169 Spr-Apr 58.

GLICKSBERG, Charles I. The Character Of Modern Criticism. *Antioch Rev* 7,435-446 S 47.

GLICKSBERG, Charles I. The Lost Self In Modern Literature. *Personalist* 43,527-538 Autumn-O 62.

GLOSSOP, Ronald J. A Dilemma For Stevenson's Ethical Theory. *J Phil* 59,459-463 Ag 62.

Stevenson indicates that it takes time for a word to acquire emotive meaning while a term has a descriptive meaning the first time it is used. Emotive meaning must consequently at first be dependent on descriptive meaning even if it later becomes independent. To be complete Stevenson's analysis of 'good' should indicate the descriptive meaning the term once had which gave rise to its emotive meaning. On the other hand, if 'good' has always meant merely 'I approve', then Stevenson should explain why 'I approve' has not acquired the same emotive meaning as 'good'.

GLOVER, Jonathan. *Responsibility.* NY Humanities Pr 1970.

GLOVER, Willis B. Human Nature And The State In Hobbes. *J Hist Phil* 4,293-312 O 66.

GLOWIENKA, Emerine Frances. A Brighter Side Of The New Genetics. *BioScience* 25,94-101 F 75.

Philosophically and sociologically, it is possible to appraise genetic counseling, technology, and engineering with optimism. -Even genetic engineering, which would enable scientists to alter or eliminate selected physical parts of the human body, would not prevent or obstruct personization, that is, the development of one's person. The same can be said for cyborgs, which would be greatly enlarged human brains sustained by efficient machines, mostly computers. Cyborgs would also be persons. Such genetic engineering might verify that the philosophical definition of man is not that man is a rational animal but rather that man is an incarnate spirit.

GLOWIENKA, Emerine Frances. Social Philosophy As A Synthesis Of The Social Sciences Within The Philosophy Of Nature. *Amer Cath Social Rev* 24,202-210 Fall 63.

Analyzing the distinction between philosophical and scientific methodology; plus examining the meaning of synthesis, yields a conclusion that the social sciences can be synthesized on two different levels: that of science and that of philosophy. Scientific synthesis, confined to empirically verified data, yields social and/or sociological theory. Philosophic synthesis, especially, but not exclusively of empirical data, yields a new kind of social philosophy which is a synthesis of the social sciences, yet functions as part of the philosophy of man. This, in turn, is part of the philosophy of nature, but not stable enough for a social ethics.

GLOYE, Eugene E and Johnson, Stewart R. A Critical Analysis Of Psychological Treatment Of Children's Drawings And Paintings. *J Aes Art Crit* 17,242-250 D 58.

GLOYE, Eugene E. Why Are There Primary Colors? *J Aes Art Crit* 16,128-131 S 57.

GLUCK, Samuel E. Do Statistical Laws Have Explanatory Efficacy? *Phil Sci* 22,34-38 Ja 55.

GLUSHKOV, V M. Thinking And Cybernetics. *Soviet Stud Phil* 2,3-13 Spr 64.

GLUTZ, Melvin A. Being And Metaphysics. *Mod Sch* 35,271-285 My 58.

GLUTZ, Melvin A. The Formal Subject Of Metaphysics. *Thomist* 19,59-74 Ja 56.

GLUTZ, Melvin A. Toward An Integrated Psychology (with Comment By John A Oesterle). *Proc Cath Phil Ass* 32,139-149 1958.

GLUTZ, Melvin. *The Manner Of Demonstrating In Natural Philosophy.* River Forest IL Dominican House 1956.

GLUTZ, Melvin. Order In The Science Of Nature. *Thomist* 24,402-418 Ap-Jl-O 61.

GOBAR, Ash. The Phenomenology Of William James. *Proc Amer Phil Soc* 114,294-309 1970.

This essay, by re-interpreting the philosophy of William James, shows: (1) that the phenomenological trend had an indigenous origin in USA, and (2) that here science and philosophy are interrelated. The main phases of Jamesian thought—the prephilosophical (1870-1885), the scientific (1885-1897), the middle (1899-1908), and the late philosophical (1909-1910)—are traced with care and precision. William James, the first great American philosopher, appears to be more than a mere pragmatist.

- GODBEY, John C.** Brief Remarks On The Need For A Scientific Theology. *Zygon* 4,125-127 Je 69.
- GODDARD, Leonard.** An Augmented Modal Logic. *Notre Dame J Form Log* 6,81-98 1965.
- GÖDEL, Kurt.** Consistency Of The Axiom Of Choice And Of The Generalized Continuum-hypothesis With The Axioms Of Set Theory. Princeton NJ Princeton Univ Pr 1940.
- GODIN, André.** Freud And Religious Prejudices. *Phil Today* 4,172-181 Fall 60.
- GOE, George.** Three Axiom Negation-alternation Formulations Of The Truth-functional Calculus. *Notre Dame J Form Log* 5,129-132 1964.
- GOEDECKE, Robert** and Kane, William H. Problems And Perplexities. *Rev Metaph* 15,319-324 D 61.
- GOEDECKE, Robert.** Feelings, Facts, And Politics. *Ethics* 72,1-11 O 61.
- GOEDECKE, Robert.** Holmes, Brandeis, And Frankfurter: Differences In Pragmatic Jurisprudence. *Ethics* 74,83-96 Ja 64.
- Although Justices Holmes, Brandeis, and Frankfurter all opposed formalism and notions of mechanical jurisprudence and although all characterized themselves as empiricists, important differences qualify their thinking. These differences derive from the fact that each justice diagnosed something different as the locus of a pragmatic merging of fact and value. Holmes appealed to an ultimate social unity behind conflicts and relied upon an intuitive grasp of ultimate values. Brandeis sought to adjudicate conflicts with an eye to the social good. Frankfurter's extreme individualism and nominalism admitted irreconcilable conflicts which the court must deal with within bounds of tradition and precedent.
- GOETZ, Mary Dorothea.** A Study Of Ruskin's Concept Of The Imagination. Washington DC Cath Univ Of Amer 1947.
- GOETZMANN, William Harry (ed)** and Pratt, Dickson (ed). *The American Hegelians: An Intellectual Episode In The History Of Western America*. NY Knopf 1973.
- GOFF, Robert Allen.** The Tillichian Symbol: An Essay In Philosophical Methodology. *J Existent* 6,439-448 Sum 66.
- GOHEEN, John D.** Concerning A Tendency In French Ethical Thought. *Proc Amer Phil Ass* 31,45 Ff O 58.
- GOHEEN, John.** *The Problem Of Matter And Form In The 'De Ente Et Essentia' Of Thomas Aquinas*. Cambridge Harvard Univ Pr 1940.
- The first two chapters of this excellent book deal with the conceptions of matter and form that were held by Avicenna and Augustine, both of whom maintained the doctrine of universal matter and, hence, of a "spiritual" matter. This view was influential in later Franciscan thought. The third chapter contains the criticism of this view and an exposition of the solution proposed by Aquinas in *De Ente Et Essentia*. The distinction between essence and existence is offered as a substitute for the distinction between matter and form, so the author claims. The book does a great deal to clarify the condensed discussion of *De Ente*, and is itself admirably clear.
- GOING, Cathleen M.** Theology In Adult Liberal Education. *Thought* 38,547-557 D 63.
- GOITEIN, S D (ed).** *Religion In A Religious Age*. Cambridge MA Assoc Jewish Stud 1974.
- This text consists of a series of research articles based upon the documents produced by the Jewish community in Cairo during the High Middle Ages. The topics considered are religion in the community, free will and predestination, philosophy as a religious obligation, religion and law, ethics of medieval Jewish marriage and polemics between Islam and Judaism. Extensive bibliographic materials are included as well as information as to the location and cataloging of the various original medieval documents. These documents are a particularly fine source of material since they were kept in tact in their original form and depository and were neither moved nor edited until the 19th century, and they consist of records, legal documents, letters, and philosophical and religious tracts.
- GOKHALE, B G.** *Indian Thought Through The Ages: A Study Of Some Dominant Concepts*. NY Asia 1961.
- GOLD, E Mark.** Limiting Recursion. *J Sym Log* 30,28-48 Mr 65.
- GOLD, Thomas (ed).** *The Nature Of Time*. Ithaca NY Cornell Univ Pr 1967.
- GOLDBERG, Bruce.** On The Metalinguistic Interception Of Counterfactuals. *J Phil* 60,291-294 My 63.
- GOLDBERG, M A.** Wit And The Imagination In Eighteenth-Century Aesthetics. *J Aes Art Crit* 16,503-509 Je 58.
- GOLDBERG, Richard.** On The Solvability Of A Subclass Of The Surányi Reduction Class. *J Sym Log* 28,237-244 S 63.
- GOLDEN, Morris.** *Fielding's Moral Psychology*. Amherst Univ Of Mass Pr 1966.
- GOLDFARB, Russel M.** Late Victorian Decadence. *J Aes Art Crit* 20,369-374 Sum 62.
- GOLDIN, Judah.** A Philosophical Session In A Tannaite Academy. *Traditio* 21,1-22 1965.
- GOLDING, M P.** Causation In The Law. *J Phil* 59,85-94 F 62.
- This is a review of *Causation in the Law*, by H L A Hart and A M Honoré. The book is said to be an important contribution to legal philosophy, which succeeds in unraveling many knotty issues surrounding the application of causal concepts and the use of causal language in the law. To find the principles that guide our use of causal language and our thoughts on causal questions is its first aim. Its second aim is to examine, and to some extent dispel, the view of many legal theorists that causation in the law is "less a concept to be analyzed than a ghost to be exorcised."
- GOLDING, M P.** Principled Judicial Decision-Making. *Ethics* 73,247-254 JI 63.
- A principled judicial decision is one based on a principle that is able to withstand a certain kind of criticism. This criticism involves demonstrating that a case falls under a given principle within an entire framework of principles. A principle of decision is

- unacceptable if it leads to treating a case in a way in which, according to this framework as well as less formal sets of social values and objectives, it ought not to be treated. These factors are in a sense "the given" of judicial decision making.
- GOLDING, Martin Philip.** *Philosophy Of Law*. Englewood Cliffs NJ Prentice-Hall 1975.
- Martin Golding's "Philosophy of Law," addresses four themes: (1) The Nature of Law, its problems and nine theories which offer insight into the theoretical underpinnings; (2) The limits of law—the legislating morality dilemma; (3) Punishment, with an examination of the deterrence and the retributivist approaches; (4) dispute—settling and justice.
- GOLDINGER, Milton.** Punishment, Justice, And The Separation Of Issues. *Monist* 49,458-474 JI 65.
- This paper is a discussion of several interrelated factors that have lead to confusion in recent discussions of the moral justification of punishment. Since it is argued that the answers to various questions concerning punishment are logically related, the claim that one question can be given a utilitarian answer while another is given a retributive one is rejected. The basis of the mistaken belief that these questions are logically separate is traced to the failure to understand properly the role of the concept of justice in various theories of punishment. It is shown that the opposing concepts of justice that underlie the retributive and utilitarian positions result in definite and conflicting answers.
- GOLDMAN, Alvin I.** *A Theory Of Human Action*. Englewood Cliffs NJ Prentice-Hall 1970.
- GOLDMAN, Bernard.** Realist Iconography: Intent And Criticism. *J Aes Art Crit* 18,183-192 D 59.
- GOLDMAN, Bernard.** The Question Of A Judaic Aesthetic In Ancient Synagogue Art. *J Aes Art Crit* 19,295-304 Spr 61.
- GOLDMAN, Eric F.** Origins Of Beard's Economic Origins Of The Constitution. *J Hist Ideas* 13,239-249 Ap 52.
- GOLDMAN, Louis.** Varieties Of Alienation And Their Educational Responses. *J Thought* 2,26-37 Ap 67.
- GOLDMARK, Bernice.** A Myth Is A Myth Is. *Educ Theor* 16,354-365 O 66.
- Based on a philosophical assumption that man can never "know reality" other than that which he creates with his systems, it is suggested that all systems are myths expanded from basic metaphors and analog models, and that we operate with them "as if...." Education is seen as an inquiry into alternative systems—an analysis, evaluation and reconstruction of metaphors, models and myths. The criteria for evaluating alternative myth-model-metaphor constructs come from Dewey's "growth principle." The ultimate selection of basic metaphor is value judgment and, because there is a qualitative response to metaphors, judgment is an affective as well as a cognitive process.
- GOLDMARK, Bernice** and Fish, Alphoretta. Inquiry Method: Three Interpretations. *Science Teacher* 33 F 66.
- This article is a philosophic analysis of three methods of inquiry in Science Education. The methods are compared according to their directing questions and their means—methods—ends. Two theories are designed for the expansion and reconstruction of theories and methods in the subject matter (Suchman) and in teaching and learning (Strasser). The third (Fish) is designed for the expansion and reconstruction not only of substantive theories and methods but also of the methods of making judgments about theories and methods.
- GOLDMARK, Bernice.** Another Look At Inquiry. *Social Education* 29,349-357 O 65.
- Value inquiry is of particular concern in Social Studies teaching in our modern rapid changing society that seems to need a "continuous reconstruction of belief in a systematic manner." Modern programs have lost the goal of "reconstruction of belief." It is assumed that education should teach methods of judgment making that are scientific (open to public inquiry and reconstruction) and that take questions to the value level. Questions need to be asked about means—methods—ends criteria, values and assumptions of alternatives. Teachers demonstrate their democratic values by promoting open inquiry and teaching methods of reconstructing values.
- GOLDMARK, Bernice.** Critical Thinking: Deliberate Method. *Social Education* 30,329-342 My 66.
- Critical thinking is a philosophic tool that has been misused in education. It is equated with logical analysis or "scientific method," or reduced to a destructive process. Critical thinking requires analysis, evaluation to do this children need to learn to locate means—ends—methods, criteria, values and assumptions of alternative positions, and to question these and pose new ones. Examples of systematic, responsible critical thinking are given.
- GOLDMARK, Bernice.** Educating For A Pluralistic Society. *Proc National Phil Educ Soc* Volume Unknown Mr 72.
- Based on the assumption that Education in a democracy should promote the values of pluralism and open inquiry, it is claimed that professors of Education who teach future teachers to develop their own philosophy and style are violating democratic values. To promote pluralism teachers should teach children according to a variety of philosophers and methods and teach children how to analyze, evaluate, and reconstruct these alternatives for themselves. The imposition of single systems or methods on children contradicts democratic education. Future teachers should be taught how to teach children in many ways and how to teach children to inquire, make decisions and create new alternatives.
- GOLDSCHMEID, Albin.** Outlines Of A Personalistic World-View. *Personalist* 22,274-280 JI-Sum 41.
- GOLDSCHMEID, Albin R.** The Post-War Function Of Philosophy. *Personalist* 25,260-270 JI-Sum 44.
- GOLDSMITH, M M.** *Hobbes's Science Of Politics*. NY Columbia Univ Pr 1966.

- GOLDSTEIN, Harvey D.** Mimesis And Catharsis Reexamined. *J Aes Art Crit* 24,567-578 Sum 66.
- GOLDSTEIN, Leon J.** *Historical Knowing*. Austin Univ Of Texas Pr 1976.
History, despite philosophic criteria, is a form of non-perceptual knowing, an attending to a phenomenologically, as it were, constituted past. The historical, unlike the real past, is not referentially verifiable, empirically correspondent as with presently experienced or natural events.
- GOLDSTEIN, Leon J.** A Note On The Status Of Historical Reconstructions. *J Phil* 55,473-478 My 58.
- GOLDSTEIN, Leon J.** Bidney's Humanistic Anthropology. *Rev Metaph* 8,493-509 Mr 55.
- GOLDSTEIN, Leon J.** Evidence And Events In History. *Phil Sci* 29,175-194 Ap 62.
- GOLDSTEIN, Leon J.** On Austin's Understanding Of Philosophy. *Phil Phenomenol Res* 25,223-232 D 64.
- GOLDSTEIN, Leon J.** Recurrent Structures And Teleology. *Phil Today* 6,183-191 Fall 62.
- GOLDSTEIN, Leon J.** The "Alleged" Futurity Of Yesterday. *Phil Phenomenol Res* 24,417-420 Mr 64.
- GOLDSTEIN, Leon J.** The Emperor Of China As The Emperor Of Rome. *Personalist* 43,515-526 Autumn-O 62.
- GOLDSTEIN, Leon J.** The Inadequacy Of The Principle Of Methodological Individualism. *J Phil* 53,801-813 D 56.
- GOLDSTEIN, Leon J.** The Logic Of Explanation In Malinowskian Anthropology. *Phil Sci* 24,156-166 Ap 57.
- GOLDSTEIN, Signe Burke.** Some Other Differences Between Philosophy And Science. *Phil Phenomenol Res* 24,452-456 Mr 64.
- GOLDTHWAIT, John T.** A Definition Of Meaning. *Phil Forum (Pacific)* 1,84-94 S 62.
- GOLIGHTLY, Cornelius L.** Inquiry And Whitehead's Schematic Method. *Phil Phenomenol Res* 11,510-524 Je 51.
- GOLIGHTLY, Cornelius L.** Legerdemain In Ethics. *Phil Rev* 61,221-222 Ap 52.
- GOLIGHTLY, Cornelius L.** Mind-Body, Causation And Correlation. *Phil Sci* 19,225-227 JI 52.
- GOLIGHTLY, Cornelius L.** Social Science And Normative Ethics. *J Phil* 44,505-515 S 47.
- GOLIGHTLY, Cornelius L.** The James-Lange Theory: A Logical Post-mortem. *Phil Sci* 20,286-299 O 53.
- GOLIGHTLY, Cornelius L.** Value As A Scientific Concept. *J Phil* 53,233-244 Mr 56.
- GOLINO, Carlo L (ed).** *Galileo Reappraised*. Berkeley Univ Of Calif Pr 1966.
- GOLOB, Eugene O.** *The "Isms": A History And Evaluation*. NY Harper 1954.
This book aims at a clarification of several important socio-economic theories: Capitalism, Mercantilism, Socialism, and Corporatism. They are "analyzed from three standpoints, as historical developments, as bodies of doctrine, and in terms of their significance for contemporary America." In contrast to these "isms," the author presents, and discusses at some length, his own personal "moderate conservatism" or "the middle way," as history, ideology, and recommended social program.
- GOMBRICH, E H** and Hochberg, Julian and Black, Max. *Art, Perception, And Reality*. Baltimore Johns Hopkins Pr 1972.
These essays are concerned with the nature of representation in art. On the other hand, Hochberg finds such an explanation unsatisfactory and offers as an alternative an explanation based upon a theory of perception which involves "skilled sequential purposive behavior." Related to this theory is the explanation of representation in the arts as concerning canonical forms of objects and encoded visual expectancies. Max Black's concern is with the linguistic analysis of representation or depiction in painting. His conclusion is that one cannot specify a necessary condition for this phenomenon because it is a cluster or range concept. This conclusion is drawn after an analysis of the appeal to causal history, resemblance, embodied "information," and the producer's intention as necessary conditions for representation.
- GOMES, Alair De Oliveira.** Humanism And Mysticism. *Main Currents* 16,102-109 My 60.
- GÓMEZ, Luis Martínez.** From The Names Of God To The Name Of God: Nicholas Of Cusa. *Int Phil Quart* 5,80-102 F 65.
The problem of God for medieval thinkers was not whether God existed, but how to name Him adequately and relate Him correctly to the world. Nicholas was preoccupied to find names of God that brought out both His transcendence and His immanence. The ones that satisfied him most were: 1) *Maximum-minimum*, such that God transcends all series; 2) *Possest*: a synthesis of potentiality and actuality; God is all that can be; 3) *Non aliud*: God transcends all differences and oppositions; 4) *Posse ipsum*: God is pure concentrated active power, containing all the perfection of creation before it is unfolded in multiplicity. Nicholas is strongly inspired by the Neoplatonic tradition in all this. But in Renaissance fashion, the world is not for him a springboard from which to leap away to God, but a mirror in which to find Him expressed.
- GOMME, A W.** *The Greek Attitude To Poetry And History*. Berkeley Univ Of Calif Pr 1954.
- GOMME, Andor.** *Attitudes To Criticism*. Carbondale S Illinois Univ Pr 1966.
- GOMPERZ, Heinrich.** *Philosophical Studies* (ed By Daniel S Robinson). Boston Christopher 1953.
The notes, essays, and lectures in this book, some of them hitherto unpublished, date from Heinrich Gomperz' years of teaching at the University of Southern California. The first part consists of seven studies in Greek philosophy, including his last finished work "Notes on the Early Presocratics." Eight ethical studies make up Part II; while Part III comprises two epistemological essays entitled "The Meanings of 'Meaning'" and "The Meaning of Reality." The volume also contains "Autobiographical Remarks" by Gomperz, a foreword by his former student, Professor Philip Merlan, and a bibliography.
- GOMPERZ, Heinrich.** Heinrich Gomperz: Autobiographical Remarks. *Personalist* 24,254-270 JI-Sum 43.
- GOMPERZ, Heinrich.** Problems And Methods Of Early Greek Science. *J Hist Ideas* 4,161-176 Ap 43.
- GOMPERZ, H.** Plato On Personality. *Personalist* 22,28-32 Ja-Wint 41.
- GOMPERZ, H.** Plato's Parmenides. *Personalist* 22,257-262 JI-Sum 41.
- GOMPERZ, H.** The Meanings Of "Meaning". *Phil Sci* 8,157-183 Ap 41.
- GONDIN, William Richard.** *Prefaces To Inquiry*. NY King's Crown Pr 1941.
This work maintains that epistemology, in the sense of inquiry into the nature and the norms of the inquisitive activity, is a possible and an important enterprise. In Part II of the book, Mr Gondin documents his contentions through an examination of the epistemological writings of Bacon, Descartes, and Locke. Part III of the book, in one of its two chapters, sketches briefly the history of epistemology from the time of Locke to the present day, indicating the point at which propaedeutic claims have intruded. In the last chapter, the author presents the answers he proposes to the questions listed above, and formulates what he conceives both to be and not to be the "problem of knowledge."
- GONSETH, Ferdinand.** Necessitarian Philosophies And Experience. *Phil Today* 3,190-191 Fall 59.
- GONSETH, Ferdinand.** The Humanization Of Technics. *Phil Today* 1,196-201 Fall 57.
- GONZÁLEZ, Atanasio.** The Theory Of Assertoric Consequences In Albert Of Saxony (Part I). *Fran Stud* 18,290-354 S 58.
- GONZÁLEZ, Atanasio.** The Theory Of Assertoric Consequences In Albert Of Saxony (Part II). *Fran Stud* 19,13-114 Mr 59.
- GONZALO, D F.** Changing Eschatological Imageries. *Personalist* 32,177-181 Spr-Ap 51.
- GOOD, Elizabeth** and Good, Victor. *Ontology: A Study In Metaphysical Calculus*. NY Carlton Pr 1966.
- GOOD, Frederick L** and Kelly, Otis F. *Marriage, Morals, And Medical Ethics*. NY Kenedy 1951.
- GOOD, I J.** *The Estimation Of Probabilities: An Essay On Modern Bayesian Methods*. Cambridge MA MIT Pr 1965.
This monograph shows how the philosophical views of the author can be applied to concrete statistical problems concerning especially multinomial distributions and contingency tables. It makes detailed use of the notion of hierarchies of probabilities that were previously proposed by the author in his article "Rational decisions." Isaac Levi recently said that God ascends the hierarchy "until he gets tired." The use of Bayesian methods of "Type II," in which "hyperparameters" in "priors" are estimated from the data, has since gradually become an accepted Bayesian technique.
- GOOD, I J.** "Kinds Of Probability" in *Readings In Applied Statistics*, William S Peters (ed), 28-37. Princeton NJ Prentice-Hall 1969.
It is argued that there are at least five kinds of probability but that they can be estimated or measured only in terms of subjectivistic probability.
- GOOD, I J.** "Measurements Of Decisions" in *New Perspectives In Organization Research*, 391-404. NY Wiley 1964.
A quantitative explication is given for decision making. It is argued that a definition of decision can be given only in terms simultaneously of subjective probability, logical probability, and physical probability.
- GOOD, I J.** "Rationality, Evidence, And Induction In Scientific Inference" in *Machine Intelligence*, E Elcock And D Michie (eds), 171-174. NY Halstead Pr 1977.
This discussion contains some comments on complexity. For example, "If we could entirely trust our judgment of the prior probability we could throw away the ladder of complexity that may have helped us to arrive at that judgment."
- GOOD, I J.** Could A Machine Make Probability Judgements? *Computers And Automation* 8,14-16, 24-26 1959.
This paper begins with an outline of the author's theory of partially ordered subjectivistic probability. It is then argued that a general purpose computer would soon be capable of making probability judgements in a reasonable but somewhat exiguous sense by determining numerical values of parameters as for example in the evaluation functions for automatic chess playing. It is speculated that a computer containing some partially random networks might be capable of making probability judgements in a more convincing sense, partly because it would have parallel as well as serial working.
- GOOD, I J.** The Function Of Speculation In Science Exemplified By The Subassembly Theory Of Mind. *Theoria To Theory* 1,28-43 1966.
Among other things this paper draws some strong analogies between (1) speculations, (2) philosophical statements, (3) theory unbacked by experimental check, and (4) non-rigorous arguments.
- GOOD, Victor** and Good, Elizabeth. *Ontology: A Study In Metaphysical Calculus*. NY Carlton Pr 1966.
- GOODELL, John D.** Notes On Decision Element Systems Using Various Practical Techniques. *J Comp Syst* 1,196-199 JI 53.
- GOODELL, John D.** The Foundations Of Computing Machinery. *J Comp Syst* 1,1-13 Je 52.
- GOODELL, John D.** The Foundations Of Computing Machinery, Part II. *J Comp Syst* 1,86-110 Ja 53.

GOODELL, John D. The Relations Between Logical, Mathematical And Computing Machine Systems. *J Comp Syst* 1,243-254 D 54.

GOODENOUGH, Erwin R. *An Introduction To Philo Judaeus*. New Haven Yale Univ Pr 1940.

Professor Goodenough addresses himself here primarily to the general reader, for whose benefit he summarizes the results of his extensive works. Most valuable for this purpose are his introductory chapters on method and Philo's writings where the beginner is given some sound advice in regard to the reading of Philo's works. These chapters are followed by an illuminating analysis of Philo's political ideas, his Jewish biases and his metaphysical, ethical and mystic teachings.

GOODENOUGH, Erwin Ramsdell. A Historian Of Religion Tries To Define Religion. *Zygon* 2,7-22 Mr 67.

GOODENOUGH, Erwin R. Scientific Living. *Humanist* 2,8-10 Spr 42.

GOODENOUGH, Ward H. Human Purpose In Life. *Zygon* 1,217-229 S 66.

GOODENOUGH, Ward H. Right And Wrong In Human Evolution. *Zygon* 2,59-76 Mr 67.

GOODFIELD, June and Toulmin, Stephen E. *The Architecture Of Matter*. NY Harper & Row 1962.

GOODFIELD, June and Toulmin, Stephen E. *The Discovery Of Time*. NY Harper & Row 1965.

GOODHART, Arthur L. *English Contributions To The Philosophy Of Law*. NY Oxford Univ Pr 1949.

GOODLANDER, Marian. Music And Philosophy. *Personalist* 39,149-157 Spr-Apr 58.

GOODLANDER, Marian. Music In The Philosophy Of Tennant. *Personalist* 28,37-43 Ja-Wint 47.

GOODLANDER, Marian. Significant Trends In Ancient Egypt. *Personalist* 31,20-28 Wint-Ja 50.

GOODMAN, Arthur. Santayana's Ontology Of Realms. *Phil Phenomenol Res* 3,279-302 Mr 43.

GOODMAN, Frederick L. An Antonym For "Feedback". *Educ Theor* 13,105-107 Ap 63.

GOODMAN, Lenn Evan. "Razi's Myth Of The Fall Of The Soul: Its Function In His Philosophy" in *Essays On Islamic Philosophy And Science*, G Hourani (ed), 25-40. NY SUNY Pr 1975.

The five causes in Razi's philosophy, time, space, matter, God and Soul, are all necessary beings, each of which must exist and without all of which it would be impossible to account for the existence and character of the world. Razi's mythical account of their interaction is presented by him as a demonstration of the possibility of a creationist cosmology (*formatio mundi*), without which eternalism, he asserts, would be established. The order of Razi's argumentation is examined in detail with particular attention to the (Epicurean) notion of a spontaneous motion of the part of the Soul.

GOODMAN, Lenn Evan. Equality And Human Rights: The Lockean And Judaic Views. *Judaism* 25,357-362 Jl 76.

For the Hebrew prophets equality of right is a consequence of absolute worth in the human individual. The Christian notion of the Fall makes human equality a negative matter, lack of desert before divine infinitude. Hobbes, following Thucydides and the Sophists, secularizes the pessimistic view. Locke, accepting Hobbes on human nature, derives equality of right from the supposed virtual equality of individuals as aggressors. Accordingly Locke argues for limiting state authority to restraint of aggression. The more positive view of human potential Maimonides and Spinoza develop from Biblical roots contains a far richer vision of public responsibility.

GOODMAN, Lenn Evan. Ghazali's Argument From Creation. *International J Midd East Stud* 2,67-85, 168-188 Ja-Apr 71.

Part I analyzes and criticizes arguments for God's existence in Ghazali (1058-1111), showing the subordination of other arguments to the creation argument and explaining the rejection of Avicenna's contingency argument. Part II discusses Ghazali's arguments against eternalism in the *Incoherence of the Philosophers* and compares his approach with contemporary concern over verification in theology.

GOODMAN, Lenn Evan. Ibn Khaldun And Thucydides. *J Amer Orient Soc* 92,250-270 1972.

Comparison of Thucydides' history with Ibn Khaldun's *Muqaddimah* reveals profound methodological and inferential similarities. Both are naturalists, empiricists, critical historians; neither is reductionist. Both discover a law of social behavior in history, which reveals a sort of lesson of history—a qualified relativism and a cautious but by no means pessimistic historical theodicy.

GOODMAN, Lenn Evan. Saadya Gaon On The Human Condition. *Jewish Quarterly Review* 67,23-29 Jl 76.

Saadya Gaon argues on the basis of the undeserved suffering of innocents in this world that the provision of an infinite reward in the hereafter is a (morally) necessary act of God. Given divine goodness it can be known that such a reward is forthcoming. Saadya's pessimistic evaluation of this life, which figures crucially in his argument is strikingly similar to the claims of Razi, his Muslim contemporary, that evils outnumber goods in the world. Like Razi, Saadya founds his pessimism regarding life on a variety of hedonism later rejected emphatically by Maimonides.

GOODMAN, Lenn Evan. The Epicurean Ethic Of Muhammad Ibz Fakariya Ar-Razi. *Studia Islamica* 5-26 1971.

The ethical system of Muhammad Ibz Zakariya ar-Razi has been described formerly as Platonic. But careful analysis of the *Spiritual Physic* and other writings collected by Kraus reveals that Razi's ethic does not depart from the ethical axioms of Epicureanism. The ascetic coloration Razi projects onto hedonism occasions reflections as to the transparency (or neutrality) of hedonism with respect to material

issues of morality and the natural dialectic by which hedonistic ethicists absorb the moral assumptions of their peers and rivals in order to demonstrate that hedonism is no less "moral" than conventional or institutional alternatives.

GOODMAN, Nelson. *Fact, Fiction, And Forecast*. Cambridge Harvard Univ Pr 1955.

The author suggests the subtitle *An Actualist Looks at Unreality* for this book of lectures dealing with the problems of possibility, dispositional properties, confirmation theory, the validity of induction, and the nature of scientific laws. The first chapter consists of the article "The Problem of Counterfactual Conditionals" from *The Journal of Philosophy*, which is "reprinted without major changes." The three remaining chapters are made up of Special Lectures in Philosophy at the University of London, now "somewhat revised." The whole "might be thought of as consisting of first thoughts toward a far-off sequel" to the author's earlier *The Structure of Appearance* (1951).

GOODMAN, Nelson. *Languages Of Art: An Approach To A Theory Of Symbols*. Indianapolis Bobbs-Merrill 1968.

Goodman gives an account of symbols and symbolic systems, illuminating the similarities and differences among language, dance, music, painting, sculpture, et alia. The first chapter is entitled "Reality Remade" and the theme of it is that any symbolic system depends on conventions that cannot be arrived at or justified just in terms of science or "objective" reality. Chapter II discusses various forms and aspects of expression. Chapter III presents an important and original contrast between autographic arts (where fakes and forgeries are possible) and autographic arts (where they are not). In Chapter IV Goodman articulates five syntactic and semantic requirements for notational systems, and various sorts of symbolic systems are then distinguished by which combination of these requirements they satisfy, verbal systems generally violating the semantic requirements. In the final chapter Goodman brings together the results of the earlier chapters to argue the difference between science and art.

GOODMAN, Nelson. *The Structure Of Appearance*. Cambridge Harvard Univ Pr 1951.

The author applies the standards of rigor and some of the techniques supplied by modern logic to such basic philosophical problems as the theory of systems, qualities and the concrete, and order, measure and time. He studies the nature and use of the "logico-analytical" method in application to non-mathematical problems.

GOODMAN, Nelson. A Query On Confirmation. *J Phil* 43,383-385 Jl 46.

GOODMAN, Nelson. An Improvement In The Theory Of Simplicity. *J Sym Log* 14,228-229 Ja 50.

GOODMAN, Nelson and Bochenski, I M and Church, Alonzo. *The Problem Of Universals: A Symposium*. Notre Dame IN Notre Dame Univ Pr 1956.

The three papers brought together here were presented at the Notre Dame Aquinas Symposium, March 9-10, 1956. Alonzo Church's paper is a brief, partly historical, study of various understandings of "Propositions and Sentences." Nelson Goodman gives a well-written exposition and defense of his version of nominalism in "A World of Individuals." Father Bochenski's title essay alone is concerned with "The Problem of Universals"; this he breaks up into several levels and attempts to restate in terms of symbolic logic and with reference to the ontological commitments implied in the various positions.

GOODMAN, Nelson and Quine, W V. Elimination Of Extra-logical Postulates. *J Sym Log* 5,104-109 S 40.

GOODMAN, Nelson and Quine, W V. Steps Toward A Constructive Nominalism. *J Sym Log* 12,105-122 D 47.

GOODMAN, Nelson. Axiomatic Measurement Of Simplicity. *J Phil* 52,709-721 N 55.

GOODMAN, Nelson. Comments On "Goodman's Query," "Grue" And "Goodman, Logic, Induction". *J Phil* 63,328-331 My 66.

GOODMAN, Nelson. Faulty Formalization. *J Phil* 60,578-579 S 63.

GOODMAN, Nelson. New Notes On Simplicity. *J Sym Log* 17,189-191 S 52.

GOODMAN, Nelson. On A Pseudo-Test Of Translation. *Phil Stud* 3,81-82 D 52.

GOODMAN, Nelson. On Infirmities Of Confirmation-Theory. *Phil Phenomenol Res* 8,149-151 S 47.

GOODMAN, Nelson. On Relations That Generate. *Phil Stud* 9,65-66 1958.

GOODMAN, Nelson. On The Simplicity Of Ideas. *J Sym Log* 8,107-121 D 43.

GOODMAN, Nelson. Parry On Counterfactuals. *J Phil* 54,442-444 Jl 57.

GOODMAN, Nelson. Positionality And Pictures. *Phil Rev* 69,523-525 O 60.

GOODMAN, Nelson. Recent Developments In The Theory Of Simplicity. *Phil Phenomenol Res* 19,429-446 Je 59.

GOODMAN, Nelson. Reply To An Adverse Ally. *J Phil* 54,531-534 Ag 57.

GOODMAN, Nelson. Safety, Strength, Simplicity. *Phil Sci* 28,150-151 Ap 61.

GOODMAN, Nelson. Sense And Certainty. *Phil Rev* 61,160-167 Ap 52.

GOODMAN, Nelson. Sequences. *J Sym Log* 6,150-153 D 41.

GOODMAN, Nelson. Some Reflections On The Theory Of Systems. *Phil Phenomenol Res* 9,620-625 Mr 49.

GOODMAN, Nelson. The Logical Simplicity Of Predicates. *J Sym Log* 14,32-41 Mr 49.

GOODMAN, Nelson. The New Riddle Of Induction. *J Phil* 63,281 My 66.

GOODMAN, Nelson. The Problem Of Counterfactual Conditions. *J Phil* 44,113-128 F 47.

GOODMAN, Nelson. The Way The World Is. *Rev Metaph* 14,48-56 S 60.

While warning against mistaking features of discourse for features of the world, the author argues that the mystic's conclusion that the world cannot be expressed is unjustified. He contends that no sense can be made of the phrase "given as"; that the photographic view of the world cannot be taken as a standard of faithfulness; and

that even the truest description does not faithfully reproduce reality. These findings do not, however, ally him with mystical absolutism: his concern is with the many ways the world is, and his response is not to fall silent but to construct one or many descriptions.

GOODMAN, Russell B. "On Speech Act Theory And Mystical Discourse" in *From Meaning To Sound*, Hassan Sharifi (ed), 15–26. Lincoln Univ Of Nebraska 1975. Speech act theory is here applied to the writing of Chinese Taoists, Ch'an Buddhists, and Wittgenstein. *Illumination* is treated as an illocutionary act; a sample analysis, following Searle, is sketched. It is noted that the speech act of illumination often involves the use of *silence*, though this does not necessarily prevent a proposition from being expressed. Discussion of the special appropriateness of silence to mystical discourse follows. The paper concludes by questioning whether illumination is a perlocutionary rather than an illocutionary act. The cases of the Tractarian ladder which is thrown away, and the Buddhist master's blows are considered.

GOODSTEIN, R L. A Problem In Recursive Function Theory. *J Sym Log* 18,225–232 S 53.

GOODSTEIN, R L and Hooley, J. On Recursive Transcendence. *Notre Dame J Form Log* 1,127–137 1960.

GOODSTEIN, R L. On The Formalisation Of Indirect Discourse. *J Sym Log* 23,417–419 D 58.

GOODSTEIN, R L. On The Restricted Ordinal Theorem. *J Sym Log* 9,33–41 Je 44.

GOODSTEIN, R L. The Recursive Irrationality Of Π . *J Sym Log* 19,267–274 D 54.

GOODSTEIN, R L. Transfinite Ordinals In Recursive Number Theory. *J Sym Log* 12,123–129 D 47.

GOODWIN, Craufurd D. Evolution Theory In Australian Social Thought. *J Hist Ideas* 25,393–416 JI-S 64.

GOODWIN, Leonard. The Historical-Philosophical Basis For Uniting Social Science With Social Problem-Solving. *Phil Sci* 29,377–392 O 62.

GOODWIN, Robert P. Charles Saunders Peirce: A Modern Scotist? *New Scholas* 35,478–509 O 61.

GOODWIN, William F. Ethics And Value In Indian Philosophy. *Phil East West* 4,321–344 Ja 55.

GOODWIN, William F. Mysticism And Ethics: An Examination Of Radhakrishnan's Reply To Schweitzer's Critique Of Indian Thought. *Ethics* 67,25–41 O 56.

GOODWIN, William F. Santayana's Naturalistic Reading Of Indian Ontology And Axiology. *Phil Phenomenal Res* 18,147–168 D 57.

GORAN, Morris. The Literati Revolt Against Science. *Phil Sci* 7,379–384 JI 40.

GORDIS, Robert. *The Root And The Branch: Judaism And The Free Society*. Chicago Univ Of Chicago Pr 1962.

This volume seeks to bring "one source of wisdom and experience, the oldest living component of Western culture, the Jewish tradition," to bear upon the following question: "How are the divergences of men—religious, racial, and national—to be utilized for the enhancement of life instead of for its destruction?" It analyzes the elements of the Jewish tradition and then discusses their application to two kinds of problem areas, those which involve religion directly and those which involve religion indirectly. In a summing up, the author rejects ethical relativism, supports natural law, and highlights the Hebraic element in the origin of natural law theory.

GORDON, Donald A. Experimental Psychology And Modern Painting. *J Aes Art Crit* 9,227–243 Mr 51.

GORDON, Donald A. Methodology In The Study Of Art Evaluation. *J Aes Art Crit* 10,338–352 Je 52.

GORDON, Douglas H and Torrey, Norman Lewis. *The Censoring Of Diderot's Encyclopédie And The Re-established Text*. NY Columbia Univ Pr 1947.

GORDON, Ira J. Development In Human Behavior. *Educ Theor* 8,259–268 O 58.

GORDON, Robert Dean. Inverse Probability And Modern Statisticians. *Phil Sci* 7,389–399 O 40.

GORDON, Robert M. "The Abortion Issue" in *The Abdication Of Philosophy*, Eugene Freeman (ed). La Salle IL Open Court 1976.

This paper concerns the moral status of the human fetus vis-à-vis the *neonate* or *post-neonate* (a being it would be *wrong* to kill for reasons comparable to those often thought to justify abortion) and the *non-human fetus* (a being it would *not* be wrong to kill for such reasons). No attempt need be made to determine what relevant differences distinguish the human fetus from the neonate or post-neonate. For it is clear that, aside from potentiality, no morally relevant differences distinguish the human from the non-human fetus. And potentiality is relevant only on grounds of utility, as analysis of the frog-prince story suggests.

GORDON, Robert M. Socratic Definitions And "Moral Neutrality". *J Phil* 61,433–449 Ag 64.

With Socratic definitions used as a test case, it is argued that the requirement of "moral neutrality" in metaethical analyses is either arbitrary or vacuous, hence never of use in resolving disputes between competing analyses. Moreover, there is no general criterion for deciding whether a usage policy universally observed by the historical speakers of a language L reflects a rule of L or an extralinguistic consensus of the historical speakers of L. One learns which uniformities in usage are linguistically required and which reflect substantive agreement only if taught by enumeration by the speakers themselves. But the speakers themselves have not been taught which of their shared policies for using the word "right," for example, are linguistically necessary and which are linguistically contingent; nor have they any need to make such a decision. Metaethical determinations of meaning are therefore baseless.

GORMAN, Cassian Patrick. Freedom In The God Of Plotinus. *New Scholas* 14,379–405 O 40.

GORMAN, Margaret. *General Semantics And Contemporary Thomism*. Lincoln NE 1962.

This book, originally a Ph D thesis, is primarily a summary, with little detailed criticism, of the views of language and reality held by Korzybski and Aquinas. There is no discussion of Carnap or of any of the contemporary philosophical analysts who deal with semantical and syntactical problems. After a brief survey the author concludes that the major deficiency in the chief theories of semantics is the neglect of the Thomistic idea of substance "as a metaphysical principle of existence and of knowledge."

GORMAN, Margaret. *The Educational Implication Of The Theory Of Meaning And Symbolism In General Semantics*. Washington DC Cath Univ Of Am Pr 1958.

The author's critique is based on the claim that in its attack on Aristotelian philosophy the movement has misrepresented the latter to itself and, hence, not touched actual Aristotelian theories. In the educational field she suggests that the problems of meaning and abstraction which general semantics rightly urges were pointed out by Aquinas, and are capable of inconsistency-free, epistemologically grounded solutions on Thomistic principles.

GORMAN, Margaret. Some Thoughts On The Place Of Scholasticism In A Philosophy Of Man Today. *Proc Cath Phil Ass* 40,17–29 1966.

GORMAN, M. Semantics: A Philosophy And/or A Psychology. *Proc Cath Phil Ass* 34,133–138 1960.

GORN, Janice L. The Strange "Case" Of Edward Clarke, Jr: Attending Physician—John Locke, Gent. *Educ Theor* 17,298–316 O 67.

GOROSPE, Vitaliano R. Plato's Natural-Law Theory In The Republic. *Mod Sch* 43,143–178 Ja 66.

GOROVITZ, Samuel. Causal Judgments And Causal Explanations. *J Phil* 62,695–710 D 65.

Mill claimed there is no sound philosophical basis for selecting one member of a set of antecedent "causal conditions" as the cause of an event. Ducasse and Collingwood attempted to show the selection principled. A plausible account of the basis for selection arises out of extending Hart and Honoré's view by considering the cause to be the factor that makes the difference between what happened and what is called a "standard of comparison for causal inquiry." This "differentiating factor analysis" provides an account of the way some contextual parameters function in explanatory contexts. It also supports a theory of causal explanation that reveals why causal notions play diminishing roles as scientific disciplines progress, why explanation in terms of reasons is a species of causal explanation, and why in some contexts explanation on the Hempelian model is inappropriate, while in others it is superior.

GOROVITZ, Samuel. Leaving The Past Alone. *Phil Rev* 73,360–371 JI 64.

Gorovitz attacks Dummett's essay "Bringing About the Past" (*Philosophical Review* Volume 73, Pages 338–359). His basic point is that the asymmetry of causal relations is tied to our concepts of time, memory, physical object, etc. Since this asymmetry is logically necessary and not, as Dummett claims, merely empirically contingent, we cannot talk about bringing about the past without involving ourselves in absurdity.

GORSKII, D P. Formal Logic And Language. *Soviet Stud Phil* 2,49–68 Sum–Fall 63.

GOSEN, Mary De Sales. *Philosophical Study Of The Status Of Education As A Science*. Washington DC 1960.

GOSLING, J C. Emotion And Object. *Phil Rev* 74,486–503 O 65.

Feelings called emotions seem distinguishable from sensations by having objects, and seem thereby resistant to certain analyses. The difficulty is to give any precise criterion for determining when a given feeling has an object and not just a cause or occasion. Various possibilities relying on idiom fail, and reveal differing notions of 'object' operative on our intuitions. Antony Kenny in *Action, Emotion and Will* proposes a test. Interpreted as a test which will always disclose the object of any commonly accepted emotion, it fails in cases like depression, love, cheerfulness, though an adaptation of it brings out some interesting features of feelings like fear, anger, gratitude. Within the somewhat indefinite groups of emotions and sensations there is more variation than the dichotomous picture suggests, and a more gentle and slippery slope between them. Still, the slope is worth charting, revealing a number of connections between certain feelings and various sorts of thinking.

GOSLING, J. Republic, Book V: Τὰ Πολλὰ Καλὰ Etc. *Phronesis* 5,116–128 1960.

GOSLING, J. False Pleasures: *Philebus* 35c–41b. *Phronesis* 4,44–53 1959.

GOSLING, J. Father Kenny On False Pleasures. *Phronesis* 6,41–45 1961.

GOSLING, J. Similarity In *Phaedo* 73b Seq. *Phronesis* 10,151–161 1965.

GOSS, Charles E. A Critique Of The Ethical Aspects Of Phenix's Curriculum Theory. *Educ Theor* 17,40–47 Ja 67.

GOSS, Charles E. Whitehead's Use Of Evidence. *J Thought* 1,32–38 Ap 66.

GOSSMAN, Lionel. Two Unpublished Essays On Mathematics In The Hume Papers. *J Hist Ideas* 21,442–449 JI-S 60.

GOTESKY, R. The Fragilities Of Logic. *Phil Math* 1,67–88 1964.

GOTESKY, Rubin (ed) and Laszlo, Ervin (ed). *Evolution–Revolution: Patterns Of Development In Nature Society, Man And Knowledge*. NY Gordon & Breach 1971.

GOTESKY, Rubin. On Knowing: Essays For The Left Hand, By Jerome Bruner. *Stud Phil Educ* 3,58–63 Sum 63.

GOTESKY, Rubin. Disembodied Life. *Phil Forum (Pacific)* 3,61–78 D 64.

GOTESKY, Rubin. Freedom: A Look At Fundamentals. *Antioch Rev* 10,209–224 Je 50.

GOTESKY, Rubin. Means, Ends-In-View, Anticipations And Outcomes. *Educ Theor* 13,84–94 Ap 63.

GOTESKY, Rubin. Social Sources And The Significance Of Hobbes's Conception Of The Law Of Nature. *Ethics* 50,402–423 JI 40.

- GOTESKY, Rubin.** The Lecture And Critical Thinking. *Proc Phil Educ* 21,86–92 Ap 65.
- GOTESKY, Rubin.** Three Books And Three Perspectives. *Educ Theor* 15,341–348 O 65.
- GÖTLIND, Erik.** Ayer On Verification Of Negative Statements. *J Phil* 51,490–496 Ag 54.
- GÖTLIND, Erik.** The Appreciation Of Poetry: A Proposal Of Certain Empirical Inquiries. *J Aes Art Crit* 15,322–330 Mr 57.
- GOTSHALK, D W.** *Human Aims In Modern Perspective: Outlines Of A General Theory Of Value With Special References To Contemporary Social Life And Politics.* Yellow Springs OH Antioch Pr 1966.
- This volume completes Gotshalk's "trilogy on value," begun with *The Promise of Modern Life* (1958) and continued with *Patterns of Good and Evil* (1963). It is an attempt (partly descriptive) to delineate the shape of human aims as "reoriented by the modern outlook" and (partly prescriptive) to formulate a set of aims "having validity for our times." The main descriptive finding is that modern man seeks to strengthen individualism and to conquer nature. The main prescriptive conclusion, taking account of man's "present predicament," is that man should seek not only to articulate his individualism and strengthen his control over nature, but also—and more importantly—to integrate these two aims in all important fields, namely, in personal relations, in institutions in general, and in politics in particular.
- GOTSHALK, D W.** *Metaphysics In Modern Times.* Chicago Univ Of Chicago Pr 1940.
- This book presents summarily an evaluation of metaphysical syntheses since Descartes. It points to those shortcomings of the past which may be overcome by the emerging metaphysical outlook and briefly describes one version of this new theme. The method of evaluation illustrates the author's meaning of 'scientific method in metaphysics' and consists in testing a system for empirical adequacy and logical coherence.
- GOTSHALK, D W.** *Patterns Of Good And Evil.* Urbana 1963.
- Gotshalk says: "I want to depict the general situation in which human values occur, analyze its components, and discuss its fundamental patterns." He is critical of many fashionable ethical theories in contemporary Anglo-American philosophy, and his view has affinities with some of the trends in recent naturalistic value theory. He adopts a structural or relational approach, and maintains that the major value problems arise from everyday experience and the solution to those problems must be applied in that experience.
- GOTSHALK, D W.** *The Promise Of Modern Life: An Interrelational View.* Yellow Springs OH Antioch Pr 1958.
- This book suggests the relevance of the author's earlier studies of metaphysics and theory of value to contemporary issues. Specifically, the "book is a critical study of certain value assumptions of modern life." Three such assumptions or principles are examined: individuality, creativity, and interrelation or interdependence. Each principle is looked at from pragmatic (economics, politics, etc.), reflective (science, fine arts, etc.), and philosophic points of view. The first two principles furnish the clues to the first two of the three phases into which the author divides the modern period. The third principle is developed in the second half of the book. "This principle was implicit in... the original modern outlook." Its significance was earlier overshadowed by the principles of individuality and of creativity. The author suggests that the principle of interrelation or interdependence offers a basis for the resolution of contemporary tensions; tensions which are in large part products of contradictions inherent in the practical working out of the first and second principles.
- GOTSHALK, D W.** *The Structure Of Awareness: Introduction To A Situational Theory Of Truth And Knowledge.* Urbana 1969.
- This epistemological study begins with a survey of the broad domain of human knowledge. There follow two chapters on the knowing activities of observation and theory construction; four succeeding chapters treat the major components of knowledge: its materials, form, content and functions. The final chapter delineates the knowledge requirements of our social situation. Knowing is described as "a symbolizing process and knowledge as a structure of symbols." Gotshalk projects the possibility of a "second science," a value science, as responding to the needs of contemporary society.
- GOTSHALK, D W.** A Next Step In Aesthetics. *J Aes Art Crit* 18,46–54 S 59.
- GOTSHALK, D W.** A Relational Theory Of Fine Art. *J Phil* 38,350–358 Je 41.
- GOTSHALK, D W.** A Suggestion For Naturalists. *J Phil* 45,5–11 Ja 48.
- GOTSHALK, D W.** Aesthetic Expression. *J Aes Art Crit* 13,80–85 S 54.
- GOTSHALK, D W.** Causality And Emergence. *Phil Rev* 51,397–404 Jl 42.
- GOTSHALK, D W.** Interrelating The Fine Arts Philosophically. *J Aes Art Crit* 9,134–138 D 50.
- GOTSHALK, D W.** Needed For Liberalism: A New Metaphysics And A New Program. *Antioch Rev* 14,55–63 Mr 54.
- GOTSHALK, D W.** On Dewey's Aesthetics. *J Aes Art Crit* 23,131–138 Fall 64.
- GOTSHALK, D W.** On The Standard Of Value. *Ethics* 61,64–65 O 50.
- GOTSHALK, D W.** Outlines Of A Relational Theory Of Value. *Ethics* 59,181–189 Ap 49.
- GOTSHALK, D W.** Politics And Civilization. *Ethics* 66,79–86 Ja 56.
- GOTSHALK, D W.** The Paradox Of Naturalism. *J Phil* 43,152–156 Mr 46.
- GOTSHALK, D W.** Twentieth Century Theme. *Proc Amer Phil Ass* 24,19–30 1950–51.
- GOTSHALK, D W.** Value Science. *Phil Sci* 19,183–192 Jl 52.
- GOTSHALK, Dilman Walter.** *Art And The Social Order.* Chicago Univ Of Chicago Pr 1947.
- This book treats art in its general aspects and its position in modern times. The subject is introduced by a discussion of various theories of aesthetic experience and summarizes the ideas on art of such thinkers as Plato, Freud, Croce, and others.
- GOTSHALK, Richard.** Buber's Conception Of Responsibility. *J Existent* 6,1–8 Fall 65.
- GOTTLIEB, Carla.** Movement In Painting. *J Aes Art Crit* 17,22–33 S 58.
- GOTTLIEB, Carla.** Picasso's *Girl Before A Mirror*. *J Aes Art Crit* 24,509–518 Sum 66.
- GOTTLIEB, Carla.** The Role Of The Window In The Art Of Matisse. *J Aes Art Crit* 22,393–424 Sum 64.
- GOTTLIEB, Carla.** Three New Themes In Twentieth Century Art. *J Aes Art Crit* 21,177–188 Wint 62.
- GOTTLIEB, Gidon.** *The Logic Of Choice: An Investigation Of The Concepts Of Rule And Rationality.* NY Macmillan 1968.
- GOTTSCHALK, H B.** Anaximander's Apeiron. *Phronesis* 10,37–53 1965.
- GOTTSCHALK, L (ed).** *Generalization In The Writing Of History: A Report Of The Committee On Historical Analysis Of The Social Science Research Council.* Chicago Univ Of Chicago Pr 1963.
- GOTTSCHALK, Louis.** The French *Parlements* And Judicial Review. *J Hist Ideas* 5,105–112 Ja 44.
- GOTTSCHALK, W H.** The Theory Of Quaternality. *J Sym Log* 18,193–196 S 53.
- GÖTZ, Ignacio L.** *The Psychedelic Teacher: Drugs, Mysticism, And Schools.* Philadelphia Westminster Pr 1972.
- This book sees drugs and their use as symptomatic of a human need thwarted: the need for integrative, religious, even mystical experiences. An analysis of drug experiences against criteria of religious experiences formulated independently by various authors results in the assimilation of all such experiences, no matter how induced. The argument then turns to schools as places where such integrative experiences might be made possible, and to teachers who can "turn on" the young and create environments wherein the pursuit of awareness can be joyfully carried out.
- GÖTZ, Ignacio L.** "Marxist Alienation And The College Student" in *Philosophers Speak Of Alienation In Education*, Robert L Leight (ed), 103–125. Danville IL 1974.
- This article seeks to draw a parallel between the general capitalistic structure of society at large and the grading structure of the university. The parallel builds on an analogy between money and grades as the main alienating factors, and the alienation that ensues is discussed in terms of product, process, and species-life. A suggestion is made that the root of campus disturbances may be found in the alienating structures of the university itself.
- GÖTZ, Ignacio L.** Creativity And Conformity. *Educ Theor* 18,262–271 Sum 68.
- GÖTZ, Ignacio L.** Inalienable Education. *Journal Of Negro Education* 39,278–288 Fall 70.
- This article examines the notion that education is inalienable, and suggests that such a statement is true only if education is clearly distinguished from training and is taken in the classic sense of *paideia*. The concept that education is power is found true only if by power one means potential in the Aristotelian sense. Finally, the notion that education spells survival for Blacks is found to be true only if by education is meant the self-realization pursued in classical antiquity and in the philosophical and literary tradition of the West.
- GÖTZ, Ignacio L.** Play In The Classroom: Blessing Or Curse? *Educational Forum* 41,329–334 Mr 77.
- The article seeks to show how play can be easily and imperceptibly changed into work by giving it work characteristics. Then, once this conversion takes place, the incidence of play diminishes, and with this loss go other qualities that would normally be concomitants of play. The hypothesis is supported through empirical as well as general arguments.
- GOUDGE, T A.** Organismic Concepts In Biology And Physics. *Rev Metaph* 7,282–289 D 53.
- GOUDGE, T A.** Physical Cosmology And Philosophical Physics. *Rev Metaph* 7,444–451 Mr 54.
- GOUDGE, T A.** What Is A Population? *Phil Sci* 22,272–279 O 55.
- GOUDGE, Thomas A.** Peirce's Index. *Trans Peirce Soc* 1,52–70 Fall 65.
- GOUDGE, Thomas A.** Peirce's Treatment Of Induction. *Phil Sci* 7,56–68 Ja 40.
- GOUDGE, Thomas A.** Plausibility Of New Hypotheses. *J Phil* 63,621–623 O 66.
- GOUDGE, Thomas A.** The Conflict Of Naturalism And Transcendentalism In Peirce. *J Phil* 44,365–374 Jl 47.
- GOUDGE, Thomas A.** The Future Of Materialism. *Phil Rev* 59,107–112 Ja 50.
- GOUDGE, Thomas A.** The Spectator Fallacy. *J Phil* 39,14–21 Ja 42.
- GOUIER, Henri.** Note Sur G Sebba, "A 'New' Descartes Edition"? *J Hist Phil* 2,71 Ap 64.
- GOUINLOCK, James.** *John Dewey's Philosophy Of Value.* NY Humanities Pr 1972.
- GOULD, James A.** Aristotle And Intuitionism. *New Scholas* 35,363–368 Jl 61.
- GOULD, James A.** The Concept Of Absolute Space. *J Hist Ideas* 22,119–120 Ja–Mr 61.
- GOULD, James A.** The Not-So-Golden Rule. *S J Phil* 1,10–14 Fall 63.
- GOULD, John.** *The Development Of Plato's Ethics.* NY Cambridge Univ Pr 1955.
- This book is an attempt to account for the shift in Plato's ethical views from the Socratic ideal of personal decision in the early Dialogues to the institutionalized morality of the *Laws*. The author's interpretations are fresh and illuminating, and his central thesis—that the shift in Plato's view is a function of a growing attention to the conditions, social and natural, imposed upon moral man by the actual world—is well-supported. One of the features of Mr Gould's work is his attempt to recover something like the original senses of crucial Platonic terms. He is able to make much better sense of the Socratic "virtue is knowledge."
- GOULD, Josiah B.** *The Philosophy Of Chrysippus.* Albany NY SUNY Pr 1970.
- This study relies primarily on the fragmentary remains of the philosopher and a critical assessment of the summaries of his views found in ancient sources. The first

three chapters deal with Chrysippus' life and reputation, extending the discussion to a careful re-examination of modern authorities on Chrysippus' position in the Stoa and also to a treatment of the context of early Hellenistic thought and how its dominant themes relate to the development of Stoicism. The major portion of the book is given to restating Chrysippus' theories in each of the standard divisions of philosophy: logic, natural philosophy, and moral philosophy. The author underscores four chief notions in Chrysippus' natural philosophy: monism, nominalism, providentialism and psychological monism. He makes a good case for the thesis that Chrysippus had no systematic teaching about the categories either of being or of terms.

GOULD, Josiah B. Reason In Seneca. *J Hist Phil* 3,13-26 Ap 65.

GOULD, S H. Gulliver And The Moons Of Mars. *J Hist Ideas* 6,91-101 Ja 45.

GOULD, Samuel B. *Knowledge Is Not Enough*. Yellow Springs OH Antioch Pr 1959.

GOULDNER, Alvin W. *Enter Plato: Classical Greece And The Origins Of Social Theory*. NY Basic Books 1965.

This book is primarily an attempt to present an analysis of the social structure and culture of ancient Greece from the viewpoints of modern sociology and social psychology. A major portion of the discussion is given to the task of setting Plato's social theory in what the author understands to have been its total sociological and intellectual context. The result is that Plato is viewed not so much as a philosopher as he is scrutinized as the social scientist whose experience as an aristocrat in a slave-holding society predisposed him to an authoritarian view of reason and an authoritarian social theory. When the author turns to "the social origins of Plato's metaphysics," he discerns there its most distinctive feature to have been Plato's insistence upon nature as a realm of inherent disorder, a property it shared with the class of slaves. The exploration of the suggestion that this master-slave model operates at the basis of Plato's diverse theories, particularly his social views, makes up the major part of the discussion.

GOULDNER, Alvin Ward. *The Dialectic Of Ideology And Technology: The Origins, Grammar, And Future Of Ideology*. NY Seabury Pr 1976.

Part I explores the concept of ideology in historical development with printing, journalism, the public, industry, social science, marxism, "elaborative" versus "restricted" speech. Through the creation of "news" and the "public" via the communications revolution ideologies dissolve, deceptively, value-free information. A critically improvable society then must criticize media freedom for all political movements censor. Part II shows how science-based ideologies attain for the new bourgeois traditional powers. Interests as gratifications mediated through ideologies against the "group-limited" become mutually inhibitive. Contemporary ideologies fail. The ruling class supervises now, indirectly, through bureaucracies political and administrative classes.

GOULET, Denis A. Kierkegaard, Aquinas, And The Dilemma Of Abraham. *Thought* 32,165-188 Je 57.

GOULET, Denis. *A New Moral Order: Studies In Development Ethics And Liberation Theology*. Maryknoll NY Orbis Books 1974.

GOWAN, D B. *Building A Philosophy Of Education*, By Harry S Broudy. *Stud Phil Educ* 2,39-47 Wint 61-62.

GOWIN, D B and Newsome Jr, George L. Problems Of Construct Validation And The GNC Scale. *Educ Theor* 18,338-355 Fall 68.

GOWIN, D B. Bode, Dewey, And Gestalt Psychology. *Educ Theor* 15,169-187 Jl 65.

GOWIN, D B. Can Educational Theory Guide Practice? *Educ Theor* 13,6-12 Ja 63.

GOWIN, D B. Comments On Burns's "On The Theory Of Behavior". *Proc Phil Educ* 18,189-194 Ap 62.

GOWIN, D B. Defects In The Doctrines Of Educational Strategies. *Educ Theor* 14,95-98 Ap 64.

GOWIN, D B. Teaching, Learning And Thirdness Revisited. *Stud Phil Educ* 2,287-298 Sum 62.

GOWIN, D B. Teaching, Learning And Thirdness. *Stud Phil Educ* 1,87-113 Ag 61.

GRABAU, Richard F. Kant's Concept Of The Thing In Itself: An Interpretation. *Rev Metaph* 16,770-779 Je 63.

The author argues that the "thing in itself" refers neither to a thing nor to a reality behind the objects of experience; rather, it refers to an aesthetic dimension of all experience of phenomenal objects. Comparing passages in the first and second editions of the *Critique of Pure Reason*, he further maintains that Kant arrived at a conception of the thing in itself more functional than substantial. Finally, submitting that the thing in itself is roughly equivalent to what some recent philosophers mean by Being itself, the author compares Kant's doctrine to the Husserlian notions of aspect and life-world.

GRABAU, Richard F. Philosophy Of Science And The Revival Of Classical Ontology: A Reply. *J Phil* 54,131-136 F 57.

GRABKA, Gregory. Christian Viaticum: A Study Of Its Cultural Background. *Traditio* 9,1-44 1953.

GRABMANN, Martin. Adenulf von Anagni, Propst von Saint-Omer (1290): Ein Freund Und Schüler Des Hl Thomas von Aquin. *Traditio* 5,269-284 1947.

GRABO, Carrol. The Practical Aesthetics Of Thomas Busby's Music Reviews. *J Aes Art Crit* 25,37-46 Fall 66.

GRABOWSKI, Stanislaus J. Saint Augustine And The Primacy Of The Roman Bishops. *Traditio* 4,89-114 1946.

GRACE, Frank. *The Concept Of Property In Modern Christian Thought*. Urbana 1953.

GRACE, Harry A. When Is Science? *Educ Theor* 7,93-101 Ap 57.

GRACE, Harry A. Charlie Chaplin's Films And American Culture Patterns. *J Aes Art Crit* 10,353-363 Je 52.

GRACE, Harry A. Language, Emotion, And Education. *Educ Theor* 5,215-219 O 55.

GRACE, Harry A. The Self And Self-Acceptance. *Educ Theor* 3,220-233 Jl 53.

GRACE, William J. A Scholastic Philosopher And The New Criticism. *Thought* 17,489-498 S 42.

GRACE, William J. Jacques Maritain And Modern Catholic Historical Scholarship. *J Hist Ideas* 5,434-445 O 44.

GRACE, William J. Milton, Salmasius, And The Natural Law. *J Hist Ideas* 24,323-336 Jl-S 63.

GRACE, William J. The Conception Of Society In More's *Utopia*. *Thought* 22,283-296 Je 47.

GRACE, William J. The Historical Opportunity Of Orthodoxy. *Thomist* 15,289-310 Ap 52.

GRAGG, Alan. *Charles Hartshorne*. Waco TX Word Books 1973.

GRAHAM, Elaine. Logic And Semiotic. *Phil Phenomenal Res* 9,103-114 S 48.

GRAHAM, George A. *Morality In American Politics*. NY Random House 1952.

The author draws upon his intimate knowledge of contemporary events obtained as consultant to the United States Senate "ethics subcommittee" to present a theoretical discussion of morality in politics and practical applications to our three branches of government and our party system.

GRAHAM, John T. *Donoso Cortés; Utopian Romanticist And Political Realist*. Columbia 1974.

This is the first, full-length study of Juan Donoso Cortés (1809-1853). His life was centered around his political services to Isabella II; his political thought is reflected in the title of the book. After the events of 1848 he became the outstanding champion of conservative thought, whose nucleus was a philosophy of history that was influenced by Augustine and Vico, with Christian parallels of the positivists, with predictions that Europe's decadence would lead to world wars, totalitarian states and world revolution involving Russia, Germany, Britain, and America.

GRAHAM, John. Lavater's *Physiognomy* In England. *J Hist Ideas* 22,561-572 O-D 61.

GRAHAM, Loren R. *Science And Philosophy In The Soviet Union*. NY Knopf 1971.

GRAJEWSKI, Maurice J. *The Formal Distinction Of Duns Scotus: A Study In Metaphysics*. Washington DC Catholic Univ Pr 1944.

This dissertation has the merit of seeking to understand the Scottish formal distinction in terms of the philosophy of Duns Scotus, without reduction to Thomism. The discussion, which moves wholly within the context and terminology of scholastic tradition, suffers from absence of any attempt to exhibit the more fundamental principles underlying Scotus' doctrinal formulations. It is, however, a useful contribution to the inadequate library of American studies of Scotist thought.

GRAJEWSKI, Maurice. Duns Scotus In The Light Of Modern Research. *Proc Cath Phil Ass* 18,168-184 1942.

GRAJEWSKI, Maurice. John Ponce, Franciscan Scotist Of The Seventeenth Century. *Fran Stud* 6,54-92 Mr 46.

GRAJEWSKI, Maurice. Scotistic Bibliography Of The Last Decade (1929-1939) (Part IV). *Fran Stud* 2,61-71 Mr 42.

GRAJEWSKI, Maurice. Scotistic Bibliography Of The Last Decade (1929-1939) (Part III). *Fran Stud* 1,71-76 S 41.

GRAJEWSKI, Maurice. Scotistic Bibliography Of The Last Decade (1929-1939) (Part V). *Fran Stud* 2,158-173 Je 42.

GRAJEWSKI, Maurice. Scotistic Bibliography Of The Last Decade (1929-1939) (Part II). *Fran Stud* 1,55-72 Je 41.

GRAJEWSKI, Maurice. Scotistic Bibliography Of The Last Decade (1929-1939). *Fran Stud* 1,73-78 Mr 41.

GRAJEWSKI, Maurice. The Formal Distinction Of Dun Scotus And Its Philosophic Applications. *Proc Cath Phil Ass* 20,145-156 1945.

GRAM, M S. Realism And Necessity Reconsidered. *Rev Metaph* 19,565-577 Mr 66. Repositions and to evaluate the critical points advanced by Ronald Yager in his 1965 article, "Realism and Necessity." Jager argues that Veatch's theory is founded on a confusion of truth with necessity and that textual ambiguities suggest apparent contradictions. The author denies the validity and the relevance of Jager's objections, however, and, on the basis of his own interpretation, maintains that the major weakness of Veatch's position is his failure to offer a criterion for distinguishing an accidental from a necessary connection in things.

GRAM, M S. Realism And Necessity Reconsidered. *Rev Metaph* 19,565-577 Mr 66. The author's purpose is to examine Henry Veatch's theory of necessary propositions and to evaluate the critical points advanced by Ronald Yager in his 1965 article, "Realism and Necessity." Jager argues that Veatch's theory is founded on a confusion of truth with necessity and that textual ambiguities suggest apparent contradictions. The author denies the validity and the relevance of Jager's objections, however, and, on the basis of his own interpretation, maintains that the major weakness of Veatch's position is his failure to offer a criterion for distinguishing an accidental from a necessary connection in things.

GRAM, Moltke S (ed). *Kant; Disputed Questions*. Chicago Quadrangle Books 1967. This series of essays by Vaihinger, Paton, and others, concerns major questions of Kantian interpretation. Vaihinger's "patchwork" essay appears here in English.

GRAM, Moltke S (ed) and Klemke, E D (ed). *The Ontological Turn: Studies In The Philosophy Of Gustav Bergmann*. Iowa City Univ Of Iowa Pr 1974.

GRAM, Moltke S. *Kant, Ontology, And The A Priori*. Evanston IL 1968.

A primary issue in dealing with Kant's metaphysics of experience is that of what status a synthetic *a priori* proposition actually has. Gram here proposes to illuminate this by developing various elements which he takes to be implicit in what Kant does in the *Kritik der Reinen Vernunft*, rather than what Kant says he is doing there, into an

- account of such propositions. He then applies this account to an elucidation of the categories and their schematization.
- GRAMPP, William D.** The Moral Hero And The Economic Man. *Ethics* 61,136–150 Ja 51.
- GRAMPP, William D.** Truth And Authority In Economic Organization. *Ethics* 61,314–322 Jl 51.
- GRANA, César.** John Dewey's Social Art And The Sociology Of Art. *J Aes Art Crit* 20,405–412 Sum 62.
- GRANDSTAFF, Marvin.** The Public Schools And The Spirit Of Berkeley. *J Thought* 1,23–27 Ap 66.
- GRANDY, Richard E (ed).** *Theories And Observation In Science*. Englewood Cliffs NJ Prentice-Hall 1973.
- GRANFIELD, Patrick.** Behavioral Semiotic: A Critique. *Thomist* 25,495–536 O 62.
- GRANT, A Cameron.** Combe On Phrenology And Free Will: A Note On Nineteenth-Century Secularism. *J Hist Ideas* 26,141–147 Ja–Mr 65.
This is a study of the work of George Combe. The author believes that in the Nineteenth century, disillusion with religion caused many secular theories to be advanced; many of these have faded into obscurity. He claims that by studying one of these, that of Combe, we can glimpse the heart of the religion vs. secularism controversy. The author examines Combe's arguments for phrenology, particularly its rejection of free will. The author concludes that as phrenology gained more popular interest, its philosophical underpinnings were lost; it became a "practical" science, rather than a response to religious perspectives.
- GRANT, Edward.** Late Medieval Thought, Copernicus, And The Scientific Revolution. *J Hist Ideas* 23,197–220 Ap–Je 62.
- GRASSMANN, Thomas.** The Third Order Of St Francis. *Fran Stud* 1,136–142 D 41.
- GRATTON, Carolyn** and Romanynshyn, Robert. Selected Subject Bibliography On Creativity. *Humanitas* 1,357–372 Wint 66.
- GRATTON, Carolyn.** Selected Bibliography On The Human Body. *Humanitas* 2,97–106 Spr 66.
- GRATTON, Carolyn.** Selected Bibliography. *Humanitas* 2,293ff Wint 67.
- GRATTON, Carolyn.** Selected Subject Bibliography. *Humanitas* 2,215–224 Fall 66.
- GRATTON, Carolyn.** Summaries Of Selected Works On Automation And Leisure. *Humanitas* 3,93–100 Spr 67.
- GRATTON, Carolyn.** Summaries Of Selected Works On Neurosis And Personal Growth. *Humanitas* 3,219–226 Fall 67.
- GRAU, Joseph A.** *Morality And The Human Future In The Thought Of Teilhard De Chardin: A Critical Study*. Rutherford NJ 1976.
Basic to this book is the distinction between revealed religion and natural religion. A development takes place whereby the initial vitality of the revelational form of culture is gradually replaced by a compensatory expression at once secular and naturalistic. When the effected crisis succeeds in depriving morality of its original foundation, a cultural predicament ensues. The author tests his theory of "the complimentary nature of divine revelation and human thought" against the historical setting of the Zoroastrian and Greek outlooks. Zoroastrianism "might be considered the classic of revealed religion," and Greek thought is called "the classic of man's intellectual endeavors." The author's survey of the edifice of Greek thought from the Milesians to Plato is designed to show how it most probably could not have been erected without the challenge of the Zoroastrian world-view. The book maintains that "all revealed religions pursue the same basic cultural values, and serve the same perennial culture."
- GRAVA, Arnolds.** Tao: An Age-old Concept In Its Modern Perspective. *Phil East West* 13,235–250 O 63.
- GRAVE, S A.** A Note On Berkeley's Conception Of The Mind. *Phil Phenomenol Res* 22,574–576 Je 62.
- GRAVE, S A.** Are The Analyses Of Moral Concepts Morally Neutral? *J Phil* 55,455–459 My 58.
- GRAVES, John C.** *The Conceptual Foundations Of Contemporary Relativity Theory*. Cambridge MA MIT Pr 1971.
The author first discusses his philosophical viewpoint, termed "hypothetical scientific realism." Models in science are discussed as "ontological hypotheses" which represent the concepts and laws of the theory as features of a single underlying reality. Plato and Descartes are shown as equating space and matter, while Newton kept them separate. The author then discusses General Relativity Theory, showing its ontological implications by an analysis of its mathematical and conceptual details. The priority of the concept of 'field', the geometrizing of physics, the interdependence of parts of the field due to the use of non-linear equations and other aspects of General Relativity are covered. Finally, the author discusses Post Einstein Geometrodynamics, i.e., General Relativity after 1955, showing how it solved many of the problems posed by the earlier Relativity Theory. The essential temporality in the theory, the "Wormhole" model for singularities and charges, and other technical aspects of Geometrodynamics are discussed with a view to bringing out the conceptual foundations of the theory.
- GRAVES, John C** and Roper, James E. Measuring Measuring Rods. *Phil Sci* 32,39–56 Ja 65.
- GRAY, Donald P.** *The One And The Many: Teilhard De Chardin's Vision Of Unity*. NY Herder & Herder 1969.
- GRAY, Hanna H.** Renaissance Humanism: The Pursuit Of Eloquence. *J Hist Ideas* 24,497–514 O–D 63.
- GRAY, J Glen.** *Hegel's Hellenic Ideal*. NY King's Crown Pr 1941.
A review of the values which Hegel considered prominently characteristic of Greek culture. It traces the way in which these values helped to determine his philosophic judgment of modern civilization. The basic categories of his vision of history are characterized. Both young Hegel's romantic views and the mature Hegel's sober, hard and realistic views on Greek civilization are carefully examined.
- GRAY, J Glenn.** "We Must Love One Another Or Die". *Personalist* 33,266–272 Sum–Jl 52.
- GRAY, J Glenn.** Heidegger "Evaluates" Nietzsche. *J Hist Ideas* 14,304–309 Ap 53.
- GRAY, J Glenn.** Heidegger's "Being". *J Phil* 49,415–422 Je 52.
- GRAY, J Glenn.** Heidegger's Course: From Human Existence To Nature. *J Phil* 54,197–207 Ap 57.
- GRAY, J Glenn.** Martin Heidegger: On Anticipating My Own Death. *Personalist* 46,439–458 Fall–O 65.
- GRAY, J Glenn.** The Idea Of Death In Existentialism. *J Phil* 48,113–126 Mr 51.
This article deals with a number of problems concerned with our relationship to death, with specific references to the writing and views of Jaspers and Heidegger. The author challenges existentialism with the question: Can we really conduct our lives in such a fashion that an untimely death will not destroy the meaning and purpose we have built into our existence?
- GRAY, James** and Metzger, Walter and Carver Jr, George Alexander. *Aesthetics And The Problem Of Meaning; The Application To Aesthetics Of The Logical Positivists' Verifiability Criterion Of Cognitive Meaning*. New Haven Yale Univ Pr 1952.
- GRAY, Jesse Glenn.** *On Understanding Violence Philosophically, And Other Essays*. NY Harper & Row 1970.
- GRAY, Jesse Glenn.** *The Promise Of Wisdom: A Philosophical Theory Of Education*. NY Harper & Row 1972.
- GRAY, Wallace** and Robinson, Forrest. Kindly Let Her Die. *Christian Advocate* Volume Unknown 22 Ag 68.
In this case study of a terminal patient, the reflective and counseling processes by which the decision was reached to allow her to die are described. At the end of the study, the four conditions met by this decision are set forth and recommended, where applicable, for similar cases. The approach is ethical and informal rather than legalistic or juridical.
- GRAY, Wallace.** Freedom And Determinism As Concomitants. *Phil Res Anal* 5 Sum 75.
This essay is a response to a section of Harold Hatt's *Cybernetics and the Image of Man*. Hatt contends that freedom and determinism are concomitant rather than contradictory. Gray explores the Hatt thesis from two perspectives, which he calls "language relativism" and "value-construction." He concludes by drawing the two together in focus on the expression "I am determined" as a possible synthesis of the two perspectives, illuminating both Hatt's application of "undetermined" to the lowly sponge and Gray's "free but determined" to the reformed alcoholic.
- GRAY, Wallace.** Mu And Pneuma, A Projective Comparison Of Kitaro Nishida And Nels Ferré. *Asian Profile* 1 Ag 73.
Critical comparisons are made between the Zen Buddhist concept of *mu* (nothingness) and the Christian category of *pneuma* (spirit). The thinking of Nels Ferré and Kitaro Nishida is used to give flesh and bones to the comparison as well as impetus to the constructive or "projective" movement of Gray's research. The main substance of "Mu and Pneuma" is indicated by its two section-headings: "A View of Nishida from America" and "A View of Nels Ferré from Japan (a time-lapse survey by decades)."
- GRAY, Wallace.** Philosophy In Global Perspective. *Phil Res Anal* 5,6–10 Sum 74.
Using four approaches, that of John Plott, that of Kitarō Nishida, that of an alienated Japanese radical and his own, the author shows alternative and, to some extent, complementary methods by which philosophy can come of age in a more global setting. The article is unusual in that its author, usually an existentially-chastened idealist and theist, shows his face as a dweller in the boundary territory between the life sciences and value philosophy.
- GRAY, Wallace.** Set Union In A Rain Barrel. *Phil Res Anal* 5 Fall 75.
Does the symbol "U" in the logical formulas which are interpreted (1) "A union B is empty" and (2) "A union B has a member" contain an ambiguity? Since the usual way of expressing (1) in English is "A and B are empty," while (2) can be read "A or B is empty," an ambiguity seems to exist. By means of DeMorgan's law and some concrete examples the author shows that no ambiguity exists. The printed form of the article contains a few typographical errors in its logical formulas.
- GRAY, Wallace.** The Shock Of The Universal. *Asian Profile* 2 Ap 74.
This was the second of a two-part series comparing *mu* and *pneuma*. The article begins with exposition of *The Universal Word* by Nels Ferré. Kitaro Nishida of Japan provides the Zen Buddhist contrast with Ferré's Christian thought. Representative titles and subtitles indicate some of the suggestions, conclusions and questions of the study: "Toward an Einsteinian Synthesis of East and West: The Buddha as Space and the Christ as Time," "Toward a Philosophy of Light," "Time and Evil," "Logic or Non-Logic," "Love" and "An Ethic of Mu and a Sociology of Pneuma."
- GRAY, William (ed)** and Rizzo, Nicholas D (ed). *Unity Through Diversity, I–ii: A Festschrift For Ludwig Von Bertalanffy*. NY Gordon & Breach 1973.
This book contains 55 selections divided into four sections: I: Ludwig von Bertalanffy: Person and Work; II: General and Open Systems; III: Growth and Malignant Growth; IV: General System Theory in the Behavior Sciences: Toward a New Image of Man. Most of the selections are devoted to exploring the wide ranging implications of Bertalanffy's general systems approach.
- GRAYEFF, Felix.** The Problem Of The Genesis Of Aristotle's Text. *Phronesis* 2,105–122 My 56.
- GRAYSON-SMITH, Hugh.** *The Changing Concepts Of Science*. Englewood Cliffs NJ Prentice-Hall 1967.

GREAN, Stanley. *Shaftesbury's Philosophy Of Religion And Ethics.* Athens Ohio Univ Pr 1967.

Shaftesbury's philosophy played a major role in the intellectual transition from the 17th to the 18th century. In this study an attempt is made to interpret Shaftesbury's complex religious and moral ideas as a unity. An opponent of rationalism, mechanistic materialism, and traditional theism, Shaftesbury employed a skeptical method to clear the way for a reformulation of faith as a vision of Nature as a rational and harmonious Whole. This vision is grounded on enthusiasm that movement of the human spirit in which reason and the affections unite to attain a higher realization of being. Enthusiasm for the good, the true, and the beautiful is the ultimate source of man's moral and religious life.

GREAN, Stanley. Self-Interest And Public Interest In Shaftesbury's Philosophy. *J Hist Phil* 2,37-46 Ap 64.

A major concern of Shaftesbury was the problem of self-interest versus public interest. Shaftesbury argued against the reduction of human behavior to self-interest. His theory of human affections provided a place both for the social affections directed toward the general good and the "self-affections" directed toward self-interest. The goal is an appropriate balance of these affections. True self-love is consonant with concern for the general welfare. The virtuous man sees himself as part of wider systems of being in which his self-interest is necessarily involved with the interests of larger systems. Shaftesbury's solution of the problem rests ultimately on his vision of nature as a rational coherent whole.

GRECO, Marshall C. *Group Life: The Nature And Treatment Of Its Specific Conflicts.* NY Philosophical Lib 1950.

GREEN, Andrew J. Robert Bridges And The Spiritual Animal. *Phil Rev* 53,286-294 My 44.

GREEN, Marvin Wilson. A Theory Of Evil In The Tension Ethics Of Reinhold Niebuhr. *Personalist* 26,367-374 O-Autumn 45.

GREEN, Marvin W. The Humanism Of Jacques Maritain. *Personalist* 29,361-368 Autumn-O 48.

GREEN, Thomas F. *Religious Education*, By J Donald Butler. *Stud Phil Educ* 3,64-69 Sum 63.

GREEN, Thomas F. *The Person And Education*, By Harold O Soderquist. *Stud Phil Educ* 4,14-21 Spr 65.

GREEN, Thomas F. A Typology Of The Teaching Concept. *Stud Phil Educ* 3,284-319 Wint 64-65.

GREEN, Thomas F. Response To The Presidential Address. *Educ Theor* 17,289-294 O 67.

GREEN, Thomas F. The Concept Of Teaching: A Reply. *Stud Phil Educ* 4,339-345 Spr 66.

GREEN, Thomas H. *Lectures On The Principles Of Political Obligation.* Ann Arbor 1967.

GREEN, Victor. The Basic Problem Of Just Distribution. *Fran Stud* 1,8-18 D 41.

GREENBERG, Allan. On A Concept Of Happiness. *Phil Phenomenal Res* 16,286-287 D 55.

GREENBERG, D A and Gershenson, D E. Melissus Of Samos In A New Light. *Phronesis* 6,1-9 1961.

GREENBERG, Daniel A and Gershenson, Daniel E. *Anaxagoras And The Birth Of Physics.* NY Blaisdell 1964.

This study of Anaxagoras, who is identified as being "the first thinker of repute who was a scientist in the sense in which we use the term today," includes, in Part I, "all that we know with reasonable surety about Anaxagoras and his scientific doctrines," in Part II, "every reference to Anaxagoras by name in ancient literature (and) in full"; and in Part III, "various aspects of the traditions, ancient and modern, about Anaxagoras" are considered, "the relationship between Anaxagoras and other thinkers (being) explicitly excluded." Part III, includes chapters "On the Reliability of the Sources," on "Ancient Traditions about Anaxagoras," on "The So-Called Fragments" in which the work of Hermann Diels is subject to exacting criticism, and "A Survey of Modern Interpretations of Anaxagoras's Work."

GREENBERG, Daniel A and Gershenson, Daniel E. *The Natural Philosopher*, VI. NY Blaisdell 1963.

A series of volumes containing papers devoted to the history of physics and the influence of physics on human thought and affairs. Among the selections printed in these first three volumes are a new translation of the First Chapter of Aristotle's *Metaphysica*, an article on the physics of the Eleatic school, and articles on Lavoisier, Einstein, Faraday, Planck, Rutherford, and others.

GREENBERG, Daniel A and Gershenson, Daniel E. Aristotle Confronts The Eleatics: Two Arguments On 'The One'. *Phronesis* 7,137-151 1962.

GREENBERG, J H (ed). *Universals Of Language.* Cambridge MA MIT Pr 1963.

In this book a distinguished group of linguists examine the present state of theoretic linguistics by looking to the past to see what has been accomplished, and to the future for requirements needed to frame a workable theory of language. The universals of language are taken from phonology, grammar, semantics and psycho-linguists. Uriel Weinreich's paper, "On the Semantic Structure of Language," should be of special interest to philosophers.

GREENBERG, Joseph H. The Logical Analysis Of Kinship. *Phil Sci* 16,58-64 Ja 49.

GREENBERG, Leah. On Guiding Goals For The Graduate Schools. *Educ Theor* 4,282-288 O 54.

GREENBERG, Leonard. A Note On The Arrow In Flight. *Phil Rev* 59,541-542 O 50.

GREENBERG, Leonard. Necessity In Hume's Causal Theory. *Rev Metaph* 8,612-623 Je 55.

GREENBERG, Sidney. *The Infinite In Giordano Bruno: With A Translation Of His Dialogue: Concerning The Cause, Principle And One.* NY King's Crown Pr 1950.

The author provides an excellent account of Bruno's thought as expressed in some of his writings and an analysis and exposition of the thought of Bruno with regard to the problem of the infinite. The first part of the book traces the history of the problem of infinity up to Bruno's time. The views of Aristotle, Plotinus and Cusa as well as the medieval conception of the infinite are presented. Then Bruno's views are discussed by means of a direct commentary and analysis of *De l'infinito, universo e mondi*.

GREENE, Alice Borchard. *The Philosophy Of Silence.* NY Smith 1940.

Though this book ends by becoming a textbook on how to tap "tremendous powers" of the first magnitude through the technique of silence, it remains distinctly above the level of devotional and cultish literature.

GREENE, D J. Smart, Berkeley, The Scientists And The Poets. *J Hist Ideas* 14,327-352 Je 53.

GREENE, E B. Imponderables In Early Americanism. *Thought* 18,216-226 Je 43.

GREENE, Harry Washington. Contribution Of Teacher Education To A Liberal Arts Program: A Proposal Toward Collaboration. *Educ Theor* 3,157-161 Ap 53.

GREENE, John C. The American Debate On The Negro's Place In Nature, 1780-1815. *J Hist Ideas* 15,384-396 Je 54.

GREENE, Judith. *Psycholinguistics: Chomsky And Psychology.* Baltimore MD Penguin Books 1972.

GREENE, Maxine. *Teacher As Stranger: Educational Philosophy For The Modern Age.* Belmont CA Wadsworth 1973.

GREENE, Maxine. 'Imaginary Gardens With Real Toads In Them': The Literary Experience And Educational Philosophy. *Proc Phil Educ* 19,170-192 Ap 63.

GREENE, Maxine. Morals, Ideology, And The Schools: A Foray Into The Politics Of Education. *Educ Theor* 17,271-288 O 67.

GREENE, Maxine. Philosophy Of Education And The "Pseudo-Question". *Proc Phil Educ* 16,56-61 Ap 60.

GREENE, Maxine. Philosophy Of Education And The Liberal Arts: A Proposal. *Educ Theor* 9,50-54 Ja 59.

GREENE, Maxine. Remarks On Villemain's "Methodological Inquiry Into Aesthetic Subject Matter". *Proc Phil Educ* 17,168-170 Mr 61.

GREENE, Maxine. The Enlightenment Faith And The Public School. *Proc Phil Educ* 18,80-89 Ap 62.

GREENE, Maxine. The Use Of Literature. *Educ Theor* 7,143-149 Ap 57.

GREENE, Murray. Aristotle's Circular Movement As A Logos Doctrine. *Rev Metaph* 19,115-132 S 65.

Parmenides demanded that genesis be explained without contradiction, and Zeno additionally ruled out the logical admissibility of infinite regress. The author argues that in an effort to reconcile ontological, logical, and ethical concerns Aristotle responded with the concept of circular movement, the return of substance upon itself. This concept is thus analogous to Hegel's good infinity. Aristotle used circular movement to explain the cosmos as an intelligible moving order. He also employed it in his notion of ethical life: Virtuous action is a return upon self in the sense of an actualization of the essence of man within the individual.

GREENE, Norman N. *Jean-Paul Sartre: The Existential Ethic.* Ann Arbor 1960.

GREENE, Robert A. Henry More And Robert Boyle: On The Spirit Of Nature. *J Hist Ideas* 23,451-474 O-D 62.

GREENE, Theodore M. *Our Cultural Heritage.* Houston Elsevier Pr 1957.

The author formulates ten affirmations which he believes to be basic beliefs in the American cultural heritage and which are being challenged today by "an enemy in the abstract, abroad, and in our midst." Among these principles are: popular self-government, legal processes, individual initiative tempered by social justice, creative pioneering, freedom of thought, world-wide affiliations and global responsibilities. In view of the diversity in the cultural heritage (Greek, Hebraic-Christian, scientific, and democratic) these principles admit of a diversity of interpretations, but the author believes that they nevertheless constitute a basic unity of "cultural ramparts."

GREENE, Theodore M. *Religious Perspectives Of College Teaching In Philosophy.* New Haven CT Hazen 1950.

GREENE, Theodore M. *The Arts And The Art Of Criticism.* Princeton NJ Princeton Univ Pr 1940.

The present book contains three hundred half and full page photographs of paintings, sculptures, architectural works and dance groups arranged in a manner to illustrate the author's theories and analyses. But it also abounds in charts setting forth classifications of the forms, subject-matter, and methods of the arts. The most basic of these classifications are summed up in what amounts to a five page chart. All works of art are divided according to their matter, form, and content. The arts in turn are classified as: abstract arts (music, dance, architecture), representative arts (sculpture, painting) and symbolic art (literature). The arts are also differentiated as temporal, spatio-temporal and spatial.

GREENE, Theodore Meyer. *Liberal Education Reconsidered.* Cambridge Harvard Univ Pr 1953.

GREENE, Theodore Meyer. *Liberalism: Its Theory And Practice.* Austin Univ Of Texas Pr 1957.

"Liberalism" is here defined as open-mindedness, a sense of fair play, and commitment to ultimate objectives of freedom, social justice, and truth. It is opposed to special privilege, plunderizing, and it respects diverse opinions regarding goals, providing these are sought with a genuine concern for social welfare. Yet Greene holds that liberalism involves a specific creed concerning man's dignity and value: 1) man is an evaluator; 2) he is a free moral agent; 3) he is a finite creature able to

respond to ultimate mystery with reverence and awe. The latter part of this book is devoted to implementing liberalism through reform of five basic social institutions.

GREENE, Theodore Meyer. *Moral, Aesthetic, And Religious Insight.* New Brunswick NJ Rutgers Univ Pr 1957.

Just as scientific research presupposes Truth incompletely grasped, "so do our moral and aesthetic valuations and quests presuppose an absolute Goodness and Beauty which, in all their perfect plenitude, ever elude our complete comprehension." The realms of Truth, Beauty and Goodness each find support and confirmation in the encounter with God reasonably interpreted.

GREENE, Theodore M. Is A General Theory Of Arts Of Any Practical Value In The Study Of Literature: The Scope Of Aesthetics. *J Aes Art Crit* 8,221-228 Je 50.

GREENE, Theodore M. Life, Value, Happiness. *J Phil* 53,317-329 My 56.

GREENE, Theodore M. The Ontological Dimension Of Experience. *Thought* 29,357-376 S 54.

GREENE, Theodore M. The Problem Of Meaning In Music And The Other Arts. *J Aes Art Crit* 5,308-313 Je 47.

GREENE, W. C. *Moirai: Fate, Good And Evil In Greek Thought.* Cambridge Harvard Univ Pr 1944.

This is the history of an idea, or group of intimately related ideas, as its significance was developed for over a thousand years of Hellenic civilization. The idea of fate dominated many phases of poetry, theology, and philosophy from the Homeric age to the rise of Christendom, when at length fate, as it were, became wholly providential. Analogous ways of thought are, of course, to be found elsewhere. But the Greeks humanized fate to a far greater extent. Consequently it was more easily assimilated to the beliefs of Hebrew and Christian theism. The Greek mind was apt to perceive the significance of fate most clearly in the conflict of unseasonable circumstance with human character and its aspirations in art, morality, and politics. The intimate relations of *Moirai* to beliefs about right and wrong, and to notions of good and evil, receive their due emphasis in this book.

GREENHUT, Melvin L. Science, Art, And Norms In Economics. *Phil Phenomenol Res* 21,159-172 D 60.

The purpose is to establish an understanding of the scientific and art-like aspects of economics. The article inquires into the capacity of economic science to forecast future states, and most importantly, the author investigates the factors that must be considered in formulating a normative social theory. What is needed in an advance verification in dynamic and normative social theories, and not just an inductive test of consequences; rather, a test of the theories assumptions. It is concluded that economics is both a science and an art.

GREENING, Thomas C. *Candide: An Existential Dream.* *J Existent* 5,413-416 Sum 65.

GREENLEAF, W. H. *Oakeshott's Philosophical Politics.* NY Barnes & Noble 1966.

GREENLEAF, W. H. *Order, Empiricism And Politics; Two Traditions Of English Political Thought, 1500-1700.* NY Cambridge Univ Pr 1964.

GREENLEE, Douglas. Peirce's Hypostatic And Factorial Categories. *Trans Peirce Soc* 4,49-59 Wint 68.

GREENMAN, Martin A. A Whiteheadian Analysis Of Propositions And Facts. *Phil Phenomenol Res* 13,477-486 Je 53.

The problem of the objectivity of propositions is dealt with in terms of Whitehead's theory of propositions. The problem is as follows: what is the ontological status of a proposition which is neither (1) signified by a sentence, nor (2) realized or exemplified in any actual world? Three fundamental theses are assumed: (1) that there is a realm of platonic Ideas viewed as pure possibilities or eternal objects, (2) that there is a realm of settled actuality or fact, (3) that there are real possibilities or propositions constituted by the contrast between actualities and pure possibilities.

GREENMAN, Martin A. A Whiteheadian Theory Of Meaning. *Phil Sci* 20,31-41 Ja 53.

Although Whitehead did not develop a general theory of meaning, his most systematic account of topics related to meaning is found in his discussion of 'symbolic reference'. But these discussions, however basic in terms of his theory of symbolism, constitute but a small part of the general theory of meaning implicit in the philosophy of organism, as a whole. The purpose of this paper is to show how Whitehead's theory of propositional feelings constitutes a general theory of meaning.

GREENMAN, Martin A. Existence And The Limits Of Analysis. *Phil Phenomenol Res* 15,551-557 Je 55.

The essential paradox of any 'existentialist' philosophy is that its ultimate subject-matter is precisely that about which it can say nothing. If only the abstract is intrinsically intelligible, and existence is throughout concrete, then existence is intrinsically unintelligible. There can be no philosophy of existence, as such, but merely philosophies which, insofar as they are 'existentialist', take as basic one or another concept of 'being' in terms of which they analyze concepts of existence. That no philosophy is true for the reasons stated in that philosophy is due, then, to the peculiar paradox of all analysis.

GREENO, James G and Emmerich, David S. Some Decision Factors In Scientific Investigation. *Phil Sci* 33,262-270 S 66.

GREENOUGH, Horatio. *Form And Function: Remarks On Art,* Harold A Small (ed). Berkeley Univ Of Calif Pr 1947.

GREENSTOCK, David L. Exemplar Causality And The Supernatural Order. *Thomist* 16,1-31 Ja 53.

GREENSTOCK, David L. St Thomas And Christian Perfection. *Thomist* 13,1-15 Ja 50.

GREENSTOCK, David L. Thomism And The New Theology. *Thomist* 13,567-596 O 50.

GREENSTOCK, David. Unity: Special Problems, Dogmatic And Moral. *Thomist* 27,599-618 Ap-Jl-O 63.

GREENWOOD, David. *Saint Augustine.* NY Vantage Pr 1957.

GREENWOOD, David. *Truth And Meaning.* NY Philosophical Lib 1957.

This book contains essays on the borderline of logic and semantics, which were written as part of current controversies, and therefore of little interest to the readers who are not previously informed of what has been recently going on in discussions of truth, definition, probability. The last chapter, "The Pragmatic Theory of Truth," is of especial value as discriminating the exact usage of words by Pierce, James, and Dewey, with terms as experience, the verifiable as opposed to the actually verified (James), warranted assertability (Dewey), propositions and judgments (Dewey).

GREENWOOD, Thomas and Maziarz, Edward Anthony. *Greek Mathematical Philosophy.* NY Ungar 1968.

This book is a cultural survey of the interaction of mathematics with philosophy, and their mutual development in Greek thought. Part I deals with the period before Plato; Part II with Plato; Part III with Aristotle; a concluding Part IV with the bearing of Plato's and of Aristotle's views on the interpretation of the Euclidean synthesis. There is a selected bibliography and an index.

GREENWOOD, Thomas. Aristotle On Mathematical Constructibility. *Thomist* 17,84-94 Ja 54.

GREENWOOD, Thomas. Euclid And Aristotle. *Thomist* 15,374-403 Jl 52.

GREENWOOD, Thomas. International Casuistics. *Thomist* 13,353-400 Jl 50.

GREENWOOD, Thomas. Orthodoxy Of The Transfinite Numbers. *Thomist* 19,368-379 Jl 56.

GREENWOOD, Thomas. Philosophy As A Science. *Personalist* 21,16-25 Ja-Wint 40.

GREENWOOD, Thomas. Plato And Aristotle: A Contrast Between Their Mathematical Outlook. *New Scholas* 18,262-269 Jl 44.

GREENWOOD, Thomas. Symbolism And Causality. *Thomist* 19,100-118 Ja 56.

GREENWOOD, Thomas. The Characters Of The Aristotelian Logic. *Thomist* 4,221-246 Mr 42.

GREENWOOD, Thomas. The Metaphysical Ground Of Logical Operations. *New Scholas* 16,150-166 Ap 42.

GREENWOOD, Thomas. The Platonic Theory Of The Continuum. *Thomist* 7,179-203 Mr 44.

GREENWOOD, Thomas. The Unity Of Logic. *Thomist* 8,457-470 O 45.

GREEVER, Garland. Aspects Of Individualism In American Literature. *Personalist* 23,353-368 O-Autumn 42.

GREEVER, Garland. Emergence Of A Promising Poet. *Personalist* 35,389-393 Autumn-O 54.

GREGG, John R. *The Language Of Taxonomy: An Application Of Symbolic Logic To The Study Of Classificatory Systems.* NY Columbia Univ Pr 1954.

GREGG, John R. On Deciding Whether Protists Are Cells. *Phil Sci* 26,338-346 O 59.

GRÉGOIRE, Auguste. The Idealism Of Léon Brunschvicg. *Mod Sch* 17,21-23 Ja 40.

GREGOR, A James. *A Survey Of Marxism: Problems In Philosophy And The Theory Of History.* NY Random House 1965.

A comprehensive review of Marxism and its development by Engels, Lenin, and contemporary Soviet philosophers. Two sections of equal length deal with "Marxism as a Philosophy" and "Marxism as a Theory of History." The results of recent scholarship done in many parts of the world are presented in a systematic account of Marx and his relationship to Engels, Lenin and others. In post-Marxian philosophy, major emphasis is placed on the "classical" dialectical materialism, but other types of Marxism are considered as well.

GREGOR, A James. Giovanni Gentile And The Philosophy Of The Young Karl Marx. *J Hist Ideas* 24,213-230 Ap-Je 63.

GREGOR, A James. Psychoanalytic Disposition Terms And Reduction Sentences. *J Phil* 63,737-744 D 66.

GREGOR, Mary J. *Laws Of Freedom: A Study Of Kant's Method Of Applying The Categorical Imperative In The Metaphysik Der Sitten.* NY Barnes & Noble 1963.

While there has been a resurgence of interest in Kant's moral philosophy, most philosophic discussion centers about the *Grundlegung* and the *Kritik der praktischen Vernunft*. Consequently there has been a great deal of sterility concerning discussions of the application of the categorical imperative. In her careful commentary, Gregor has attempted to show us the role of *Metaphysik der Sitten* in Kant's moral philosophy as well as to illuminate Kant's discussion of perfect and imperfect duties.

GREGORY, James. James Gregory: *On Power* (Edited With Introduction By Philip P Wiener). *J Hist Ideas* 24,241-268 Ap-Je 63.

GREGORY, Joshua C. Leibniz, The Identity Of Indiscernibles, And Probability. *Phil Phenomenol Res* 14,365-369 Mr 54.

GREGORY, Ralph. The "Psychical" As Secondary And As Secret. *Phil Sci* 15,76-79 Ja 48.

GREGORY, Richard. Science As International Humanism. *Humanist* 3,49-56 Sum 43.

GRENDLER, Paul F. Utopia In Renaissance Italy: Doni's "New World". *J Hist Ideas* 26,479-494 O-D 65.

GRENE, David. *Man In His Pride: A Study In The Political Philosophy Of Thucydides And Plato.* Chicago Univ Of Chicago Pr 1950.

GRENE, David. Herodotus: The Historian As Dramatist. *J Phil* 58,477-487 Ag 61.

This paper explores Herodotus' view of history as the development of nations and heroes in connection, carried by the hybris-nemesis chain of action. Hybris in Herodotus, the author asserts, is a dramatic concept whose effect on the reader of Herodotus' *History* is to awaken the sense of inexorability of cause which we experience in the theater.

GRENE, M and Ravetz, J R. Leibniz's Cosmic Equation: A Reconstruction. *J Phil* 59,141-146 Mr 62.

If we want to think of the structure of Leibniz's metaphysics in terms of its mathematical foundation, it may assist us if we try to set up a modern mathematical formalism to express some of the relations he seems to have had in mind. This paper is an attempt to clarify (1) the conception of space and time as *phenomena bene fundata*, (2) the definition of a monad, and (3) the range and meaning of the pre-established harmony. Leibniz's insistence on the metaphysical importance of mathematical speculation suggests that this confessedly anachronistic procedure may nevertheless shed some light on his thought.

GRENE, Marjorie (ed). *Interpretations Of Life And Mind: Essays Around The Problem Of Reduction*. NY Humanities Pr 1971.

This is a collection of papers presented over the years 1967-70 at four meetings of the "Study Group on the Unity of Knowledge." They are: "Unity of Physical Laws and Levels of Description", by Ilya Prigogine; "Reducibility: Another Side Issue", by Marjorie Grene; "How is Mechanism Conceivable", by Charles Taylor; "The Homunculus Fallacy", by A J P Kenny; "Not every Homunculus spoils the Argument", by Amelie Rorty; "Reply to Mrs Rorty", by A J P Kenny; "Behaviour, Belief and Emotion", by A C Macintyre; "The Critique of Artificial Reason", by Hubert Dreyfus; "Tacit Knowledge and the Concept of Mind", by William T Scott; and "Tacit, Social and Hopeful", by R S Cohen. The papers are all concerned with various forms of the thesis of reducibility—of biology to physics, of minds or persons to machines or behaviour, or as interpretable in physiological terms.

GRENE, Marjorie (ed). *The Anatomy Of Knowledge: Papers Presented To The Study Group On Foundations Of Cultural Unity*. Amherst Univ Of Mass Pr 1969.

GRENE, Marjorie Glicksman. *A Portrait Of Aristotle*. Chicago Univ Of Chicago Pr 1963.

GRENE, Marjorie Glicksman. *Approaches To A Philosophical Biology*. NY Basic Books 1968.

GRENE, Marjorie Glicksman. *Dreadful Freedom, A Critique Of Existentialism*. Chicago Univ Of Chicago Pr 1948.

GRENE, Marjorie. *Sartre*. NY New Viewpoints 1973.

GRENE, Marjorie. *The Knower And The Known*. NY Basic Books 1966.

The book contains descriptive sketches of the epistemologies and ontological underpinnings of the philosophies of Plato, Aristotle, Descartes, Hume, and Kant, as they form the point of departure for the modern reductionistic and mechanistic paradigm of scientific explanation, and provide the locus of return, with important modifications, to teleological, emergentistic, and holistic frameworks of explanation.

GRENE, Marjorie. An Implicit Premise In Aristotle's *Ethics*. *Ethics* 56,131-135 Ja 46.

GRENE, Marjorie. Authenticity: An Existential Virtue. *Ethics* 62,266-274 Jl 52.

GRENE, Marjorie. Hume, Sceptic And Tory? *J Hist Ideas* 4,333-348 Je 43.

GRENE, Marjorie. Mr Manier's "Theory Of Evolution As Personal Knowledge": A Quasi-Reply. *Phil Sci* 33,163-164 Je 66.

GRENE, Marjorie. On Some Distinctions Between Men And Brutes. *Ethics* 57,121-127 Ja 47.

GRENNEN, Joseph E. Chaucer's Characterization Of The Canon And His Yeoman. *J Hist Ideas* 25,279-284 Ap-Je 64.

GRETSKII, M N. Does Dialectics Exist In Nature: (On Ideological Debates In Contemporary France). *Soviet Stud Phil* 4,56-62 Spr 66.

GRICE, Godfrey Russell. *The Grounds Of Moral Judgement*. NY Cambridge Univ Pr 1967.

This book makes an original attempt to justify our obligations by the argument that they constitute modes of action which it would be in everybody's interest to make a contract with everybody else to pursue, provided the agreement be generally kept. But a distinction is made between obligations and ultra-obligations, the latter being obligatory not on everybody but only where a man can in view of his disposition best fulfill himself in that way. These are what used to be called acts of supererogation and it would be hard to find as full a discussion of these in any modern philosopher. The book also includes arguments, against utilitarianism, an elucidation of the notion of reasons for action in distinct from motives, and a discussion of the concepts of rights and moral goodness, to which the author's view gives an original position in his system.

GRICE, H P and Strawson, P F. In Defense Of A Dogma. *Phil Rev* 65,141-158 Ap 56.

GRICE, H P. Meaning. *Phil Rev* 66,377-388 Jl 57.

GRIEF, Gary F. The Relation Between Transcendental And Aesthetical Beauty According To St Thomas. *Mod Sch* 40,163-182 Ja 63.

GRIESBACH, Marc F. The Analysts And The Nature Of Philosophy. *Proc Cath Phil Ass* 34,210-215 1960.

GRIESBACH, Marc F. The Judgment And Existence. *Proc Cath Phil Ass* 30,205-211 1956.

GRIFFIN, John Howard and Simon, Yves. *Jacques Maritain: Homage In Words And Pictures*. Albany NY Magi Books 1974.

GRIFFITH, Coleman R. *Principles Of Systematic Psychology*. Urbana 1943.

The thesis is what the author calls "methodological behaviorism." Starting, not with the "I-see-an-object" situation and its demand for an initial analysis of the self as a special sort of datum, but rather with the more elementary and neutral "there-are-objects" situation including the items that are eventually identified as minded objects or "persons," the author proposes to call the items being examined and identified in their field of naive experience the "x-systems," their examination and identification proceeding by means of their functional relations to certain "y-systems" in their environment. In general, the items in the radically empirical

situation eventually divide into three kinds under such treatment: physical, vital, and mental.

GRIFFITH, Richard M (ed) and Straus, Erwin W (ed). *Aisthesis And Aesthetics*. Pittsburgh Duquesne Univ Pr 1970.

GRIFFITH, Richard M (ed) and Straus, Erwin W (ed). *Phenomenology Of Memory: The Third Lexington Conference On Pure And Applied Phenomenology*. Pittsburgh Duquesne Univ Pr 1970.

GRIFFITH, Richard M (ed) and Straus, Erwin W (ed). *Phenomenology Of Will And Action*. Pittsburgh Duquesne Univ Pr 1967.

GRIFFITH, Richard M (ed) and Straus, Erwin W (ed). *Phenomenology Of Will And Action*. Pittsburgh Duquesne Univ Pr 1967.

Paul Ricoeur outlines the contributions of the phenomenology of will, of intentional consciousness, and of immediate awareness as the result of repression and introjection. Ernst Joki examines the specificity of the acquisition of skills in both physiological and phenomenological perspectives. Norman Geschwind concludes from a study of "apraxias" that failure to comply with verbal commands directly contradicts philosophical and scientific notions of the unity of consciousness. Erwin W Straus sees "anosognias," cases in which paralyzes on the left side are ignored by patients who are fully conscious. Adrian van Kaam studies the additive mode of existence in contrast to laboring and playful modes. Russell R Monroe interprets the compulsive personality as an attempt to exorcise the complexity and mystery of Being. Joseph Lyons situates the fanatic at one border of the intersubjective realm, the sadist at another. Maurice Natanson discusses "Man as an Actor" and Richard M Griffith analyses "Simulation and Dissimulation."

GRIFFITH, Richard M. Repetition: Constantine (S) Constantius. *J Existent* 2,437-448 Spr 62.

GRIFFITH, Richard M. The Reality Of An Illusion: A Psychology Of "As-If" Free Will. *Phil Phenomenol Res* 23,232-242 D 62.

GRIFFITHS, J Gwyn. Archaeology And Hesiod's Five Ages. *J Hist Ideas* 17,109-119 Ja 56.

GRIFFITHS, J Gwyn. Did Hesiod Invent The "Golden Age"? *J Hist Ideas* 19,91-93 Ja 58.

GRILLI, Marcel. The Nationality Of Philosophy And B Spaventa. *J Hist Ideas* 2,339-371 Je 41.

GRIMALDI, Alfonsina Albini. *The Universal Humanity Of Giambattista Vico*. NY Vanni 1958.

Two theses are set forth in this volume: 1) that Vico developed a theory of human nature and of history that is relevant to current social problems and 2) that Vico's philosophic principles and method display marked kinship to the pragmatism of John Dewey. These contentions are developed in a general statement of Vico's theories of history and of knowledge, with particular reference to Vico's time and to the philosophies that influenced his work, and in examinations of his major works. Vico's conjoining rational and empirical methods, his genetic approach to language as a basis for epistemology, and his use of law in the development of theories of man are paralleled with aspects of Dewey's thought. There is an Appendix of Latin References and a Bibliography included in the book.

GRIMM, Robert H (ed) and Care, Norman S (ed). *Perception And Personal Identity*. Cleveland 1969.

GRIMM, Robert H (ed) and Mackay, Alfred F (ed). *Society: Revolution And Reform*. Cleveland OH 1971.

The volume includes four symposia each consisting of a principle paper and commentary. In Symposium I, "Moral Progress," Jerome Schneewind argues that moral progress may take place either through gradual reform procedures or abruptly through revolution. In Symposium II, Arnold S Kaufman argues that no special feature of democracy exempts it as a government form from the legitimate use of violence. In Symposium III, Ronald M Dworkin outlines a new theory of law dependent on moral imperatives. In Symposium IV, David Braybrooke discusses "Revolution Intelligible or Unintelligible."

GRIMM, Robert H. A Note On "Empiricism And The Philosophy Of Mind". *Phil Stud* 10,45-48 1959.

GRIMSLEY, Ronald. Kierkegaard And Descartes. *J Hist Phil* 4,31-42 Ja 66.

GRIMSLEY, Ronald. Kierkegaard And Leibniz. *J Hist Ideas* 26,383-396 Jl-S 65.

GRINDEL, Carl W. Justice And The Philosophers. *Proc Cath Phil Ass* 36,11-18 1962.

GRINDEL, Carl W. The Relation Between Formal And Final Cause. *Proc Cath Phil Ass* 23,131-136 1949.

GRISEZ, Germain G. *Elements Of Christian Philosophy*, By Etienne Gilson. *Thomist* 23,448-476 Jl 60.

GRISEZ, Germain Gabriel. *Abortion: The Myths, The Realities, And The Arguments*. NY Corpus Books 1970.

GRISEZ, Germain Gabriel. *Contraception And The Natural Law*. Milwaukee Bruce 1964.

GRISEZ, Germain Gabriel and Shaw, Russell B. *Beyond The New Morality: The Responsibilities Of Freedom*. Notre Dame Notre Dame Univ Pr 1974.

GRISEZ, Germain G. Kant And Aquinas: Ethical Theory. *Thomist* 21,44-78 Ja 58.

GRISEZ, Germain G. Moral Objectivity And The Cold War. *Ethics* 70,291-305 Jl 60.

GRISEZ, Germain G. References To Beauty In St Thomas. *Mod Sch* 29,43 N 51.

GRISEZ, Germain G. Reflections On The Contraception Controversy. *Proc Cath Phil Ass* 39,176-182 1965.

GRISEZ, Germain G. Sketch Of A Future Metaphysics. *New Scholas* 38,310-340 Jl 64.

GRISEZ, Germain G. The Logic Of Moral Judgment. *Proc Cath Phil Ass* 36,67-75 1962.

GRISEZ, Germain G. Toward A Metaphilosophy. *Proc Cath Phil Ass* 37,47–70 1963.

GRISEZ, Germain. *Beyond The New Theism: A Philosophy Of Religion.* Notre Dame Notre Dame Univ Pr 1975.

Following a three chapter introduction on Faith and Reason, the author presents, in two chapters, a cosmological argument for the existence of an Uncaused Entity. Eight chapters of Criticism of Alternatives follow. Three four-chapters parts on The Meaningfulness of God-Talk, Existential Objections to God, and The Meaningfulness of Christian Beliefs conclude the work.

GRISEZ, Germain. A Tentative Problematic For A Philosophy Of The Social Sciences. *Thomist* 25,537–554 O 62.

GRISEZ, Germain and Tollefsen, Olaf and Boyle, Joseph M. *Free Choice: A Self-Referential Argument.* Notre Dame Notre Dame Univ Pr 1976.

The question—does man have freedom of the will? The authors of this book agree that this may be true. In a remarkably detailed way, the authors devote entire chapters to examining the various arguments that have been advanced, historically, to show that there are, sometimes, free choices. Other chapters are devoted to historical arguments that there are no free choices, and the arguments that "free choice" and "no free choice" are compatible. The authors are convinced that the two positions are not compatible. The authors finally argue that sometimes people do make free choices.

GRISEZ, Germain. Can Unconscious Factors Influence Every Judgment? *Proc Cath Phil Ass* 35,109–116 1961.

GROB, Alan. *The Philosophic Mind: A Study Of Wordsworth's Poetry And Thought, 1797–1805.* Columbus Ohio State Univ 1972.

Examining Arthur Beatty's claim that Wordsworth is an associationist in the tradition of David Hartley, the author explains in what sense this is true of the Wordsworth of 1797–1800, the Wordsworth of *Tintern Abbey* and every other work of substance during this period. In five revealing chapters the author shows how this empirical phase of the poet manifests a well-defined empiricist theory of mind, nature and morals. With Wordsworth Locke's empiricism has become more radically sensationalistic, altered but not transcendentalized, and it is put into an attractive rapport with a broader theory of value and a wider human context.

GRODZINS, Morton. *The Academic Mind* By Paul Felix Lazarsfeld And Wagner Thielens. *Ethics* 69,196–201 Ap 59.

GROSS, Barry R. *Analytic Philosophy: A Historical Introduction.* NY Pegasus 1970.

GROSS, Edward. Toward A Rationale For Science. *J Phil* 54,829–838 D 57.

GROSS, Leonard. *God And Freud.* NY McKay 1959.

GROSS, Llewellyn (ed). *Symposium On Sociological Theory.* Evanston IL Row Peterson 1959.

This symposium was organized to help realize the following objectives: 1) to reconstruct, co-ordinate, and integrate existing contributions to sociological theory; 2) to produce original systems of analysis where needed; 3) to further theoretical work by the use of logical techniques; 4) to examine critically the structural-functional theory so common today in sociology; 5) to establish the relevance of theory to empirical work, and to show that individual theories must be considered in terms of a wider analytical framework. To this end philosophers, sociologists, and psychologists have contributed essays on a wide range of subjects: Social Types; Social Order; Social Change; Functional Theory; Models in Social Science; Formalization of Theory; Values and Theory Construction; Sociology of Knowledge.

GROSS, Llewellyn and others. *Sociological Theory: Inquiries And Paradigms.* NY Harper & Row 1967.

GROSS, Mason W. Whitehead's Answer To Hume. *J Phil* 38,95–102 F 41.

GROSS, Rebecca H. *Voltaire: Nonconformist.* NY Philosophical Lib 1965.

Voltaire epitomizes pre-revolutionary France at its intellectual best. He may also be thought of as the dentist who pulled the teeth of the *ancien régime* a life which had the libertine Abbé Chaulieu as one master and Bolingbroke, the intellectual master of Locke, as the other. Bayle was his greatest teacher in skepticism and Fontenelle in popularization. Voltaire represents the best of the bourgeois spirit: burlesque, satire, cynicism, realism, and propagandistic methods revealed in a hatred of supernatural mystery, dogma, social parasitism, abstract system, professional jargon, other worldliness, fatalism, and contemplativeness. He proved an inflexible non-conformist against the pretensions of both Church and State.

GROSS, Seymour L and Brennan, Joseph X. The Problem Of Moral Values In Conrad And Faulkner. *Personalist* 41,60–70 Wint–Ja 60.

GROSSMAN, Morris. A Glimpse Of Some Unpublished Santayana Manuscripts. *J Phil* 61,61–69 Ja 64.

The unpublished manuscripts of Santayana are valuable not only in showing us successive refinements of his prose but also in tracing the development and refinement of his philosophical concepts. This paper reviews some particular unpublished manuscripts from the Santayana collection, in the Columbia University Library, commenting upon their themes as well as the degree of their finish and organization.

GROSSMANN, Reinhardt Siegbert. *Reflections On Frege's Philosophy.* Evanston IL 1969.

GROSSMANN, Reinhardt. *Ontological Reduction.* Bloomington Indiana Univ Pr 1973.

In answer to the question "How does one go about showing that a given ontological kind can be reduced to another?" grossmann answers that "most kinds of definitions have no reductive power whatsoever." In the introduction, he argues that numbers are perceived by the senses, all mental acts are propositional, sensible entities need not be particular, and molecular facts are not reducible to atomic facts. Part One

treats of definitions, identities and equivalences, existence and quantification, necessity and possibility. In Part Two, Grossmann tries to unravel a number of logical and semantical paradoxes, maintaining that properties should be distinguished from classes and sets. In Part Three, he distinguishes various kinds of wholes and parts, arguing that ontological analysis should be distinguished from spatial division.

GROSSMANN, Reinhardt. *Reflections On Frege's Philosophy.* Evanston IL 1969.

This book presents a detailed analysis of selected ontological problems in Frege's philosophy. The author begins with a discussion of the *Begriffsschrift* where it is claimed that the origins of the main themes in Frege's philosophy are contained. The second chapter examines the *Grundlagen* where the first two problems are resolved by securing the distinctions between (a) objective and subjective entities and (b) objects and concepts. The third chapter discusses "Sense and Reference" where Frege presents a solution to the problem of identity which in turn yields a solution to the problem of truth. The last chapter concerns, briefly, later thoughts on these matters.

GROSSMANN, Reinhardt. *The Structure Of Mind.* Madison 1965.

This volume is a study of certain problems associated with the structure of mind from the standpoint of Gustav Bergmann's metaphysics. grossmann concentrates upon the dispute between realism and idealism, dealing only with those aspects of the philosophy of mind which bear upon it. A major element in Grossmann's position is his development, following Bergmann, of intentionality. The book is useful for its comments on and discussions of earlier views of intentionality, notably those of F Brentano, A Meinong, and G Frege. It includes and uses extensively the technical machinery of Bergmann's "Iowa school" of metaphysics. Those who are familiar with this approach will find many well-known arguments and some new developments.

GROSSMANN, Reinhardt. Conceptualism. *Rev Metaph* 14,243–254 D 60.

After comparing the realist and nominalist positions, the author defines conceptualism as the theory that perception can deliver only the particular: it is thought that presents us with the general. He then discusses the conceptualist views that predication involves concepts rather than properties and that the former alone can account for communication and knowledge. The author then argues for the realist position that perception is propositional; the conceptualist's fundamental dualism of thought and perception is avoidable, for there is no need to speak of the "mind's eye."

GROSSMANN, Reinhardt. Frege's Ontology. *Phil Rev* 70,23–40 Ja 61.

GROTH, J H. Current Strictures On Reason: A Criticism. *Phil Rev* 55,668–669 N 46.

GROTH, J H. Wilamowitz-Möllendorf On Nietzsche's *Birth Of Tragedy*. *J Hist Ideas* 11,179–190 Ap 50.

GROVES, John L. Some Ethical Problems In Freedom. *Phil Forum (Boston)* 5,14–24 Spr 47.

GRUBE, Georges Maximilien Antoine. *Plato's Thought.* Boston Beacon Pr 1958.

GRUBER, Frederick C (ed). *Foundations Of Education.* Philadelphia Univ Of Penn Pr 1957.

This volume presents the viewpoints of four educators on current educational problems. In the last essay, "Building a Philosophy of Education," J Donald Butler claims that a philosophy of education should be rooted in a critically formulated systematic epistemology, a world view, and a theory of value.

GRUBER, Frederick C (ed). *The Emergence Of The Modern Mind.* Philadelphia Univ Of Penn Pr 1958.

In this book four specialists attempt to answer the question "What is the modern mind," each in terms of his or her own field of study: Conway Zirkle, "Our Biological Inheritance"; Ethel J Alpenfels, "The Mind and the Mores"; Perry Miller, "Nineteenth Century New England and Its Descendants"; and Abraham Edel, "The Greek Image in American Thought."

GRUBER, Frederick C. *A General Pattern For American Public Higher Education*, By T R McConnell. *Stud Phil Educ* 3,72–76 Sum 63.

GRUBER, Frederick Charles. *Foundations For A Philosophy Of Education.* NY Crowell 1961.

GRUCHY, Allan G. Facts And Reality In The Social Sciences. *Ethics* 54,216–222 Ap 44.

GRUCHY, Allan G. The Philosophical Basis Of The New Keynesian Economics. *Ethics* 58,235–244 Ji 48.

GRUEN, William. Response To The Presidential Address. *Educ Theor* 16,309–314 O 66.

GRUEN, William. Scientific Philosophy And Education. *Educ Theor* 9,227–234 O 59.

GRUEN, William. The Behavioral Sciences And The Ends Of Education. *Proc Phil Educ* 15,101–110 Mr 59.

GRUEN, William. Verification In Ethics—Comment On Henry Margenau's "Intercultural Communication Of Ethical Judgments". *Proc Phil Educ* 20,15–22 Mr 64.

GRUENDER, David. Wittgenstein On Explanation And Description. *J Phil* 59,523–530 S 62.

According to Wittgenstein, philosophy is nonsense but nonsense that we can exercise only by becoming very clear about what we are doing. In attempting, in the *Investigations*, to illustrate how we may become clear about a particular piece of nonsense, Wittgenstein distinguishes between two kinds of clarification: explanation and description. We are told unequivocally that philosophy ought to describe, but never explain. This paper first tries to explain why Wittgenstein held this view and then assesses its merits by explaining the consequences of applying it to a particular philosophical problem that Wittgenstein has chosen as an illustration of its effectiveness.

GRUMAN, Gerald J. "Balance" And "Excess" As Gibbon's Explanation Of The Decline And Fall. *Hist Theor* 1,75–85 1960.

GRÜNBAUM, Adolf. *Geometry And Chronometry In Philosophical Perspective.* Minneapolis 1968.

- GRÜNBAUM, Adolf.** *Modern Science And Zeno's Paradoxes.* Middletown CT Wesleyan Univ Pr 1967.
- GRÜNBAUM, Adolf.** *Philosophical Problems Of Space And Time.* NY Knopf 1963. Professor Grünbaum argues in support of the Riemann Poincaré theory of the conventionality of congruence and defends their claim that this is a substantive matter, not a semantic one. In the process, he reviews arguments on this topic from Newton, Eddington, Bridgman, Russell, and Whitehead. Part II of the book takes up a succession of problems of the topology of time and space. Part III examines Einstein's special theory of relativity and the alternative theories proposed by E A Milne and Whitehead.
- GRÜNBAUM, Adolf.** A Consistent Conception Of The Extended Linear Continuum As An Aggregate Of Unextended Elements. *Phil Sci* 19,288-306 O 52.
- GRÜNBAUM, Adolf** and Nagel, Ernest and Bromberger, Sylvain. *Observation And Theory In Science.* Baltimore Johns Hopkins Pr 1971. This book contains three lectures: Nagel, "Theory and Observation," Bromberger, "Science and the Forms of Ignorance," and Grünbaum, "Can we ascertain the Falsity of a Scientific Hypothesis?" Nagel's essay is concerned with refuting some of the specific objections recently raised against the observation-theoretical distinction and its philosophical relevance. He argues that the thesis that observation terms are theory laden is compatible with the above distinction, as well as rejecting the charge that the theory laden character of observation terms prevents theories from being put to a fair test. Bromberger's paper takes issue with the Hempelian account of the structure of scientific theories and scientific explanations. He urges an alternative model based on the 'logic of questions' which is claimed to avoid some of the conceptual difficulties of the Hempelian position as well as more adequately reflecting actual scientific practice.
- GRÜNBAUM, Adolf.** Comments On Professor Roger Buck's Paper "Reflexive Predictions". *Phil Sci* 30,370-372 O 63.
- GRÜNBAUM, Adolf.** Complementarity In Quantum Physics And Its Philosophical Generalization. *J Phil* 54,713-726 N 57.
- GRÜNBAUM, Adolf.** Is A Universal Nocturnal Expansion Falsifiable Or Physically Vacuous? *Phil Stud* 15,71-78 1964. The article goes into G Schlesinger's argument that the statement "Overnight everything has doubled in size" can be falsified. The author states that Schlesinger takes insufficient cognizance of two relevant facts: (1) the hypothesis of nocturnal doubling can be construed in several different ways, and (2) the change of non-falsifiability has been leveled against the nocturnal doubling hypothesis on a number of quite distinct grounds. The author construes the hypothesis as being predicated on the Newtonian conception of spatial and temporal congruence and argues that on this interpretation the hypothesis is not falsifiable.
- GRÜNBAUM, Adolf.** Realism And Neo-Kantianism In Professor Margenau's Philosophy Of Quantummechanics. *Phil Sci* 17,26-34 Ja 50.
- GRÜNBAUM, Adolf.** Relativity And The Atomicity Of Becoming. *Rev Metaph* 4,143-186 D 50.
- GRÜNBAUM, Adolf.** Relativity, Causality, And Weiss's Theory Of Relations. *Rev Metaph* 7,115-122 S 53.
- GRÜNBAUM, Adolf.** Remarks Concerning Moon And Spencer's "On The Establishment Of A Universal Time". *Phil Sci* 24,77-78 Ja 57.
- GRÜNBAUM, Adolf.** Reply To Dr Leaf's "The Clock Paradox In The Special Theory Of Relativity". *Phil Sci* 22,53 Ja 55.
- GRÜNBAUM, Adolf.** Reply To Dr Törnebohm's Comments On My Article "The Clock Paradox In The Special Theory Of Relativity". *Phil Sci* 22,233 Jl 55.
- GRÜNBAUM, Adolf.** Some Highlights Of Modern Cosmology And Cosmogony. *Rev Metaph* 5,481-498 Mr 52.
- GRÜNBAUM, Adolf.** Some Recent Writings In The Philosophy Of Mathematics. *Rev Metaph* 5,281-292 D 51.
- GRÜNBAUM, Adolf.** Some Remarks On Professor Ushenko's Interpretation Of Causal Law. *J Phil* 50,115-119 F 53.
- GRÜNBAUM, Adolf.** Temporally-Asymmetric Principles, Parity Between Explanation And Prediction, And Mechanism Versus Teleology. *Phil Sci* 29,146-170 Ap 62.
- GRÜNBAUM, Adolf.** The Anisotropy Of Time. *Monist* 48,219-247 Ap 64.
- GRÜNBAUM, Adolf.** The Clock Paradox In The Special Theory Of Relativity. *Phil Sci* 21,249-253 Jl 54.
- GRÜNBAUM, Adolf.** The Duhemian Argument. *Phil Sci* 27,75-87 Ja 60.
- GRÜNBAUM, Adolf.** The Philosophical Retention Of Absolute Space In Einstein's General Theory Of Relativity. *Phil Rev* 66,525-534 O 57.
- GRÜNBAUM, Adolf.** The Relevance Of Philosophy To The History Of The Special Theory Of Relativity. *J Phil* 59,561-573 O 62. The aim of this paper is to give a concrete demonstration of the far-reaching relevance of the philosopher of science to two of the major concerns of the historian of science: (1) the very posing of well-conceived, searching historical questions, and (2) the avoidance of serious historical blunders of a kind committed by those lacking the requisite philosophical mastery. Specifically, the problem used is that of unraveling the history of the special theory of relativity to show that no correct account of the genesis of that theory can be furnished without a rigorous prior comprehension of the philosophical conceptions underlying it and distinguishing it from its ancestors.
- GRÜNBAUM, Adolf.** The Structure Of Science. *Phil Sci* 29,294-305 Jl 62.
- GRÜNBAUM, Adolf.** Whitehead's Philosophy Of Science. *Phil Rev* 71,218-229 Ap 62. Grünbaum reviews Whitehead's *Philosophy of Science* by Robert Palter. He agrees with Palter that the key to understanding Whitehead's philosophy of science is Whitehead's attempt to reinterpret Einstein's theory of relativity in terms of his own natural philosophy. But he criticizes Palter's defense of Whitehead for its mistakes in explaining Einstein's special theory of relativity. He also attacks Whitehead himself for his ascription of an intrinsic metric to space and time.
- GRUNBERG, Emile** and Modigliani, Franco. Reflexive Prediction. *Phil Sci* 32,173-174 Ap 65.
- GRUNBERG, Emile.** Notes On The Verifiability Of Economic Laws. *Phil Sci* 24,337-348 O 57.
- GRUNDER, Karlfried.** Heidegger's Critique Of Science. *Phil Today* 7,15-32 Spr 63.
- GRUNEWALD, Robert N.** Dewey's "Situation" And The Ames Demonstrations. *Educ Theor* 15,293-305 O 65.
- GRUPP, Stanley E (ed).** *Theories Of Punishment.* Bloomington IN Indiana Univ Pr 1974.
- GRYST, Edward.** *Talk Sense: A Pilgrimage Through Philosophy.* NY Macmillan 1961.
- GRZEGORCZYK, A** and Mastowski, A and Ryll-Nardzewski, C. The Classical And The Ω -complete Arithmetic. *J Sym Log* 23,188-206 Je 58.
- GRZYBOWSKI, Kazimierz.** In Quest Of The Counterpoise: Principle And Policy. *Rev Metaph* 17,243-256 D 63.
- GUARDINI, Romano.** Man The Incomplete. *Main Currents* 13,81-85 Mr 57.
- GUARDINI, Romano.** Some Reflections On Freudian Psychology. *Phil Today* 2,274-282 Wint 58.
- GUARDINI, Romano.** The Absolute Absolute And The Christian Religion. *Phil Today* 2,211-220 Wint 58.
- GUARDINI, Romano.** The Phenomenology Of Religious Experience. *Phil Today* 6,88-92 Sum 62.
- GUARDINI, Romano.** The Stages Of Life And Philosophy. *Phil Today* 1,75-79 Je 57.
- GUENDLING, Jack.** The Theory Of Catch-All Symbols. *J Phil* 50,216-220 Mr 53.
- GUENTHER, Herbert V.** *Buddhist Philosophy In Theory And Practice.* NY Penguin Books 1971.
- GUERINI, Edmund W.** *Evolution In The Afterlife: The Extended Concepts Of Pierre Teilhard De Chardin.* NY Exposition Pr 1967.
- GUÉROULT, M.** Substance And The Primitive Simple Notion In The Philosophy Of Leibniz (translation). *Phil Phenomenol Res* 7,293-315 D 46.
- GUGGENBERGER, Alois.** Children Are Real People. *Phil Today* 4,3-11 Spr 60.
- GUGGENBERGER, Alois.** Teilhard De Chardin—End Or Beginning. *Phil Today* 8,101-109 Sum 64.
- GUGGENHEIMER, Richard Henry.** *Creative Vision In Artist And Audience.* NY Harper 1950.
- GUILLÉN, Jorge** and Santayana, George. Two Poets Translate Each Other. *J Phil* 61,5-6 Ja 64.
- GUINAN, M Saint Michael.** Existential Analysis And The Human Condition. *Proc Cath Phil Ass* 35,125-140 1961.
- GUITTON, Jean.** The Psychology Of Religious Experience. *Phil Today* 6,93-96 Sum 62.
- GULICK, Sidney L.** Oriental Concept Of The Self. *Personalist* 27,306-313 Jl-Sum 46.
- GULLACE, Giovanni.** "Poetry" And "Literature" In Croce's *La Poesia*. *J Aes Art Crit* 19,453-462 Sum 61.
- GULLACE, Giovanni.** Giovanni Papini And The Redemption Of The Devil. *Personalist* 43,233-251 Spr-Apr 62.
- GULLACE, Giovanni.** The Pragmatist Movement In Italy. *J Hist Ideas* 23,91-106 Ja-Mr 62.
- GULLASON, Thomas Arthur.** The Jamesian Motif In Stephen Crane's Last Novels. *Personalist* 42,77-83 Wint-Ja 61.
- GULLEY, Anthony D.** *The Educational Philosophy Of St Thomas Aquinas.* NY Pageant Pr 1964. This is the result of a doctoral thesis and it is an attempt to place the teacher in education as a true cause of education and not a mere indoctrinator. Treating of all the causes of education the author finds that the teacher as well as the student, is an efficient cause of education in the student. Obviously this conclusion is at variance with the views of Dewey and the progressive educationists. The author concludes that there are three efficient causes in education; God, the student and the teacher. Thus the teacher is not a mere condition or an occasion of redirecting the ideas of the student.
- GULLEY, Norman.** Greek Geometrical Analysis. *Phronesis* 3,1-14 1958.
- GULLEY, Norman.** The Interpretation Of 'No One Does Wrong Willingly' In Plato's Dialogues. *Phronesis* 10,82-96 1965.
- GUMBINGER, Cuthbert.** The Primacy Of Charity In Franciscan Theology. *Fran Stud* 3,209-240 S 43.
- GUMNITSKII, G K.** On The Problem Of Basic Ethical Categories. *Soviet Stud Phil* 2,39-44 Spr 64.
- GUNDERSHEIMER, Werner L.** Louis LeRoy's Humanistic Optimism. *J Hist Ideas* 23,324-339 Jl-S 62.
- GUNDERSON, Keith (ed).** *Language, Mind And Knowledge.* Minneapolis 1975. This book contains discussions of the philosophy of language from many viewpoints.
- GUNNELL, John G.** *Political Philosophy And Time.* Middletown CT Wesleyan Univ Pr 1968.
- GUNTER, P A Y.** White, Bergson, Freud: Suggestions Toward A Theory Of Laughter. *S J Phil* 4,55-60 Sum 66. This essay explores the theories of laughter of Alfred North Whitehead, Henri Bergson, and Sigmund Freud. Whitehead views laughter as being either life-affirming or life-denying. Bergson conceives laughter as a sort of social

- "ragging." Freud construes laughter as a saving of psychic energy, but is unable thereby to account for humor. This essay concludes with the suggestion that the "two-sidedness" of laughter noted by Whitehead is fundamental; laughter based on creative eros is one basic type, while laughter based on destructive thanatos is another. Laughter springs from an incongruous juxtaposition of "life" and "death," and may be weighted toward either.
- GUNTER, Pete A Y.** Nietzschean Laughter. *Sewanee Review* 77,493-506 Sum 68. The purpose of this essay is to show that Nietzsche's is a "comic," and not a tragic, philosophy and, subsidiarily, to explore Nietzsche's concept of laughter. Nietzsche, in his mature philosophy, describes two kinds of laughter: the laughter of the powerless, typified by crowd-laughter, and the laughter of the powerful, found in the rare individual. The theories of laughter of both Bergson and Freud are limited to the explanation of the former. It is Nietzsche's merit to have examined the latter, and to have made its affirmative power the center and justification for a world-view.
- GUNTER, Pete A Y.** Philosophy Is What? *Southern Humanities Review* 2,207-212 Spr 68. This is a response to Haywood R Shuford's essay "What is Philosophy?" Shuford argues that philosophical perplexities are merely "linguistic" and that as this is understood philosophy will disappear. Against this claim it is argued that sentences attempting to dismiss philosophy are themselves, on the skeptic's own grounds, meaningless. The terms used in the skeptic's analyses of language, moreover, are open to philosophical question. Those who predict the death of philosophy are like those who huddle on mountaintops awaiting the End of the World.
- GUNTER, Pete.** Bergson's Reflective Anti-Intellectualism. *Personalist* 47,43-60 Wint-Ja 66. This essay defends Henri Bergson against charges, levelled by Bertrand Russell, George Santayana, and others, that his is an anti-scientific, anti-intellectual philosophy. Bergson's critique of the intellect's abstractions is not understood as destructive. His intuition is understood as concentrated reflection—a reflection which is capable of nourishing the intellect. By describing intuition as leading to novel scientific conceptions (such as the infinitesimal calculus, acceleration, evolution) Bergson escapes Russell's acerbic criticisms of intuition as mere "instinct."
- GUPTA, Anima Sen.** Rāmānuja On Causality. *Phil East West* 8,137-148 O 58-Ja 59.
- GUPTA, Anima Sen.** The Meanings Of "That Thou Art". *Phil East West* 12,125-134 Jl 62.
- GURIAN, Waldemar.** On Maritain's Political Philosophy. *Thomist* 5,7-22 Ja 43.
- GURR, John Edwin.** *The Principle Of Sufficient Reason In Some Scholastic Systems, 1750-1900.* Milwaukee Marquette Univ Pr 1959. This study is "primarily a kind of philosophical induction derived from the historical material under examination," an attempt to define the principle of sufficient reason by way of its development as evidenced within Scholastic philosophy manuals. The point of departure is the principle of sufficient reason in Leibniz and Wolff. It is concluded that the principle of sufficient reason, once removed from "the old metaphysical tradition... must (now) be reassessed," and examined in light of contemporary metaphysics.
- GURR, John E.** Genesis And Function Of Principles In Philosophy. *Proc Cath Phil Ass* 29,121-132 1955.
- GURR, John E.** Some Historical Origins Of Rationalism In Catholic Philosophy Manuals. *Proc Cath Phil Ass* 30,170-180 1956.
- GURVITCH, Georges.** *Sociology Of Law.* NY Philosophical Lib 1942. The sociology of law in its abstract theoretical phases is concerned with just this task, and Georges Gurvitch's book is designed as a contribution to this field. The book centers in an analysis of society and law in such a way that out of that analysis there is constructed a schematism of the types and modes of social and legal orders and their mutual relations. This in turn provides a framework for fruitful use of the functional conception of law in empirical investigations. Professor Gurvitch prefaces his analysis by a valuable, lengthy review of the preceding work in this field beginning with Aristotle and ending with the American legal realists.
- GURVITCH, Georges.** Is Moral Philosophy A Normative Theory? *J Phil* 40,141-147 Mr 43.
- GURVITCH, Georges.** Is The Antithesis Of "Moral Man" And "Immoral Society" True? *Phil Rev* 52,533-552 N 43.
- GURVITCH, Georges.** Mass, Community, Communion. *J Phil* 38,485-495 Ag 41.
- GURVITCH, Georges.** The Problem Of Social Law. *Ethics* 52,17-40 O 41.
- GURWITSCH, Aron.** *Field Of Consciousness.* Pittsburgh Duquesne Univ Pr 1964. This work is presented as a phenomenological study. It is divided into six parts: (1) General Problems of Organization in Consciousness, (2) Some Principles of Gestalt Theory, including a discussion of the constancy-hypothesis, the concept of Gestalt and Gestalt-coherence; (3) Some Fundamental Concepts of Constitutive Phenomenology, in particular a contrast between the psychological and the phenomenological approach to consciousness, the phenomenological reduction, and the nature of the perceptual noema; (4) Phenomenological Theory of Perception, (5) The Thematic Field, which is concerned with James' concept of "fringes," context, and the significance of "revelance," (6) Ontological Problems, involving orders of existence and Schultz' theory of finite provinces of meaning.
- GURWITSCH, Aron.** *Phenomenology And The Theory Of Science,* Lester Embree (ed). Evanston IL 1974. The two principal themes, reflected in the title, are scientific thought and perceptual experience. This volume is especially rich in its very clear and helpful account of the Husserlian view on the relationship of *Wissenschaft* and the life-world, and the relationship of these latter two to the constitutive intentionality of consciousness.
- GURWITSCH, Aron.** A Non-Egological Conception Of Consciousness. *Phil Phenomenol Res* 1,325-338 Mr 41.
- GURWITSCH, Aron.** Edmund Husserl's Conception Of Phenomenological Psychology. *Rev Metaph* 19,689-727 Je 66. In this exposition of themes central to Husserl's *Phaenomenologische Psychologie* (The Hague, 1962), the author first explains why Husserl saw a need to establish the science of psychology as a positive discipline. He then examines Husserl's understanding of "eidetic psychology" (the logic of the mind and of empirical psychology); the intersubjective "world of primordial experience" and its relation to abstract nature; the subjective origin and intersubjective reference of cultural objects; the relation between psychic life and physical embodiment; and the paradigmatic intentionality of perception. He closes with remarks on Husserl's notion of the unifying temporality of conscious life.
- GURWITSCH, Aron.** Gelb-Goldstein's Concept Of "Concrete" And "Categorical" Attitude And The Phenomenology Of Ideation. *Phil Phenomenol Res* 10,172-196 D 49.
- GURWITSCH, Aron.** On The Object Of Thought (With Comments). *Phil Phenomenol Res* 7,347-356 Mr 47.
- GURWITSCH, Aron.** The Last Work Of Edmund Husserl. *Phil Phenomenol Res* 17,370-398 Mr 57.
- GURWITSCH, Aron.** The Last Work Of Edmund Husserl. *Phil Phenomenol Res* 16,380-399 Mr 56.
- GURWITSCH, Aron.** The Phenomenological And The Psychological Approach To Consciousness. *Phil Phenomenol Res* 15,303-319 Mr 55.
- GURWITSCH, Aron.** The Problem Of Existence In Constitutive Phenomenology. *J Phil* 58,625-632 O 61. After a brief sketch of the fundamental principles of phenomenology with special regard to the problem of existence, the author sets forth the terms in which ontological problems can be treated in phenomenology. He then submits that since any object we consider refers to an organized and systematized multiplicity of acts and processes of consciousness, it can be posited as existent only with the proviso that later phases of the perceptual process will be in harmony and agreement with one another and with earlier phases. Real things thus have but presumptive existence. The author also contends that the notion of existence contains a necessary and essential reference to that of order of existence.
- GURWITSCH, Aron.** William James' Theory Of The "Transitive Parts" Of The Stream Of Consciousness. *Phil Phenomenol Res* 3,449-477 Je 43.
- GUSDORF, Georges.** Project For Interdisciplinary Research. *Phil Today* 7,309-323 Wint 63.
- GUSDORF, Georges.** The Vocation Of The History Of Philosophy. *Phil Today* 1,80-83 Je 57.
- GUSTAFSON, D F.** Christian On Causal Objectification In Whitehead. *Int Phil Quart* 1,683-696 D 61.
- GUSTAFSON, Don F.** Voluntary And Involuntary. *Phil Phenomenol Res* 24,493-501 Je 64. This paper examines the uses of the words voluntary and involuntary as answers to some of the questions asked by means of "Voluntary or Involuntary?" A variation of Ryle's thesis about this question is defended. The paper contains a criticism of the view that a voluntary action is a set of movements caused by an act of volition and the view that there is a logical connection between choosing, or deciding, or intending and an act's being voluntary. I discuss "could have" in relation to the notions of ability to do something, capacity now to do something, skill in doing something, opportunity to do something, authority to do something, and right to do something. There is a short discussion of the relation between the answer to "Voluntary or Involuntary?" and the giving and receiving of excuses.
- GUSTAFSON, Donald F (ed).** *Essays In Philosophical Psychology.* Garden City NY Anchor Books 1964. This book contains twenty essays by philosophers of the English-speaking world on intellect, will, action, emotion, the nature of mind, and other topics.
- GUSTAFSON, Donald F.** Assertions About The Future. *Phil Phenomenol Res* 26,421-426 Mr 66.
- GUSTAFSON, Donald F.** The Philosophy Of Mind, Part III: Privacy. *S J Phil* 3,140-146 Fall 65.
- GUSTAFSON, Donald.** Some Reflections On The Abortion Issue. *Western Humanities Review* 30,181-198 Sum 76. The strategy in the following is (1) to show that both the extreme conservative position on abortion and the extreme pro-abortion position are not without damaging difficulties; (2) to show that some form of moderate view on the issues raised by abortion is the most reasonable position; (3) to show that while the moderate sort of view is reasonable, it does not solve all of the moral issues concerning abortion; and (4) to propose the structure of a practice that would secure the benefits of the pro-abortion position, avoid the unwanted results of the pro-abortion position, and, if adopted as a social practice, solve many (if not all) of the problems for which the moderate position is, at present, our best solution.
- GUSTAFSON, G J.** A Note On Chance. *New Scholas* 24,174-177 Ap 50.
- GUSTAFSON, Gustaf J.** *The Theory Of Natural Appetency In The Philosophy Of St Thomas Aquinas.* Washington DC Catholic Univ Pr 1944. The aim of this book, as stated in the introduction, is "to provide an adequate study of the Thomistic theory of natural appetency." "such a project, however," the author says, involves "other elements than a mere exposition of the theory itself." He thus devotes his first chapter to the "foreshadowings of the theory not only in Plato and Aristotle but in the Platonic and Aristotelian currents down to the thirteenth century." A second chapter is devoted to the general context in which the theory is found, under which heading the author discusses Thomism as existential, as dynamic, and as

- teleological. The remaining two chapters consist respectively in the author's statement of the theory, and the development of several "implications" of the theory.
- GUSTAFSON, James Moody.** *Can Ethics Be Christian?* Chicago Univ Of Chicago Pr 1975.
- GUSTAVSON, Carl G.** German Lutheranism: A Psychological Study. *J Hist Ideas* 11,140-158 Ap 50.
- GUT, E H And Others.** Problems And Perplexities. *Rev Metaph* 16,786-796 Je 63.
- GUTEK, Gerald Lee.** *Philosophical Alternatives In Education.* Columbus OH Merrill 1974.
- GUTHRIE, Hunter.** Liberty And Religion. *Proc Cath Phil Ass* 16,114-122 1940.
- GUTHRIE, Hunter.** Some Suggestions For Revision Of The Philosophy Curriculum. *Proc Cath Phil Ass* 32,226-229 1958.
- GUTHRIE, Hunter.** The Metaphysics Of Francis Suarez. *Thought* 16,297-311 Je 41.
- GUTHRIE, William K.** *A History Of Greek Philosophy, Vol II: The Presocratic Tradition From Parmenides To Democritus.* NY Cambridge Univ Pr 1965.
- GUTHRIE, William K.** *In The Beginning: Some Greek Views On The Origins Of Life And The Early State Of Man.* Ithaca NY Cornell Univ Pr 1965.
- GUTHRIE, William Keith Chambers.** *The Greek Philosophers, From Thales To Aristotle.* NY Philosophical Lib 1950.
- GUTKIND, Eric.** *The Body Of God: First Steps Toward An Anti-Theology,* L B Gutkind And H L Finch (eds). NY Horizon Pr 1969.
- GUTMAN, Harry B** and Boehner, Philotheus. Raphael's Disputa. *Fran Stud* 2,35-48 Mr 42.
- GUTMAN, Harry B.** Medieval Content Of Raphael's "School Of Athens". *J Hist Ideas* 2,420-429 O 41.
- GUTMAN, Harry B.** The Rebirth Of The Fine Arts And Franciscan Thought: Introduction. *Fran Stud* 5,215-234 S 45.
- GUTMAN, Herbert.** The Externalization Of Man. *Main Currents* 18,55-60 Ja-F 62.
- GUTMANN, James.** Discussion Of Nietzsche. *J Hist Ideas* 6,299-303 Je 45.
- GUTMANN, James.** Homage To Morris Raphael Cohen. *J Phil* 60,153-159 Mr 63.
- GUTMANN, James.** Integrity As A Standard Of Valuation. *J Phil* 42,210-216 Ap 45.
- GUTMANN, James.** Salute To Robert M MacIver: *Academic Freedom In Our Time And The Liberal Tradition.* *J Phil* 53,373-377 Je 56.
- GUTMANN, James.** The "Tremendous Moment" Of Nietzsche's Vision. *J Phil* 51,837-841 D 54.
- GUTMANN, James.** Varieties Of Philosophic Doubt. *J Phil* 40,606-608 O 43.
- GUTTCHEN, Robert S (ed)** and Bandman, Bertram (ed). *Philosophical Essays On Teaching.* Philadelphia Lippincott 1969.
- GUTTCHEN, Robert S (ed)** and Bandman, Bertram (ed). *Philosophical Essays On Curriculum.* Philadelphia Lippincott 1969.
- GUTTCHEN, Robert S.** *Felix Adler.* Boston Twayne 1974.
- Guttchen's study deals almost exclusively with Adler's own thought. The two main divisions are Part I which is an exposition of his ethical theory and Part II, his general conception of education. The entire study centers on Adler's core concept "that each and every human being has worth." Part III is a brief, careful summary and evaluation in which Guttchen examines the general coherence and clarity of Adler's main ideas, and in external evaluation, the scope and significance of the problems with which Adler chose to deal.
- GUTTCHEN, Robert S.** Descriptive And Normative As A Functional Distinction. *Proc Phil Educ* 17,82-87 Mr 61.
- GUTTCHEN, Robert S.** Inquiry In Education. *Educ Theor* 8,116-119 Ap 58.
- GUTTCHEN, Robert S.** On Ethical Judgment And Education. *Educ Theor* 12,65-72 Ap 62.
- GUTTCHEN, Robert S.** The Quest For Necessity. *Educ Theor* 16,128-134 Ap 66.
- GUTZKE, Manfred George.** *John Dewey's Thought And Its Implications For Christian Education.* NY King's Crown Pr 1956.
- Proceeding from "the point of view that no real conflict exists between 'Western science' and 'Christian faith'," the author devotes three chapters to an exposition of Dewey's educational philosophy, and then explores in two chapters and a brief "Conclusion" its implications for Protestant Christian religious education. One conclusion that "seems to promise untold benefit for mankind" is that "experimental intelligence will not aim to discount, discredit, or deny the goods which are reported as had in religious experience"; and its operation may indeed initiate, guide, promote, and enrich religious experience.
- GUZIE, Tad W.** St Thomas And Learning Theory: A Bibliographical Survey. *New Scholas* 34,275-296 Jl 60.
- GUZIE, Tad W.** The Act Of Faith According To St Thomas. *Thomist* 29,239-280 Jl 65.
- GUZIE, Tad W.** The Evolution Of Philosophical Method In The Writings Of St Thomas. *Mod Sch* 37,95-120 Ja 60.
- GUZIE, Tad.** *The Analogy Of Learning, An Essay Toward A Thomistic Psychology Of Learning.* NY Sheed & Ward 1960.
- This study offers an interpretation of the many texts in which Thomas Aquinas explains the human acquisition of knowledge. Unlike many previous works on the Thomistic philosophy of education, it utilizes all of Aquinas' writings. The secondary literature is appraised and listed in a full bibliography. Much emphasis falls on the role of interior sensation in a Thomistic theory of education: "learning may be defined as the acquisition and organization of images."
- GUZIKOWSKI, Max.** A Public Opinion And Thomistic Principle. *New Scholas* 19,136-160 Ap 45.
- HAAR, Charles M.** E L Youmans: A Chapter In The Diffusion Of Science In America. *J Hist Ideas* 9,193-213 Ap 48.
- HAAR, Raphael Vonder.** A Recent Economic Theory—Monopolistic Competition. *Fran Stud* 1,1-7 D 41.
- HAAS, Francis J.** Philosophy And Order In The Social Sciences. *Proc Cath Phil Ass* 17,33-45 1941.
- HAAS, William Paul.** *The Conception Of Law And The Unity Of Peirce's Philosophy.* Notre Dame Notre Dame Univ Pr 1964.
- This monograph presents a general view of Charles Peirce's philosophical work, emphasizing his view on law, continuity, structure, and meaning. Considerable attention is devoted to the sources of Peirce's thought.
- HAAS, William S.** *The Destiny Of The Mind: East And West.* Mystic IA Verry 1965.
- HAAS, William S.** The March Of Philosophy Of History And Its Crucial Problem Today. *Phil Rev* 58,101-129 Mr 49.
- HABIG, Marion.** The Golden Mean. *Fran Stud* 1,122-135 D 41.
- HACKER, Andrew.** *Political Theory: Philosophy, Ideology, Science.* NY Macmillan 1961.
- The major aim of this text is "to summarize and explain a body of political theory from Plato to Mill." However, account is taken of the relatively new approach to political theory which attempts to study scientifically the actual political behavior of man rather than inquire into the "good state."
- HACKER, Andrew.** In Defense Of Utopia. *Ethics* 65,135-138 Ja 55.
- HACKER, Andrew.** The Specter Of Predictable Man. *Antioch Rev* 14,195-207 Je 54.
- HACKER, Louis M.** Alexander Hamilton Today. *Thought* 32,224-238 Je 57.
- HACKER, P M** and Baker, G P. Rules, Definitions, And The Naturalistic Fallacy. *Amer Phil Quart* 3,299-305 O 66.
- HACKING, Ian.** Salmon's Vindication Of Induction. *J Phil* 62,260-265 My 65.
- Hacking discusses some difficulties with Wesley Salmon's recent work on induction. He argues that Salmon's argument—his claim to rescue Reichenbach's vindication of induction—is defective for reasons much less sophisticated than those given previously. Its invalidity can be shown without doing any philosophy at all. In discussing the straight rule, convergence, linguistic invariance, and additivity, Hacking calls into question the idea set forth by recent writers—that aside from Goodman's riddles about 'grue' Salmon has at least proven that Reichenbach's straight rule for estimating long-run frequencies is preferable to any rival rule.
- HACKING, Ian.** Salmon's Vindication. *Phil Sci* 32,269-271 Jl 65.
- HACKING, Ian.** What Is Strict Implication? *J Sym Log* 28,51-71 Mr 63.
- HACKNEY, John.** *A History Of Greek And Roman Philosophy.* NY Philosophical Lib 1966.
- HACKSTAFF, L H.** *Systems Of Formal Logic.* NY 1966.
- Most of the book is devoted to presenting systems of propositional calculus and various restricted systems of propositional logic. The first system that the author treats is an axiomatic system without negation whose theorems are common to the other systems to be considered. The treatment of predicate (functional) calculus is brief. The author then sketches an extension which allows predicates of any number of arguments, and he discusses identity, higher order systems of predicate calculus, and Boolean algebra. Very brief accounts of paradoxes and non-standard systems of predicate logic conclude the book.
- HACKSTAFF, Lawrence H** and Hodges, Donald C. Nobility And Resentment In Sophocles' Plays. *Personalist* 43,189-200 Spr-Apr 62.
- HADAS, Moses.** *A History Of Latin Literature.* NY Columbia Univ Pr 1952.
- HADAS, Moses.** *Humanism: The Greek Ideal And Its Survival.* NY Harper 1960.
- HADAS, Moses.** *Old Wine, New Bottles: A Humanist Teacher At Work.* NY Simon & Schuster 1962.
- In this study, the author pleads for a more prominent place for the humanities in the education of today. He distinguishes two ideals in the teaching of the humanities, both having their origin in ancient Greece and continuing into modern times. The knightly ideal is strictly aristocratic and aims at producing the gentleman. The scribal ideal attributes to the classics a sort of supernatural character and aims to expound their teachings in elaborate detail, frequently missing the spirit for the sake of the letter. The author traces the history of these two ideals, and finds that, with the rise of modern democratic institutions, the knightly ideal became suspect. But this ideal, the author contends, is so worthwhile that it should be democratized, that is, made the educational ideal of all segments of a democratic society.
- HADAS, Moses.** From Nationalism To Cosmopolitanism In The Greco-Roman. *J Hist Ideas* 4,105-111 Ja 43.
- HADAS, Moses.** Nationalist Survival Under Hellenistic And Roman Imperialism. *J Hist Ideas* 11,131-139 Ap 50.
- HADAS, Moses.** Plato In Hellenistic Fusion. *J Hist Ideas* 19,3-13 Ja 58.
- HADDOX, John H.** *Antonio Caso: Philosopher Of Mexico.* Austin Univ Of Texas Pr 1971.
- The Christian personalism of Antonio Caso was formed in response to the anti-religious and pro-scientific Positivism, stressing economic progress through political order, that became the official ideology of the Mexican government during the thirty-five year military dictatorship of Porfirio Diaz. For him, philosophy is an explanation of existence that cannot be achieved through scientific analysis. It involves a synthesis by the whole of man, not merely his reason, of the six different points of view from which existence can be viewed; metaphysical (eternal truths) vs. historical (temporal truths); economic (utility) vs. ethical (charity); and logical (abstract ideas) vs. aesthetic (creative intuitions). caso felt his task was to establish a hierarchy

- in which all these points of view are included, but with the ethical, aesthetic, and metaphysical predominating.
- HADDOX, John Herbert.** *Vasconcelos Of Mexico, Philosopher And Prophet.* Austin TX Univ Of Texas Pr 1968.
- HADDOX, John H.** José Vasconcelos: Mexican Philosopher. *Personalist* 43,453-465 Autumn-O 62.
- HADDOX, John H.** Philosophy With A Mexican Perspective. *Phil Phenomenol Res* 24,580-586 Je 64.
- The article summarizes the attempts that have been made at a Mexican Philosophy and asks what makes philosophy Mexican. The work of Vasconcelos and Caso is discussed. Then Ortega's doctrine of the point of view or "perspective" is discussed and his influence on Ramos and Zea is noted. These latter two developed existentialism and perspectivism.
- HADDOX, John H.** The Aesthetic Experience: Two Views. *Proc Cath Phil Ass* 40,216-221 1966.
- HADEN, James C.** The Challenge Of The History Of Science, Part I. *Rev Metaph* 7,74-88 S 53.
- HADEN, James C.** The Challenge Of The History Of Science, Part II. *Rev Metaph* 7,262-281 D 53.
- HADEN, James.** Copernicus—And The History Of Science. *Rev Metaph* 13,79-108 S 59.
- HAEFNER, Alfred E.** The Ethical Syllogism. *Ethics* 71,289-295 Jl 61.
- HAEZRAHI, Pepita.** *The Contemplative Activity: A Study In Aesthetics.* NY Abelard-Schuman 1956.
- HAEZRAHI, Pepita.** Pain And Pleasure: Some Reflections On Susan Stebbing's View That Pain And Pleasure Are Moral Values. *Phil Stud* 11,71-77 1960.
- The author attempts to point out certain fallacies he sees in the position of Susan Stebbings who holds the view that "pain is evil" is a basic ethical judgment and that the truth of other judgments, e.g., cruelty is evil, is based upon the judgment that pain is evil. The author points out that "cruelty is evil," as a moral judgment, draws its moral validity from other elements and principles than merely its relation to pain, viz., deliberate infliction of pain on a sentient being to his detriment, and, therefore, is not based upon "pain is evil."
- HAEZRAHI, Pepita.** The Avowed And The Unavowed Sources Of Kant's Theory Of Ethics. *Ethics* 62,157-168 Ap 52.
- HAFFESBRINK, Hanna.** The Meaning Of Objectivism And Realism In Max Scheler's Philosophy Of Religion. *Phil Phenomenol Res* 2,292-309 Mr 42.
- HAGAN, James J.** Aristotelian Political Philosophy And The Corporate Society. *New Scholas* 15,118-136 Ap 41.
- HAGEN, Fred** and Mahlenhoff, Ursula. Commitment, Concern, And Memory In Goethe's *Faust*. *J Aes Art Crit* 21,473-484 Sum 63.
- HAGEN, Odd.** The Fear Of Metaphysics. *Personalist* 29,369-376 Autumn-O 48.
- HAGENHOFF, M Pelagia.** *The Educational Philosophy Of Friedrich Wilhelm Foerster.* Washington DC Cath Univ Of Amer 1946.
- HAGERTY, James L.** The Great Ideas. *New Scholas* 26,459-469 O 52.
- HAHN, Lewis E.** *A Contextualistic Theory Of Perception.* Berkeley Univ Of Calif Pr 1942.
- Mr Hahn's book is primarily a statement and amplification of the pragmatic theory of knowledge as it bears on perceptual experience. This work makes important use of the theoretical conclusions which E C Tolman draws from his experimental work in the field of animal behavior and attempts—much less successfully, in the reviewer's opinion—to utilize some of the concepts of H H Price. The results of a modification of Price's views in terms of contextualism appear strangely out of keeping with the spirit of his argument, although from this in itself it would not necessarily follow that the reconstruction has no merit.
- HAHN, Lewis E.** John Dewey On Teaching Philosophy In High School. *Educ Theor* 17,219-221 Jl 67.
- HAHN, Lewis E.** Metaphysical Interpretation. *Phil Rev* 61,176-187 Ap 52.
- HAHN, Lewis E.** Of Shoes And Ships And Sealing Wax, And Cabbages And Kings. *J Phil* 55,45-56 Ja 58.
- HAHN, Lewis E.** Philosophy As Comprehensive Vision. *Phil Phenomenol Res* 22,16-25 S 61.
- An appeal is made here for a broad perspective in philosophy. The author wants to see close relations between psychology and philosophy. One should be suspicious of philosophic conclusions if they are in conflict with scientific ones. There should be cooperation between science and philosophy.
- HAHN, Lewis E.** Psychological Data And Philosophical Theory Of Perception. *J Phil* 39,296-300 My 42.
- HAHN, Lewis E.** Truth, Choice, And Despair. *Phil Forum (Pacific)* 1,85-90 F 63.
- HAHN, Lewis E.** What Is The Starting Point Of Metaphysics? *Phil Phenomenol Res* 18,293-311 Mr 58.
- HAHN, Roger.** Reflections On The History Of Science. *J Hist Phil* 3,235-241 O 65.
- HAHN, S W (ed)** and Bulloff, Jack J (ed) and Holyoke, Thomas C (ed). *Foundations Of Mathematics: Symposium Papers Commemorating The 60th Birthday Of Kurt Gödel.* NY Springer Verlag 1969.
- HAILERIN, Herman.** *Rashi And The Christian Scholars.* Pittsburgh Univ Of Pitt Pr 1963.
- HAILERIN, Theodore.** A Set Of Axioms For Logic. *J Sym Log* 9,1-19 Mr 44.
- HAILERIN, Theodore.** A Theory Of Restricted Quantification I. *J Sym Log* 22,19-35 Mr 57.

- HAILERIN, Theodore.** A Theory Of Restricted Quantification II. *J Sym Log* 22,113-129 Je 57.
- HAILERIN, Theodore.** An Incorrect Theorem. *J Sym Log* 30,27 Mr 65.
- HAILERIN, Theodore** and Leblanc, Hugues. Nondesignating Singular Terms. *Phil Rev* 68,239-243 Ap 59.
- HAILERIN, Theodore.** Corrections To A Theory Of Restricted Quantification. *J Sym Log* 25,54-56 Mr 60.
- HAILERIN, Theodore.** Quantification Theory And Empty Individual-domains. *J Sym Log* 18,197-200 S 53.
- HAILERIN, Theodore.** Remarks On Identity And Description In First-order Axiom Systems. *J Sym Log* 19,14-20 Mr 54.
- HAIMSON, Leopold H.** *The Russian Marxists And The Origins Of Bolshevism.* Cambridge Harvard Univ Pr 1955.
- This book is "in part an interpretive essay on the evolution of the nineteenth-century Russian intelligentsia," and "more largely a study of the reception that Marxist ideology encountered, and of the transformations that it underwent, in the hands of this estranged group in Russian society." It traces also the early development of the four figures who played leading roles in the split between Bolsheviks and Mensheviks: Plekhanov, Martov, and Lenin; and the philosophical issues which by 1905 had produced the schism.
- HAINDS, J R.** J S Mill's *Examiner* Articles On Art. *J Hist Ideas* 11,215-234 Ap 50.
- HAINDS, J R.** John Stuart Mill And The Saint Simonians. *J Hist Ideas* 7,103-112 Ja 46.
- HAINES, George.** Art Forms And Science Concepts. *J Phil* 40,482-490 S 43.
- HALDAR, Asit K.** Symbolism In Indian Art And Religion. *J Aes Art Crit* 9,124-127 D 50.
- HALE, Robert Lee.** *Freedom Through Law: Public Control Of Private Governing Power.* NY Columbia Univ Pr 1952.
- HALE, Robert.** *Christ And The Universe: Teilhard De Chardin And The Cosmos.* Chicago Fl 1973.
- HALECKI, O.** National Self-Determination And International Cooperation. *Thought* 22,594-606 D 47.
- HALEWOOD, William H** and Levich, Marvin. *Houyhnhnm Est Animal Rationale.* *J Hist Ideas* 26,273-281 Ap-Je 65.
- The authors examine Swift's description of the Houyhnhnms in *Gulliver's Travels*, and evaluate critical discussions of the significance of the Houyhnhnm. This article believes that Swift thought the life of reason, exemplified by the Houyhnhnms, is also possible for men. The authors conclude that Swift's principal source for the rational definition of man was probably the contemporary cliché of God giving the gift of reason to man, which gave man domain over all other creatures.
- HALL JR, Marshall.** The Word Problem For Semigroups With Two Generators. *J Sym Log* 14,115-118 Je 49.
- HALL, A Hamer.** *The Fundamentals Of World Peace.* NY Philosophical Lib 1954.
- HALL, A R.** *From Galileo To Newton, 1630-1720.* NY Harper & Row 1963.
- HALL, A R.** *The Scientific Revolution, 1500-1800: The Formation Of The Modern Scientific Attitude.* Boston Beacon Pr 1956.
- HALL, David L.** *The Civilization Of Experience: A Whiteheadian Theory Of Culture.* Bronx NY Fordham Univ Pr 1973.
- HALL, Everett W.** *Modern Science And Human Values: A Study In The History Of Ideas.* Princeton NJ Van Nostrand 1956.
- The Kenan Professor of Philosophy in the University of North Carolina examines at length the contrasts between medieval and modern conceptions of science, and between the advanced physical sciences and the lagging value disciplines. He selects as key developments the evolution of the laws of motion in physics and of price in economics. On the side of values he discusses mainly ethical and political theory "in a scientific age," concluding with a section on "Recent Controversy in Ethics: Evolutionism, Intuitionism, Skepticism, and Existentialism."
- HALL, Everett W.** *Our Knowledge Of Fact And Value.* Chapel Hill Univ Of N Car Pr 1961.
- This is hall's final statement of his "intentionalistic empiricism" in epistemology and ethics. He takes emotional experience to be basic; perceptions are only an abstracted portion of this experience. Truth as a property of empirical propositions, and legitimacy as a property of value propositions, are interpreted as unanalyzable relations between propositions and facts or values. The test of truth and legitimacy is coherence. The examples of emotionally expressive language found throughout the second half of this work show sensitivity to the variety in such a language.
- HALL, Everett W.** *Philosophical Systems: A Categorical Analysis.* Chicago Univ Of Chicago Pr 1960.
- A philosophical system is a system of categories, and the categories of a given system are found in the forms it allows empirical sentences to assume when properly formulated and in its own categorical assertions. The categorical commitments defining a specific system are to be found in the total resources of the language used by an adherent of that system. A philosophical system without categorical commitments is impossible, as are self-contained systems and indubitable categories available to all systems.
- HALL, Everett W.** *What Is Value: An Essay In Philosophical Analysis.* NY Humanities Pr 1952.
- HALL, Everett W.** "The Philosophy Of G E Moore". *Phil Rev* 53,62-68 Ja 44.
- HALL, Everett W.** A Categorical Analysis Of Value. *Phil Sci* 14,333-344 O 47.
- HALL, Everett W.** Comments On Symposium: Logical Subjects And Physical Objects. *Phil Phenomenol Res* 17,478-482 Je 57.
- HALL, Everett W.** Existential Normatives. *J Phil* 55,75-76 Ja 58.
- HALL, Everett W.** Further Words On 'Ought'. *Phil Stud* 7,74-78 1956.

HALL, Everett W. Ghosts And Categorical Mistakes. *Phil Stud* 7,1–5 1956.

HALL, Everett W. Is Philosophy A Science? *J Phil* 39,113–117 F 42.

HALL, Everett W. Justice As Fairness: A Modernized Version Of The Social Contract. *J Phil* 54,662–669 O 57.

HALL, Everett W. My Possession Of My Experiences. *Phil Stud* 13,59–61 1962.

HALL, Everett W. On Exorcising Mental Ghosts. *Phil Phenomenol Res* 21,572–574 Je 61.

HALL, Everett W. On The Nature Of The Predicate, 'Verified'. *Phil Sci* 14,123–131 Ap 47.

HALL, Everett W. Perception As Fact And As Knowledge. *Phil Rev* 52,468–489 S 43.

HALL, Everett W. Speculation On A Logical Lapse Of Kurt Baier. *Phil Stud* 11,7–9 1960.

This article goes into Kurt Baier's statement "Premises of an argument are true if the argument is valid and the conclusion true." The author attempts a psychological explanation of Baier's statement, suggesting Baier is involved in a pragmatic theory of truth such that any belief's truth is a matter of the "satisfyingness" of accepting and acting on it or any further belief implied by it.

HALL, Everett W. Stevenson On Disagreement In Attitude. *Ethics* 58,51–56 O 47.

HALL, Everett W. The "Proof" Of Utility In Bentham And Mill. *Ethics* 60,1–18 O 49.

HALL, Everett W. The Adequacy Of A Neurological Theory Of Perception. *Phil Phenomenol Res* 20,75–84 S 59.

HALL, Everett W. The Metaphysics Of Logic. *Phil Rev* 58,16–25 Ja 49.

HALL, James. Knowledge, Belief, And Transcendence: Philosophical Problems In Religion. Boston Houghton Mifflin 1975.

HALL, Jerome. *Comparative Law And Social Theory*. Baton Rouge 1963.

The author contends that the principal obstacle hindering progress in studies of comparative law, and other disciplines concerned with law, is lack of definition of subject matter.

HALL, Jerome. *Foundations Of Jurisprudence*. Indianapolis Bobbs-Merrill 1973.

HALL, Jerome. *Living Law Of Democratic Society*. Indianapolis Bobbs-Merrill 1949. Notwithstanding this call to opposing schools, Hall presents cogent criticisms of legal positivism. In fact, this work may be regarded as an arsenal of arguments against the positivist position.

HALL, Jerome. *Studies In Jurisprudence And Criminal Theory*. NY Oceana 1958.

These various studies by a champion of "integrative jurisprudence" and by the author of *General Principles of Criminal Law* (1947) are organized to constitute a comprehensive exposition of the author's philosophy of law, especially his theory of criminal procedure. Three philosophical essays appear here for the first time: "Legal Theory and Jurisprudence" (Chapter I), which describes the various currents in contemporary philosophy of law and their relations to each other; "Culture, Comparative Law and Jurisprudence" (Chapter VI), in which cultural factors are related to genuine objectivity in legal science; and "Causation" (Chapter X), in which the meaning of "cause" in criminal law is examined in connection with the general theory of causation. Noteworthy for philosophers are also the following essays: "Plato's Legal Philosophy" (Chapter III), "Authority" (Chapter V), and "Psychiatry and Criminal Responsibility" (Chapter XV).

HALL, Jerome. Analytic Philosophy And Jurisprudence. *Ethics* 77,14–28 O 66.

Analytic philosophers' theories about jurisprudence can be evaluated in a relatively objective way by testing them against the legal system itself and its methods. Criminal law theory, for example, elucidates the meaning of legal theories in a way different from and superior to the method employed by J L Austin in "A Plea for Excuses." H L A Hart's faulty criticism of the author's theory of criminal law indicates that analysis is not neutral but has metaphysical commitments resembling those of Gilbert Ryle. That analytic philosophers reach inadequate conclusions about jurisprudence tends to discredit analytic philosophical methods.

HALL, Joseph. *Heaven Upon Earth, And Characters Of Virtues And Vices*, Rudolf Kirk (ed). New Brunswick NJ Rutgers Univ Pr 1948.

HALL, Manley Palmer. *Pathways Of Philosophy*. Los Angeles Phil Research Soc 1947.

HALL, Marie Boas. *Robert Boyle On Natural Philosophy: An Essay With Selections From His Writings*. Bloomington Indiana Univ Pr 1965.

The aim of this book is to give the reader an understanding of the work and the significance of Robert Boyle. This understanding includes both the scientific and (what we today consider) the philosophical aspects of his work, but the emphasis is placed more strongly on the scientific aspects. One-third of the book is taken up by Hall's account of Boyle's life. The scientific and philosophical backgrounds against which Boyle worked are sketched, and it is made clear in what respects Boyle was original. The remainder of the book consists of selections from Boyle's writings.

HALL, Marie Boas. In Defense Of Bacon's Views On The Reform Of Science. *Personalist* 44,437–453 Autumn–O 63.

HALL, R J. A Philosophy Of Geometry. *Phil Math* 2,13–46 1965.

HALL, R W. Justice And The Individual In The Republic. *Phronesis* 4,149–158 1959.

HALL, R and Boas, M. Newton's Mechanical Principles. *J Hist Ideas* 20,167–178 Ap 59.

HALL, Robert W. Ψυχῆ As Differentiated Unity In The Philosophy Of Plato. *Phronesis* 8,63–82 1963.

HALL, Robert W. Myth-Making Attitudes. *Phil Forum (Pacific)* 4,85–89 S 65.

HALL, Robert W. Plato—A Minority Report. *S J Phil* 2,168–173 Wint 64.

HALL, Roland. Assuming: One Set Of Positing Words. *Phil Rev* 67,52–75 Ja 58.

HALL, Thomas S. The Scientific Origins Of The Protoplasm Problem. *J Hist Ideas* 11,339–356 Je 50.

HALL, Thor. "Nygren's Ethics" in *The Philosophy And Theology Of Anders Nygren*, Charles W Kegley (ed), 263–281. Carbondale S Illinois Univ Pr 1970.

This chapter represents a detailed analysis of Anders Nygren's philosophical ethics. It includes explications of Nygren's neo-critical philosophical stance, his theory of knowledge, his analyses of categories of experience, his theory of meaning (autonomous contexts of meaning), and his definition of the ethical category (the ethical *a priori*). Critical evaluations are included, and the limitations of Nygren's approach—especially the lack of a formal analysis of the ethical *a priori*—are pointed out. The essay does not include detailed explications of Nygren's more specific studies of Christian ethics (the ethics of love).

HALL, Thor. Theodicy As A Test Of The Reasonableness Of Theology. *Religion In Life* 43,204–217 Sum 74.

The article tests a number of approaches to theodicy to see whether they measure up to the criterion of "reasonableness", i.e., whether they take seriously the two factors which together constitute the problem of theodicy: the puzzling realities of human suffering and the central affirmations of faith (in this case the Christian affirmations concerning God). Any weakness on either side—any attempt to solve the problem by modifying known existential reality or by compromising given confessional emphases—results in an unsatisfactory theodicy; any stark irrationality or unresolved paradoxality left in the relationship between reality and faith shows only that the theologian has not been able to integrate the two poles in such a way as to make sense or be reasonable.

HALLDÉN, Sören. A Note Concerning The Paradoxes Of Strict Implication And Lewis's System S1. *J Sym Log* 13,138–139 S 48.

HALLDÉN, Sören. On The Semantic Non-completeness Of Certain Lewis Calculi. *J Sym Log* 16,127–129 Je 51.

HALLDÉN, Sören. Results Concerning The Decision Problem Of Lewis's Calculi S3 And S6. *J Sym Log* 14,230–236 Ja 50.

HALLÉ, Louis Joseph. *The Ideological Imagination: Ideological Conflict In Our Time And Its Roots In Hobbes, Rousseau And Marx*. Chicago Quadrangle Books 1972.

HALLER, Rudolf. Meinongs Gegenstandstheorie Und Ontologie. *J Hist Phil* 4,313–324 O 66.

HALLETT, Garth. *Wittgenstein's Definition Of Meaning As Use*. NY Fordham Univ Pr 1967.

The author has primarily devoted himself to two tasks: tracing the history of the "definition" in Wittgenstein's writings, and giving brief consideration to a great variety of criticisms either of the "definition" itself or of Wittgenstein's philosophical enterprise as a whole. The first four chapters are given over to the scholarly task, and the fifth and last to the critical task. The author does not show much interest in the great variety of philosophical issues that surround the *Tractatus*, the *Investigations*, and the commenting literature. Nor is there to be found much in the way of explication of Wittgenstein's turgid prose.

HALLETT, H F. On A Reputed Equivoque In The Philosophy Of Spinoza. *Rev Metaph* 3,189–212 D 49.

HALLIDAY, Richard John. *John Stuart Mill*. NY Barnes & Noble 1976.

Halliday's study is primarily textual and autobiographical, and seeks to present Mill as a political eclectic inclined toward a cautious and uncertain pessimism, but striving for a general consensus to a youthful mental crisis. The topics of eclecticism and romanticism are treated in the first two chapters. The next two chapters are devoted to an account of how Mill's attachment to liberal *laissez-faire* principles could be consistent with a sympathy on his part for certain kinds of socialism, as well as with the general structure and content of *On Liberty*. The two concluding chapters deal with liberty, individuality, and Mill's ambivalent attitude toward democracy.

HALLIE, P P. *Maine De Biran: Reformer Of Empiricism, 1766–1824*. Cambridge Harvard Univ Pr 1959.

Taking Locke's epistemology as a starting-point, Maine de Biran elaborated the notions of expectation of resistance and kinaesthetic response into a theory which attempted to account for the origin of our ideas of personal identity and causation. In this clear and intelligent study, Hallie compares Maine de Biran to the British empiricists, finding him most in sympathy with Berkeley; he also assesses the importance and limitations of this internal critique of empiricism for both empiricism and later French philosophy.

HALLIE, Philip Paul. *The Scar Of Montaigne: An Essay In Personal Philosophy*. Middletown CT Wesleyan Univ Pr 1966.

HALLIE, Philip P. Hume, Biran And The *Méditatifs Intérieurs*. *J Hist Ideas* 18,295–312 Je 57.

HALLIE, Philip P. On So-Called "Counterfactual Conditionals". *J Phil* 51,273–277 Ap 54.

HALLIE, Philip P. The Privacy Of Experience. *J Phil* 58,337–345 Je 61.

The author argues that current controversies over the privacy of experience use the word "private" in ways radically different from the ways it is used in ordinary talk. He then shows how confusions arise when this difference is ignored. Finally, he indicates how the confusion can be cleared up by becoming aware both of this difference and of the everyday meaning of the word "private".

HALLIE, Philip P. Wittgenstein's Grammatical-Empirical Distinction. *J Phil* 60,565–577 S 63.

The purpose of this paper is to suggest an important fault in the way Wittgenstein makes the distinction between grammatical and empirical claims. The contention is that he has dichotomized too sharply in making the distinction: he too often puts a proposition into one or the other category. What Wittgenstein sometimes designates as "plain nonsense" because, among other things, it is empirically empty is sometimes not empirically empty at all. The paper tries to show that a grammatical

- recommendation or proposition can be both a grammatical proposition and an empirical one and consequently not "plain nonsense."
- HALLIGAN, Francis Nicholas.** *Problema Auctoritatum In Summa Theologicae.* Washington DC Thomist Pr 1949.
- HALLIGAN, Nicholas.** Patristic Schools In The *Summa* (Continued). *Thomist* 7,505-543 O 44.
- HALLIGAN, Nicholas.** Patristic Schools In The *Summa*. *Thomist* 7,271-322 JI 44.
- HALLMAN, Ralph J.** Aesthetic Motivation In The Creative Arts. *J Aes Art Crit* 23,453-460 Sum 65.
- HALLMAN, Ralph J.** Can Creativity Be Taught? *Educ Theor* 14,15-23 Ja 64.
- HALLMAN, Ralph J.** Creativity And Educational Philosophy. *Educ Theor* 17,3-13 Ja 67.
- HALLMAN, Ralph J.** The Art Object In Hindu Aesthetics. *J Aes Art Crit* 12,493-498 Je 54.
- HALLMAN, Ralph J.** The Commonness Of Creativity. *Educ Theor* 13,132-136 Ap 63.
- HALLMAN, Ralph J.** The Concept Of Creativity In Dewey's Educational Philosophy. *Educ Theor* 14,270-285 O 64.
- HALLOWELL, John H.** *The Decline Of Liberalism As An Ideology: With Particular Reference To German Politico-Legal Thought.* Berkeley Univ Of Calif Pr 1943.
- This book traces the decline of liberal legal theory in Germany. It starts with a definition of "integral liberalism," which, the author claims, is the only sound foundation for equality and freedom. German legal theory at the end of the eighteenth century had such a basis, but it gradually deteriorated to a point where some German "liberals" could accept National Socialism. The book is an attempt to show how this came about.
- HALLOWELL, John H.** *The Moral Foundation Of Democracy.* Chicago Univ Of Chicago Pr 1954.
- HALLOWELL, John Hamilton.** *Main Currents In Modern Political Thought.* NY Holt 1950.
- HALLOWELL, John H.** Compromise As A Political Ideal. *Ethics* 54,157-173 Ap 44.
- HALLOWELL, John H.** The Decline Of Liberalism. *Ethics* 52,323-349 Ap 42.
- HALMOS, Paul.** Social Science And Social Change. *Ethics* 69,102-119 Ja 59.
- HALPERN, Ben.** *Between Past And Present*, By Nathan Rotenstreich. *Hist Theor* 1,305-309 1961.
- HALPERN, Ben.** "Myth" And "Ideology" In Modern Usage. *Hist Theor* 1,129-149 1961.
- HALPERN, Ben.** The Dynamic Elements Of Culture. *Ethics* 65,235-249 JI 55.
- HALPERN, Ben.** The Nature Of Common Sense Morality. *Ethics* 66,214-215 Ap 56.
- HALPORN, James W.** *Magni Aurelii Cassiodori Senatoris Liber De Anima: Introduction And Critical Text.* *Traditio* 16,39-110 1960.
- HALPORN, James W.** The Manuscripts Of Cassiodorus' *De Anima*. *Traditio* 15,385-386 1959.
- HALSTED, John B.** Walter Bagehot On Toleration. *J Hist Ideas* 19,119-128 Ja 58.
- HALVERSON, William H.** Moral Freedom And Metaphysics. *Phil Forum (Pacific)* 4,61-70 My 66.
- HAMBLIN, C L.** Questions Aren't Statements. *Phil Sci* 30,62-63 Ja 63.
- HAMBLIN, Frances Murphy.** A Comment On Peirce's "Tychism". *J Phil* 42,378-383 JI 45.
- The article tries to clarify the meaning of the chance factor Peirce claims must be included in any metaphysical theory that tries to account for both the regularities and the irregularities observed in the universe. It is pointed out that chance as pure Firstness, as fortuitous distribution, or as coincidence cannot serve as explanatory notions. What Peirce needs for his doctrine of Tychism to be intelligible is chance which has a character of Thirddness.
- HAMBURG, Carl C.** Logic And Foreign Policy. *Phil Phenomenol Res* 15,493-499 Je 55.
- HAMBURG, Carl H.** A Cassirer-Heidegger Seminar. *Phil Phenomenol Res* 25,208-222 D 64.
- HAMBURG, Carl H.** Arguments, Actions, And Some Intellectuals. *Ethics* 73,287-292 JI 63.
- Paul Goodman has recently argued that intellectuals resist what he calls "practical syllogisms" in that they do not act and make choices on the basis of their reasonings. His argument is fallacious first because his example of a practical syllogism cannot lead to a prescriptive conclusion since it lacks a prescriptive premise and secondly because it would require us to believe it necessary always to act here and now on prescriptions we accept. Thirdly, it supposes that the move from belief to action occurs in thought. Contrary to what Goodman says, the real problem is not action but "proper action."
- HAMBURG, Carl H.** Critical Note On *Culture And Learning Theory*. *Phil Sci* 21,344-347 O 54.
- HAMBURG, Carl H.** Fromm's "Scientific" Ethics Of Human Nature. *Tulane Stud Phil* 6,67-86 1957.
- HAMBURG, Carl H.** Kant, Cassirer And The Concept Of Space. *Tulane Stud Phil* 3,89-112 1954.
- HAMBURG, Carl H.** Kant's First Steps Toward An Ethical Formalism. *Tulane Stud Phil* 8,103-110 1959.
- HAMBURG, Carl H.** On Responsibility. *Tulane Stud Phil* 5,55-62 1956.
- HAMBURG, Carl H.** Philosophy—Mid-Century. *Tulane Stud Phil* 1,87-94 1952.
- HAMBURG, Carl H.** Psychology And The Ethics Of Survival. *Phil Sci* 23,82-89 Ap 56.
- HAMBURG, Carl H.** Skinner's "Scientific" Ethics Of Survival. *Tulane Stud Phil* 4,49-60 1955.
- HAMBURG, Carl H.** Symbolic Forms; Cassirer And Santayana. *Tulane Stud Phil* 12,76-83 1963.
- HAMBURG, Carl H.** The Semiotic Range Of Philosophy. *Tulane Stud Phil* 2,59-82 1953.
- HAMBURG, Carl H.** Whereof One Cannot Speak. *J Phil* 50,662-663 O 53.
- HAMBURG, Carl and Hamburg, Maxine.** A Freshman's Philosophy. *Personalist* 35,145-151 Spr-Apr 54.
- HAMBURG, Carl.** Communism, Competence, And The College. *Ethics* 64,126-131 Ja 54.
- HAMBURG, Maxine and Hamburg, Carl.** A Freshman's Philosophy. *Personalist* 35,145-151 Spr-Apr 54.
- HAMBURGER, Joseph.** *Intellectuals In Politics: John Stuart Mill And The Philosophic Radicals.* New Haven Yale Univ Pr 1965.
- A coterie of approximately 20 British Philosophic Radicals, including J S Mill, George Grote, and David Ricardo, came together in the 1820's. Some of them were elected to Parliament, where they formed a doctrinaire group dedicated to promoting social reform along utilitarian lines as previously developed by Jeremy Bentham. Their initial energetic activities, the problems which they encountered, their ultimate disillusionment, and their disappearance from politics are the subject of this book. A concluding chapter, entitled "Aftermath," suggests that although the Philosophic Radicals failed to achieve their broad aim, many of their lesser aims achieved fruition.
- HAMBURGER, Max.** *Morals And Law; The Growth Of Aristotle's Legal Theory.* New Haven Yale Univ Pr 1951.
- The author makes a painstaking study of the chronology of the three works in ethics, ascribed to Aristotle, and their bearing upon the *Politics* and the *Rhetoric* insofar as they outline a consistent doctrine of the mean, tempered by a view of *epieikeia*, equity and fairness, and by *philia*, social sympathy or civic friendship.
- HAMBURGER, Max.** Aristotle And Confucius: A Comparison. *J Hist Ideas* 20,236-249 Ap 59.
- HAMER, Jérôme.** Protestants And The Marian Doctrine. *Thomist* 18,480-502 O 55.
- HAMER, Jérôme.** The Place Of Religious In The Apostolate Of The Church. *Thomist* 27,317-332 Ap-Jl-O 63.
- HAMILTON, Carol.** Picasso At Antibes. *J Aes Art Crit* 13,478-485 Je 55.
- HAMILTON, Daniel J and Morris, Charles.** Aesthetics, Signs, And Icons. *Phil Phenomenol Res* 25,356-364 Mr 65.
- This article reviews the main discussions and criticisms occasioned by the paper of Charles Morris, "Esthetics and the Theory of Signs." This paper had suggested that the work of art was an iconic sign signifying the value which, as iconic, it embodied in itself as sign-vehicle. The theory of signs was considered the proper metalanguage for aesthetics. The present article displays criticisms of this view: that the work of art is not a sign; that the treatment of the iconic sign raises a number of problems; that semiotic has at best a limited value for aesthetics.
- HAMILTON, Kenneth.** *The Promise Of Kierkegaard.* Philadelphia Lippincott 1969.
- HAMILTON, W F.** Brain, Mind, Et Al. *Humanist* 15,89 Ap 55.
- HAMLIN, D W.** Aristotle On Predication. *Phronesis* 6,110-126 1961.
- HAMLIN, David Walter.** *Sensation And Perception: A History Of The Philosophy Of Perception.* NY Humanities Pr 1961.
- The problem of perception is one of specifying correct and consistent meanings for the concepts we use in talking about it. The most frequent mistake in the history of this concept has been to "reduce" perception either to sensation or to judgment. With this in mind, the author deals primarily with the period from Descartes to Kant, though ancient, medieval, and contemporary developments are also treated.
- HAMLIN, David Walter.** *The Theory Of Knowledge.* Garden City NY Anchor Books 1970.
- HAMM, Russell L.** *Philosophy And Education: Alternatives In Theory And Practice.* Danville IL 1974.
- HAMM, Victor M.** *Language, Truth And Poetry.* Milwaukee Marquette Univ Pr 1960.
- Whereas two influential contemporary theories, Logical Positivism and Mythologism, regard poetry as mere emotive utterance and as the expression of a privileged and unique knowledge, a "symbolic expression of reality, a specific and original form of life," the author considers it the vehicle of a poetic truth which is more than emotional utterance while not being an esoteric revelation. Poetic truth is the correspondence of the finished work to the poet's intent, a truth of making rather than of knowing.
- HAMM, Victor M.** Burke And Metaphysics. *New Scholas* 18,3-18 Ja 44.
- HAMM, Victor M.** Form In Literature. *Thought* 17,255-269 Je 42.
- HAMM, Victor M.** Literature And Morality. *Thought* 15,268-280 Je 40.
- HAMM, Victor M.** The Problem Of Form In Nature And The Arts. *J Aes Art Crit* 13,175-184 D 54.
- HAMMEN, Oscar.** The Spectre Of Communism In The 1840's. *J Hist Ideas* 14,404-420 Je 53.
- HAMMER, Louis Z.** Impossible Freedom In Camus's "Caligula". *Personalist* 44,322-336 Sum-JI 63.
- HAMMER, Louis Z.** Lyric Poetry As Religious Language. *Monist* 47,401-416 Spr 63.
- There are no uniquely religious terms or states of mind. There is a religious posture of a man's whole being, and there are religious acts. Not only prayer, but everyday speech and lyric poetry may be religious language. The author argues for his general thesis about religious language by considering the specific case of lyric poetry. He distinguishes the action of lyric poetry from that of prayer, discusses some of the

- characteristics of lyric poetry, and examines Buber's conception of religion as the "life of dialogue."
- HAMMERSCHMIDT, William W.** *Whitehead's Philosophy Of Time.* NY King's Crown Pr 1947.
- HAMMOND, Albert L.** *Ideas About Substance.* Baltimore Johns Hopkins Pr 1969.
- The author traces the development of the notion of substance from the pre-Socratics to the present with discussions of Aristotle, the empiricists, the rationalists and phenomenism. The author wishes to defend the notion of substance against its detractors. The account is informal and interspersed with personal recollections.
- HAMMOND, Albert L.** Euthyphro, Mill, And Mr Lewis. *J Phil* 49,377-391 My 52.
- HAMMOND, Albert L.** On 'Sensation'. *Phil Rev* 53,260-285 My 44.
- HAMMOND, Albert L.** On Being Put In Mind Of The Mental. *J Phil* 48,211-214 Mr 51.
- HAMMOND, Guyton B.** *Man In Estrangement: A Comparison Of The Thought Of Paul Tillich And Erich Fromm.* Nashville Vanderbilt Univ Pr 1965.
- The concept of alienation is traced from Hegel through its variations in Feuerbach, Marx and Freud. Fromm's naturalistic version of alienation is given careful exposition, close comparison with Tillich's theologically based version, and criticism from the point-of-view of the latter. The author reads Tillich as understanding God in terms of "life" rather than "being-itself"; in the life of God there is ground for man's transcendence of alienation.
- HAMMOND, Kenneth R.** Relativity And Representativeness. *Phil Sci* 18,208-211 Jl 51.
- HAMMOND, Mason.** *City-state And World State In Greek And Roman Political Theory Until Augustus.* Cambridge Harvard Univ Pr 1951.
- This book, written for the general student of political theory, contains an account of Greek and Roman political thought. The author attempts to show in these pages that one reason for the decay of classical civilization was the inability of the Greeks and Romans to find a new basis in political theory for the Hellenistic kingdoms and Roman empire which outgrew the concept of the Greek city-state. He traces the growth of the concept of the city-state, indicates how it failed to meet later expanded governmental forms, and the eventual application of the concept of Polybius to Roman history.
- HAMMOND, P Malcolm.** Human Freedom And The Heisenberg Principle. *Phil Forum (Boston)* 7,6-11 Spr 49.
- HAMMOND, Robert.** *The Philosophy Of Alfarabi And Its Influence On Medieval Thought.* NY Hobson Book Pr 1947.
- Rev Hammond's study of Alfarabi's works seems to be based on Schmoelders' *Documenta philosophia arabum* and various commentaries in English and French. The main problems discussed in the book deal with theology, metaphysics, cosmology, psychology, ethics, and politics.
- HAMPSCH, George H.** *The Theory Of Communism, An Introduction.* NY Philosophical Lib 1965.
- This book is an investigation of Marxism-Leninism as a complete world view and seen principally from the perspectives of Soviet and Chinese theoreticians. It is written for readers at the college level. Areas covered are ontology, epistemology, philosophy of science, philosophy of history, economics, the nature of human freedom and destiny, ethics, the philosophy of religion, political theory, philosophy of education and aesthetics. Suggested readings from primary and secondary sources follow each chapter.
- HAMPSCH, George H.** "Technology In The Prospects For Peace: The View From Another Side" in *The Soviet Union*, Bernard Eissenstat (ed), 267-276. Lexington MA Heath 1975.
- Marxist-Leninists in the Soviet Union view technological advances as positively improving the prospects for world peace by altering the material conditions in both socialist and capitalist nations. This allows for an ever-increasing need and desire for detente among nations of differing social systems. The conditions of peaceful coexistence however present certain dangers to socialist nations in maintaining the class struggle. These dangers are recognized and efforts have been forthcoming to offset them.
- HAMPSCH, George H.** "The Practice Of Freedom: A Prerequisite For The Catholic-Marxist Rapprochement" in *Marxism And Christianity*, H Aptheker (ed), 122-142. NY Humanities Pr 1968.
- Very serious difficulties block the way to a meaningful rapprochement between the Catholic Church and Marxist thought. This work can be accompanied through a three-pronged but simultaneous process: (1) Clearing away ignorance and misunderstanding of each other's position, as well as suspicion that the motives of the other are less pure than its own, (2) Recognizing common errors, common distortions and misapplication of principles in practice, (3) Recognizing mutually acceptable positions or tenets.
- HAMPSCH, George H.** Marxist Jurisprudence In The Soviet Union: A Preliminary Survey. *Notre Dame Lawyer* 35,525-536 1960.
- Basic principles of Marxist philosophy of law and jurisprudence are presented and analyzed. Special emphasis is placed on the relationship between law and morality within the Marxist world view. Soviet philosophers of law are seen to reject both positivism and the various theories of natural law.
- HAMPSCH, George H.** Moral Implications Of Business. *Review* 17,22-24 Fall 65.
- The code of the professional man prohibits any activities that are detrimental to the interests of the profession. It also demands that he stay abreast of the scholarly progress within the profession. Above all it requires that he maintain allegiance to the principle "that public service is to take precedent over financial gain." Historically, the business man has not been considered as belonging to a profession. There are some changes in contemporary times. The business community can judge the extent it is approaching professional status by the extent it has whole-heartedly accepted the ethical implications of a profession. Progress has been made. More must be forthcoming.
- HAMPSCH, George H.** The Link Between Science And Philosophy Within Soviet Ideology. *Amer Slavic East Europ Rev* 20,118-122 F 61.
- This article seeks a definitive exposition and occasional critique of the current Soviet position regarding the relation of philosophy to the natural sciences. The present role of philosophy has resulted from a successful struggle against two extremist views on the position of philosophy amongst the Bolsheviks themselves. Marxist epistemology requires a "partisan spirit" in philosophy and in the interpretation of scientific facts.
- HAMPSCH, George H.** The Marxist Notion Of Social Class. *Duquesne Review* 9,25-42 Fall 63.
- For Marx, the socialization process has been determined by social classes and their activity. This is possible because the social class is seen to be the principle of economic, political and moral exploitation. The Marxist concept of class as distinguished from any classification used in modern sociology would seem to be individuals and/or groups having the same values resulting from relations of production and which may be thought of as a social unit because of the unity of activities following upon common goals. Communist Party activity is explained as activity of the proletarian class.
- HAMPSCH, John H.** Integrative Determinants In The Philosophy Of Education Of St Thomas Aquinas. *Educ Theor* 9,31-40 Ja 59.
- HAMPshire, Stuart Newton.** *Freedom Of Mind, And Other Essays.* Princeton NJ Princeton Univ Pr 1971.
- HAMPshire, Stuart.** *Freedom Of The Individual.* NY Harper & Row 1965.
- Stuart Hampshire carries further his attempt to arrive at a "definition of man," which was begun in *Thought and Action*. He suggests that a distinction must be drawn between the powers that can be attributed to men, and those attributable to machines and animals. The "human" notion of power is essentially tied to desire. An important distinction is drawn between "simple" desires, and desires "mediated" by thought and language. These distinctions lead to a further distinction between two kinds of knowledge: knowledge based on induction, and knowledge based on decision and the forming of intentions. The "human" senses of power, desire and knowledge derived from decision are presented as important constitutive characteristics of our concept of a human agent. A main theme of the book is that as a man's self-knowledge increases, so does his freedom; for knowledge of factors (both "internal" and "external") which limit decision and action provides a means either for overcoming these or of more effectively acting within their scope.
- HAMPshire, Stuart.** J L Austin And Philosophy. *J Phil* 62,511-512 O 65.
- HAMPshire, Stuart.** On Referring And Intending. *Phil Rev* 65,1-13 Ja 56.
- HAMPshire, Stuart.** Reply To Walsh On *Thought And Action*. *J Phil* 60,410-424 Jl 63.
- In this reply to James Walsh's criticism of *Thought and Action* (*Journal of Philosophy*, Volume 60, 1963), the book's author sets about to clarify his positions on those topics that the reviewer complained of unclarity, at the least. These are the accounts, given in the book, of intention and of morality and moral judgements, as well as of art and aesthetic judgments.
- HAMPSON, Norman.** *The Enlightenment.* Baltimore Penguin Books 1968.
- HAN, Yu-Shan.** The Philosophical Background Of Chinese Painting. *Personalist* 21,48-60 Ja-Wint 40.
- HANCHER, Michael.** Three Kinds Of Intention. *Modern Language Notes* 87,827-851 D 72.
- This article analyzes concepts underlying "the intentional fallacy," and discusses ambiguities in the seminal article by Wimsatt and Beardsley (1946), and surveys more recent arguments. It finds that three concepts have been confused under the word "intention": namely (1) "programmatic intention," or intention to write; (2) "active intention," or meant meaning; (3) "final intention," or ulterior purpose. The author holds that arguments discounting (1) or (3) carry no force against (2). Hancher compares the three kinds of intention to J L Austin's three kinds of speech acts, and takes up Wittgenstein's challenge to explain how one might say one thing and yet mean something else.
- HANCHER, Michael.** Understanding Poetic Speech Acts. *College English* 36,632-639 F 75.
- One kind of ambiguity that can mislead interpreters of literature is illocutionary-act ambiguity, an aspect of language use first discussed by J L Austin. Two poems (by Shakespeare and Frost) provide examples.
- HANCOCK, Roger And Others.** Problems And Perplexities. *Rev Metaph* 15,125-147 S 61.
- HANCOCK, Roger N.** *Twentieth Century Ethics.* NY Columbia Univ Pr 1974.
- The aim is to give a critical account of the development of meta-ethics in twentieth century British and American philosophy, beginning with G E Moore and ending with the return to normative ethics in the work of Marcus Singer and John Rawls. The thesis of the work, argued principally in the conclusion, is that naturalism as a meta-ethical theory is defensible, in that certain theses commonly associated with naturalism are rationally supportable: these include the absence of a clear distinction between factual and evaluative statements, the derivability of evaluative conclusions from non-evaluative premises, and the rational resolvability of ethical disagreement.
- HANCOCK, Roger.** A Note On Naturalism. *Ethics* 77,62-66 O 66.
- HANCOCK, Roger.** Ethics And History In Kant And Mill. *Ethics* 68,56-60 O 57.
- HANCOCK, Roger.** Ideas Of Freedom. *Rev Metaph* 15,647-655 Je 62.
- HANCOCK, Roger.** Interpersonal And Physical Causation. *Phil Rev* 71,369-376 Jl 62.
- In *Causation in the Law* Hart and Honoré make a distinction between physical causation and interpersonal causation. They claim that the meaning of causal language used in the two cases differs markedly, particularly in that an assertion of

physical causality entails a general statement about all similar cases, while assertions of interpersonal causation do not. Against this claim Hancock argues that it cannot be shown—either empirically or a priori—that assertions of interpersonal causation do not entail general statements.

HANCOCK, Roger. The Refutation Of Naturalism In Moore And Hare. *J Phil* 57,326–333 My 60.

The author first restates and criticizes Moore's open-question argument against naturalism and then restates and criticizes Hare's refutation of naturalism. Neither philosopher, he claims, is successful in showing that sentences of the form "What is F is good" are never analytic. The author questions the possibility of any conclusive refutation of naturalism.

HAND, Harold C. A Scholar's Documentation. *Educ Theor* 4,27–48 Ja 54.

HANDEN, Ralph D and Rule, John C. Bibliography Of Works On Carl Lotus Becker And Charles Austin Beard, 1945–1963. *Hist Theor* 5,302–314 1966.

HANDLIN, Oscar. John Dewey's Challenge To Education: Historical Perspectives On The Cultural Context. NY Harper 1959.

HANDY, Rollo (ed) and Farber, Marvin (ed) and Madden, Edward H (ed). *Philosophical Perspectives On Punishment*. Springfield IL Thomas 1968.

The book consists of a symposium on philosophical perspectives on punishment. The four major papers were delivered by three philosophers (Charles A Baylis, Brand Blanshard, C J Ducasse) and one legal scholar (Mitchell Franklin), and eight commentaries on those papers were given by philosophers, legal scholars, and behavioral scientists. In general the participants defended a teleological view of punishment and rejected the retributivist and deontological views, although the latter position was not wholly without support.

HANDY, Rollo. *Methodology Of The Behavioral Sciences: Problems And Controversies*. Springfield IL Thomas 1964.

Much of the existing literature on philosophy of science was written either by scientists for other scientists or by philosophers for other philosophers. The failure of communication between the two groups often has been disturbing. The book brings together both types of literature. Philosophy is viewed as primarily concerned with inquiry into inquiry. Major attention is given to those problems and controversies in the methodology of the behavioral sciences that are recognized as significant by working scientists. Topics are discussed relating to psychology, anthropology, sociology, economics, history, political science, jurisprudence, linguistics, game theory, decision theory, information theory, cybernetics, and general systems theory.

HANDY, Rollo. *The Measurement Of Values: Behavioral Science And Philosophical Approaches*. St Louis Green 1970.

Philosophers often have placed major emphasis on attempts to clarify value terminology and to differentiate values from the rest of the universe. Behavioral scientists have emphasized the description of the values held by particular individuals or groups of humans, and often have claimed to measure values. The book combines the relatively empirical work of behavioral scientists with the relatively theoretical work of philosophers. There are chapters on theoretical issues in measurement, a review of many alleged measurements of values, a criticism of some formalized attempts to study values, and a critique of the views of R B Perry, Stephen Pepper, and Charles Morris.

HANDY, Rollo. *Value Theory And The Behavioral Sciences*. Springfield IL Thomas 1969.

Major emphasis in the book is placed on issues in value theory as illuminated by recent work in the behavioral sciences. The value theories of John Dewey, R B Perry, and Stephen Pepper are critically analyzed. A need-theory of value is developed by the author that draws upon the views of the American naturalists while also emphasizing behavioral science findings. The views of linguistic philosophers are severely criticized, although considerable attention is devoted to terminological problems.

HANDY, Rollo. An Analytic And A Dogmatic Ethics. *Rev Metaph* 10,690–697 Je 57. This article is a critical study of two books: D Daiches Raphael, *Moral Judgement* (1955), and Dietrich Bonhoeffer, *Ethics* (1955). After a discussion of the contents of each book, they are both criticized from a naturalistic perspective. Criticism is also made of relying upon common usage in ethical theory.

HANDY, Rollo and Harwood, E C. *Useful Procedures Of Inquiry*. Great Barrington MA 1973.

The book contains a critical section on the nature of scientific inquiry and also analyses critically several inquiries in various fields of behavioral science. Emphasized throughout the book, and further developed, are the transactional procedures of inquiry described by John Dewey and Arthur F Bentley in their book, *Knowing and the Known*. The full text of *Knowing and the Known* is reprinted in the volume, as is Joseph Rotner's "Introduction to John Dewey's Philosophy." There is an appendix on terminological problems in philosophy and the behavioral sciences.

HANDY, Rollo and Harwood, E C. Transactional Procedures Misunderstood. *Amer J Econ Social* 34,103–111 1975.

The views of John Spiegel (in his *Transactions: The Interplay Between Individual, Family, and Society*) are critically reviewed. Spiegel, although sometimes disagreeing with the transactional procedures of inquiry developed by Dewey and Bentley, believes that many important human problems are best investigated by using those procedures. The authors argue that in some instances Spiegel has not fully understood Dewey and Bentley, and they reconsider some of the major differences among self-actional, interactional, and transactional procedures of inquiry.

HANDY, Rollo and Kurtz, Paul. *A Current Appraisal Of The Behavioral Sciences*. Great Barrington MA 1964.

This book discusses both the substantive content of many behavioral science fields and topics in philosophy of science. Current methodological and other controversies

are emphasized, as well as semantic problems. Chapters are devoted to Anthropology, Sociology, History, Economics, Political Science, Jurisprudence, Psychology, Education, Information Theory, Cybernetics, Linguistics, Sign-Behavior, Game Theory, Decision-Making Theory, Value Inquiry, and General Systems Theory. A general bibliography is appended. The book also was serialized as a series of seven Supplements to *The American Behavioral Scientist*, Volume VII, September 1963 through March 1964.

HANDY, Rollo and Kurtz, Paul. A Reply To B F Skinner. *Amer Behav Sci* 7,12 1963. B F Skinner's views on "theory" are discussed, particularly the ways in which Skinner may be understood as hostile toward, or skeptical of, theorizing.

HANDY, Rollo. Comments On Harrell's "Marx And Critical Thought". *Paunch* 44–45,92–107 My 76.

The author argues that many well-intentioned social reformers use the same basic epistemological framework as do the "conservatives" that they are criticizing. The transactional procedures of inquiry developed by John Dewey and A F Bentley are described, and it is argued that their use may lead to solutions of pressing human problems, whereas the traditional epistemological framework is likely to yield conflicting if not incoherent results. In particular, the "quest for certainty," found both in reformers and conservatives, is severely criticized.

HANDY, Rollo. Determinism, Responsibility, And The Social Setting. *Phil Phenomenol Res* 20,469–476 Je 60.

The complex of problems involved in the determinism-libertarianism controversy has been discussed from many theoretical points of view. Various forms of determinism and libertarianism have been held to be inimical to ethics; both have been declared to be either meaningless or useless; and responsibility has been said by some to depend on libertarianism, and by others to depend upon determinism. In the context of an acceptance of determinism, the author examines and defends a deterministic view of responsibility, and rejects criticism of that view based on ordinary language considerations.

HANDY, Rollo. Existential Vs Biosocial Theories Of Man. *Phil Phenomenol Res* 24,244–246 D 63.

Existential theories of human nature are criticized as ignoring well-founded evidence from the behavioral sciences. The paper argues that humans are biosocial organisms operating in, and by means of, their environment; to ignore such data to the degree existentialists usually do is to make "existence" more precarious than is necessary.

HANDY, Rollo. Naturalistic Definitions In Ethics And "Common Usage". *Phil Phenomenol Res* 16,540–546 Je 56.

The author agrees that proposed naturalistic definitions of ethical terms often are not in accord with what some people mean when they use those terms. The author argues, contrary to the views of many writers on ethical discourse, that this is not enough to render the naturalistic definitions inadequate. There are no compelling reasons why ethical terms should enjoy a privileged status compared to terms in other fields, which often are redefined in the light of new knowledge. In many areas of discourse, it is clear that "common usage" was modified over time and that progress only occurred when a commonly accepted term was redefined.

HANDY, Rollo. Personality Factors And Intellectual Production. *Phil Sci* 23,325–332 O 56.

The possible relations of an individual's personality structure and the choice of occupation made are intriguing. In the case of science and philosophy, personality factors may be related to what type of work the person thinks should be done, what areas should be studied, or even what science and philosophy are taken to be. This paper briefly considers some representative views about the effect of personality factors on one's view of science, and treats more thoroughly the relation of the philosopher's personality to the type of philosophy done. The author argues that philosophic inquiry is a type of human behavior and that, as such, social scientists have something pertinent to say about it.

HANDY, Rollo. Philosophy's Neglect Of The Social Sciences. *Phil Sci* 25,117–124 Ap 58.

The problem of the "proper" relation of philosophy and science has been the source of many disputes. Recently some philosophers and scientists have held that technical philosophers are neglecting the results of social science research, to the detriment of philosophy. The paper considers attempts made by contemporary philosophers to utilize material from the social sciences, reviews certain of the arguments in favor of the utilization of such material, and considers criticisms of that approach. The author concludes that to admit that the content of one's thought is influenced by psychological, sociological, and cultural factors (as well as by logic and well-verified evidence) is not to demean philosophy, but rather is to help free it from biasing impediments.

HANDY, Rollo. Some New Developments In Behavioral Science. *Social Soc Res* 50 1966.

This paper comments critically on some of the newer developments in the behavioral science, in the context of issues in the philosophy of science. "New" is a vague term here, since what is relatively new in one area of inquiry may be relatively old in another. The focus is on recent developments that can be found in many areas of behavioral inquiry. Part I emphasizes some of the newer techniques, and Part II emphasizes methodological (philosophical) issues. Criticism is made of the use of many formal models, including computer models, and a defense of field or transactional procedures of inquiry is given.

HANDY, Rollo. Some Possible Contributions Of Sociology To Philosophy Of Science. *Social Soc Res* 48,261–269 1964.

Philosophy of science is viewed as one form of human behavior, and it is argued that many features of scientific methodology and its application can best be understood in the social context. Some ways in which sociological findings may prove helpful to philosophers of science are discussed. The paper argues that the methods of

- procedure used should be as controlled by inquiry as inquiry is controlled by methodology (i.e., that there is no once-and-for-all hierarchical ordering).
- HANDY, Rollo.** The Naturalistic "Reduction" Of Ethics To Science. *J Phil* 53,829-834 D 56.
- Some ethical naturalists and several critics of the naturalists agree that naturalistic ethical theories "reduce" ethics to science. Some such views are discussed and criticized. The author concludes that although naturalism is "reductionistic" in the sense of asserting that normative terms are descriptive, naturalists need not advocate making ethics "merely" a branch of some science. Naturalistic theories are best viewed as attempts to show the relevance of data from many scientific disciplines.
- HANDY, William J.** *Kant And The Southern New Critics.* St Austin TX Univ Of Texas Pr 1963.
- HANKE, Lewis.** *Aristotle And The American Indians: A Study In Race Prejudice In The Modern World.* Chicago Regnery 1959.
- HANLEY, Evelyn Alice.** *Stoicism In Major English Poets Of The Nineteenth Century.* NY New York Univ Pr 1948.
- HANLY, Charles (ed)** and Lazerowitz, Morris (ed). *Psychoanalysis And Philosophy.* NY 1970.
- HANLY, Kenneth.** Some Problems Concerning "What The Self Is Not". *Ethics* 73,62-63 O 62.
- HANNA, Samuel C** and Saber, J.C. *Sets And Logic.* Homewood IL Irwin 1971.
- HANNA, Thomas (ed).** *The Bergsonian Heritage.* NY Columbia Univ Pr 1962.
- HANNA, Thomas.** *The Lyrical Existentialists.* NY Atheneum 1962.
- HANNA, Thomas.** *The Thought And Art Of Albert Camus.* Chicago Regnery 1958.
- "It is the purpose of this book to present an analytical study of the thought of Albert Camus as seen in both his literary and philosophical productions." The author traces the development of Camus' thought from his early essays, plays, and novel in which the problem of the absurd is dialectically developed, to a later period in which man in revolt is emphasized, to a final study of *The Fall* in which a concern with individual guilt is seen as a new dimension of Camus' career. Philosophical interpretations of Camus' major literary works are offered. The author insists that "Camus' literary productions cannot be understood properly without knowledge of his philosophical position." A short bibliography is included.
- HANNAFORD, Robert V.** Patterns In The Growth Of Meaning Drawn From The Behavioral Sciences. *Ethics* 74,53-60 O 63.
- "Growth of meaning" refers to "the processes whereby the individual acquires and uses values and concepts." The behavioral sciences agree on a general theoretical explanation of the growth of meaning. This explanation points to the affiliative, intellectual, and moral dependence on other persons with the same needs as oneself.
- HANNAN, Werner.** Philosophers Against Man. *Fran Stud* 5,162-174 Je 45.
- HANNAY, Howard.** The Principles Of Political Liberty. *Ethics* 50,1-15 O 39.
- HANSEN, Emmanuel.** *Frantz Fanon: Social And Political Thought.* Columbus Ohio State Univ Pr 1977.
- This work focuses on the thought of Frantz Fanon. The author develops Fanon's concepts of man, state and society, basing his analyses of these on the complete corpus of Fanon's published works. Biographical background is provided insofar as this is relevant to Fanon's views, and illustrative of his insistence on the unity of thought and action. Topics discussed include the political ideal of freedom, alienation as the chief impediment to freedom, and revolutionary violence as the way to end alienation. The ideal polity of Fanon is represented as a mixture of Marxian socialism and Rousseau's ideal community.
- HANSEN, Kenneth H.** *Philosophy For American Education.* NY Prentice-Hall 1960.
- Based on the view that educational practice of any sort has philosophic implications, this book seeks on an elementary level to make explicit the philosophic issues in current educational problems, and to show where the major systems of educational philosophy stand in relation to them. Traditional philosophies are set forth and evaluated, especially as they apply to education. Current educational problems are examined as they relate to the philosophic concerns of reality, truth, and value. The brief outlines of a "believable, respectable, tenable, and satisfying philosophy of education" called "empirical idealism," or "enlightened pragmatism," are set forth.
- HANSEN, Kenneth H.** A Reply To Elmer N Lear's Review Of *Philosophy For American Education.* *Stud Phil Educ* 2,61-62 Wint 61-62.
- HANSON, David J.** Science, Determinism And Free Will. *Journal Of Social Research* 13,49-54 Mr 70.
- This article explores this classic problem and emphasizes the importance of its implications for social and behavioral scientists.
- HANSON, N R.** Copernicus' Rôle In Kant's Revolution. *J Hist Ideas* 20,274-281 Ap 59.
- HANSON, N R.** The Dematerialization Of Matter. *Phil Sci* 29,27-38 Ja 62.
- HANSON, N R.** The Law Of Inertia: A Philosopher's Touchstone. *Phil Sci* 30,107-121 Ap 63.
- HANSON, Norwood R.** *Perception And Discovery: An Introduction To Scientific Inquiry,* W C Humphreys (ed). San Francisco Freeman Cooper 1969.
- This is a Textbook for introductory courses in the philosophy of science. It is edited by W C Humphreys from an unfinished manuscript of Hanson's. The result is a somewhat uneven product, with certain topics, i.e., theory-laden character of observation treated exhaustively and others, induction and probability, treated sketchily. The book is divided into 4 parts and 25 chapters. Part I sets up the problems of the philosophy of science as conceptual analysis with an introduction to concept "formulation." Part II lays out a theory of observation which rejects phenomenalism and argues for the theory ladenness of seeing. Part III examines the nature and role of hypotheses, laws, principles and theories in science. The presentation here is instrumentalistic. Part IV presents a very elementary introduction to the role of probability and statistics in sciences.
- HANSON, Norwood R.** Uncertainty. *Phil Rev* 63,65-73 Ja 54.
- HANSON, Norwood Russell And Others.** *Beyond The Edge Of Certainty,* Robert Garland Colodny (ed). Englewood Cliffs NJ Prentice-Hall 1965.
- HANSON, Norwood Russell.** *Observation And Explanation: A Guide To Philosophy Of Science.* NY Harper & Row 1971.
- HANSON, Norwood Russell.** A Budget Of Cross-type Inferences, Or Invention Is The Mother Of Necessity. *J Phil* 58,449-470 Ag 61.
- The author sets out to defend a version of the Hume-Leibniz-Lewis-Langford dictum that from the contingent nothing necessary follows and that from what is necessary nothing contingent follows. This dictum, if well established, is sufficient to cause the collapse of much of traditional metaphysics. Although there are inferences in theoretical logic and in everyday reasoning which do proceed across types, the author concludes that they are all conceptually harmless. From these cross-type inferences speculative metaphysicians gain nothing, and deductive logicians lose nothing.
- HANSON, Norwood Russell.** A Note On The Gödel Theorem. *Notre Dame J Form Log* 2,228-229 1961.
- HANSON, Norwood Russell.** Aristotle (And Others) On Motion Through Air. *Rev Metaph* 19,133-147 S 65.
- The author demonstrates that in the account of projectile motion Aristotle anticipated Prandtl's "starting vortex" theory, a cornerstone of modern aerodynamics. He first presents Aristotle's analysis of motion through air, focusing on his insight that the liquescent medium of air assists flight as well as resisting moving objects. Then he considers Philoponus' objections to Aristotle's "medium" theory in the sixth century and traces the subsequent development of the opposing "impetus" theory through the work of Newton and Galileo. Finally, the author presents the unknowing rediscovery of Aristotelian ideas in the theoretical physics of Lanchester, Bernoulli, and Prandtl.
- HANSON, Norwood Russell.** Five Cautions For The Copenhagen Interpretation's Critics. *Phil Sci* 26,325-337 O 59.
- HANSON, Norwood Russell.** It's Actual, So It's Possible. *Phil Stud* 10,69-80 1959.
- HANSON, Norwood Russell.** More On "The Logic Of Discovery". *J Phil* 57,182-187 Mr 60.
- In response to Donald Schon's criticism, the author clarifies and revises certain points in his paper "The Logic Of Discovery." First he distinguishes between the justification of the proposal of hypotheses and the description of the processes involved in formulating hypotheses. He then notes that in hypothesis formulation, the reasons which justify the formulation and proposal of hypothesis H are not specific to H but are appropriate only to the type of hypothesis of which H is one possible token.
- HANSON, Norwood Russell.** On Being In Two Places At Once. *Rev Metaph* 12,3-18 S 58.
- HANSON, Norwood Russell.** On Elementary Particle Theory. *Phil Sci* 23,142-148 Ap 56.
- HANSON, Norwood Russell.** On The Impossibility Of Any Future Metaphysics. *Phil Stud* 11,86-96 1960.
- HANSON, Norwood Russell.** On The Symmetry Between Explanation And Prediction. *Phil Rev* 68,349-358 Jl 59.
- HANSON, Norwood Russell.** Stability Proofs And Consistency Proofs: A Loose Analogy. *Phil Sci* 31,301-318 O 64.
- HANSON, Norwood Russell.** The Copernican Disturbance And The Keplerian Revolution. *J Hist Ideas* 22,169-184 Ap-Je 61.
- HANSON, Norwood Russell.** The Gödel Theorem. *Notre Dame J Form Log* 2,94-110 1961.
- HANSON, Norwood Russell.** The Irrelevance Of History Of Science To The Philosophy Of Science. *J Phil* 59,574-585 O 62.
- History of science and philosophy of science are not logically related: to claim that they are would be either to underestimate or to misunderstand the genetic fallacy. But one risk of inferring that there is no connection at all between the two is the risk that philosophers of science may not know what they are talking about. The philosopher of science who does not know intimately the history of the scientific problem with which he is exercised may be discussing no genuine state of affairs. On the other hand, the historian and philosopher of science are both concerned with the structure of scientific ideas, and these concerns are fused into one when the scientific argumentation of the past is the issue.
- HANSON, Norwood Russell.** The Logic Of Discovery. *J Phil* 55,1073-1088 D 58.
- HANSON, Norwood Russell.** The Tortoise Shoots Back. *Phil Stud* 16,14-15 1965.
- HANSON, Norwood Russell.** Waves, Particles, And Newton's 'Fits'. *J Hist Ideas* 21,370-391 Jl-S 60.
- HANSOT, Elisabeth.** *Perfection And Progress: Two Modes Of Utopian Thought.* Cambridge MA MIT Pr 1974.
- Chapters on six utopian commonwealths provide the material for Dr. Hansot's argument that utopian thinking underwent a metamorphosis in the transition from the ancient to the modern world. The modern utopians are more ambitious but less successful, Dr. Hansot concludes, for the attempt to incorporate change in the stable utopian structure interferes with the proper functioning of the utopia as an enduring thought experiment.
- HARARY, Frank.** Note On Carnap's Relational Asymptotic Relative Frequencies. *J Sym Log* 23,257-260 S 58.
- HARARY, Frank.** On Complete Atomic Proper Relation Algebras. *J Sym Log* 15,197-198 S 50.

- HARBAGE, Alfred.** *As They Liked It: An Essay On Shakespeare And Morality.* NY Macmillan 1947.
- HARBISON, E Harris.** *The Meaning And Matter Of History.* By M C D'Arcy. *Hist Theor* 1,86-89 1960.
- HARBOLD, William H.** Democracy And The Service State. *Ethics* 70,135-145 Ja 60.
- HARDEMAN, Mildred.** A Note On The Personal Significance Of Abstractions. *Main Currents* 13,89 Mr 57.
- HARDIE, C D.** A Reply To George L Newsome, Jr's Review Of *Truth And Fallacy In Educational Theory.* *Stud Phil Educ* 3,96-97 Sum 63.
- HARDIE, C D.** Education According To Nature. *Educ Theor* 16,176-178 Ap 66.
- HARDIE, C D.** Education And The Concept Of The Human. *Stud Phil Educ* 3,214-217 Spr 64.
- HARDIE, C D.** Language, Pragmatism And Dewey. *Educ Theor* 14,305-307 O 64.
- HARDIE, C D.** Religion And Education. *Educ Theor* 18,199-223 Sum 68.
- HARDIE, C D.** Some Concepts In Education In The Light Of Recent Philosophy. *Stud Phil Educ* 2,208-240 Sum 62.
- HARDIE, C D.** The Idea Of Value And The Theory Of Education. *Educ Theor* 7,196-199 Jl 57.
- HARDIE, C D.** The Philosophy Of Education In A New Key. *Educ Theor* 10,255-261 O 60.
- HARDIN, Clyde Laurence.** Wittgenstein On Private Languages. *J Phil* 56,517-527 Je 59.
- HARDIN, Clyde L.** Descriptions And Referential Opaqueness. *Phil Stud* 8,27 1957.
- HARDIN, Garrett.** *Biology, Its Human Implication.* San Francisco Freeman 1949.
- HARDING, Arthur L (ed).** *Origins Of The Natural Law Tradition.* Dallas 1954.
- HARDING, Arthur L (ed).** *Religion, Morality And Law.* Dallas 1956.
- Four essayists develop convergingly the thesis that a religious sub-structure, specifically Judeo-Christian, is essential to a meaningful morality and a workable law.
- HARDING, T Swann.** Exploitation Of The Creators. *Phil Sci* 8,385-390 Jl 41.
- HARDISON JR, O B.** Criticism And The Search For Pattern. *Thought* 36,215-230 Je 61.
- HARDWICK, Charles S.** Doing Philosophy And Doing Zen. *Phil East West* 13,227-234 O 63.
- HARE, Michael M.** *Microcosm And Macrocosm: An Approach To The Synthesis Of The Real.* NY Julian 1966.
- An elaborate and technical attempt by a thinker outside academia to unify in a single theory recent work in microphysics, astrophysics, biology and parapsychology. Much of the material is expressed in equations, but none in mathematics more advanced than algebra. Among the topics discussed at length are: the quantum-like nature of the solar system, the gravitational constant, relativistic mass change, the reintroduction of ether, the universe as a conservative system obeying Hooke's law, time as enduring like space, the Heisenberg Uncertainty Principle and the waveparticle dilemma, potential energy in organic tissue, psychokinesis, precognition, and retrocognition. In a final section he briefly describes the relevance of this scientific material to religious and ethical problems.
- HARE, Peter H and Madden, E H.** *Causing, Perceiving, And Believing: An Examination Of The Philosophy Of C J Ducasse.* Boston Reidel 1975.
- HARE, Peter H and Madden, Edward H.** *Evil And The Concept Of God.* Springfield IL Thomas 1968.
- The authors deal critically with the problem of evil which has affected many philosophers and theologians through the ages. The book gives a detailed criticism of all theistic and quasi-theistic attempts to make sense of the facts of evil, and rejects all of them. Two full chapters are devoted to a critical examination of the theodicies of St Augustine, Descartes, Leibniz, and other contemporary writers. Lastly, the authors reject the strategy of those who modify the concepts of theism in the direction of "a temporal and/or pantheistic concept of God."
- HARE, Peter H and Madden, Edward H.** William James, Dickinson Miller & C J Ducasse On The Ethics Of Belief. *Trans Peirce Soc* 4,115-129 Fall 68.
- HARE, Peter H.** Hartshorne's Social Feelings And G H Mead. *S J Phil* 4,69-70 Sum 66.
- HARE, Peter H.** In Defense Of Impersonal Egoism. *Phil Stud* 17,94 1966.
- HARE, R M.** *Freedom And Reason.* NY Oxford Univ Pr 1963.
- HARE, R M.** Are Discoveries About The Uses Of Words Empirical? *J Phil* 54,741-749 N 57.
- HARE, Richard Mervyn.** *Applications Of Moral Philosophy.* Berkeley Univ Of Calif Pr 1972.
- HARE, Richard Mervyn.** *Essays On Philosophical Method.* Berkeley Univ Of Calif Pr 1971.
- HARE, Richard.** *Pioneers Of Russian Social Thought.* NY Oxford Univ Pr 1951.
- HÄRING, Bernhard.** *Ethics Of Manipulation: Issues In Medicine, Behavior Control And Genetics.* NY Seabury Pr 1975.
- This book deals with ethical aspects of medical, behavioural and genetic manipulation. Various meanings of 'manipulation' are analyzed. An attempt is made to demarcate those kinds of manipulation which transgress the limits posed by human freedom and dignity. The first chapter considers various forms of manipulation outside the medical and biological fields. The second chapter tries to isolate fundamental criteria for discerning and evaluating manipulation. The third and longest chapter studies manipulation in medicine. Among the topics discussed are contraception, child management, euthanasia and the management of dying, behaviour therapy and modification, cybernism, psycho-active drugs, psycho-surgery, brainwashing, brain management with electrodes, gene therapy, genetic counseling and prenatal diagnosis, and artificial human reproduction.
- HÄRING, Bernhard.** *The Christian Existentialist: The Philosophy And Theology Of Self-fulfillment In Modern Society.* NY New York Univ Pr 1968.
- HARING, Ellen S.** A Twentieth Century Aristotle. *Rev Metaph* 14,292-299 D 60.
- HARING, Ellen S.** Aristotle's Physical Philosophy. *Rev Metaph* 15,271-277 D 61.
- HARING, Ellen S.** The Ontological Principle. *Rev Metaph* 16,3-13 S 62.
- According to Whitehead's ontological principle, the real is intelligible; there is an irreducible plurality of kinds of causation; all causes are, or are integral to, concrete energetic beings; and those beings are actual events. After presenting Whitehead's fully articulated principle, the author examines objections to its third part. Some philosophers, including Aquinas, Descartes, and Leibniz, qualify their acceptance of Whitehead's Aristotelian position by distinguishing God from other substantial beings; others, including Plato and Weiss, reject Whitehead's position altogether, and argue for the independent reality of distinct major causes which are not actualities and do not belong to a divine subject.
- HARING, Ellen Stone.** Substantial Form In Aristotle's *Metaphysics* Z, I. *Rev Metaph* 10,308-332 D 56.
- HARING, Ellen Stone.** Substantial Form In Aristotle's *Metaphysics* Z, II. *Rev Metaph* 10,482-501 Mr 57.
- HARING, Ellen Stone.** Substantial Form In Aristotle's *Metaphysics* Z, III. *Rev Metaph* 10,698-713 Je 57.
- HARING, Nicholas M.** Deferrari's Version Of *De Sacramentis.* *New Scholas* 27,447-454 O 53.
- HARKENRIDER, Edward.** The Possibility Of Peace. *New Scholas* 19,202-232 Jl 45.
- HARKNESS, Bruce.** Imitation And Theme. *J Aes Art Crit* 12,499-508 Je 54.
- HARKNESS, Georgia Elma.** *The Sources Of Western Morality, From Primitive Society Through The Beginnings Of Christianity.* NY Scribner's 1954.
- HARMAN, Gilbert (ed).** *On Noam Chomsky: Critical Essays.* Garden City NY Anchor Pr 1974.
- This anthology is devoted to Chomsky's theory of language and contains essays by philosophers, linguists, psychologists and an anthropologist. The initial essay, "Chomsky's Revolution in Linguistics," by John Searle, gives a clear exposition of the essentials of the theory, its revolutionary position vis-à-vis structural linguistics and the recent challenge to it by new developments in generative semantics. Except for the final essay, Dell Hymes' review of John Lyon's *Noam Chomsky*, which discusses the historical background of Chomsky's theory, the editor has grouped the papers into three sections. The essays in the first section are mainly concerned with methodological issues and the relation between psychology and Chomsky's theory. In the second group, papers are concerned with Chomsky's claim that his theory constitutes a defense of rationalism and the theory of innate ideas. The essays in the third section take up questions regarding the relations between grammar, meaning and logical analysis.
- HARMAN, Gilbert (ed) and Davidson, Donald (ed).** *Semantics Of Natural Language.* NY Humanities Pr 1972.
- HARMAN, Gilbert H.** How Belief Is Based On Inference. *J Phil* 61,353-359 Je 64.
- Harman argues that (1) beliefs may be based on inference even when they are not based on conscious inference and (2) it is possible for a philosopher to hold that all or most beliefs are based on inference. He does this by attempting to define a relevant meaning for the phrase 'based on inference' such that questions about the warrant for a belief become questions about the warrant or validity of an inference.
- HARMAN, Gilbert H.** Lehrer On Knowledge. *J Phil* 63,241-247 Ap 66.
- The article discusses whether the following conditions would be necessary and sufficient for S to know h: (1) h is true, (2) S believes h, and (3) S is completely justified in believing h. The article (1) attempts to clarify Lehrer's analysis of 'know', in which Lehrer finds defects in several recent proposals concerning the correct analysis, (2) asks whether or not Lehrer is correct, and (3) uncovers some inadequacies in Lehrer's analysis.
- HARMAN, Gilbert H.** The Inference To The Best Explanation. *Phil Rev* 74,88-95 Ja 65.
- Enumerative induction should not be considered a warranted form of non-deductive inference in its own right. In cases where it appears that a warranted inference is an instance of enumerative induction, the inference should be described as a special case of another sort of inference, "the inference to the best explanation." Two arguments for this claim are given: (1) One can best account for when it is proper to make inferences which appear to be applications of enumerative induction by describing these inferences as instances of the inference to the best explanation; (2) Taking the inference to the best explanation (rather than enumerative induction) to be the basic form of nondeductive inference enables one to account for an interesting feature of our use of the word "know."
- HARMAN, Gilbert.** *Thought.* Princeton NJ Princeton Univ Pr 1973.
- As fundamental reflection on the roots of induction and deduction, this account recommends itself as an answer to radical skepticism which builds on and satisfies the common sense belief that the arguments for radical skepticism must be wrong. The theory considers thought, insofar as it infers and reasons, to be a pursuit of increasing explanatory coherence which minimizes change in our total view.
- HARMAN, Willis W.** The Humanities In An Age Of Science. *Main Currents* 18,75-83 Mr-Apr 62.
- HARMAN, Willis W.** The Issue Of The Consciousness-Expanding Drugs. *Main Currents* 20,5-14 S-O 63.
- HARMON, Mont Judd.** *Political Thought: From Plato To The Present.* NY McGraw-Hill 1964.
- HARMS, Ernst.** Prolegomena Of Monistic Aesthetics. *J Aes Art Crit* 1,96-104 Spr 41.

- HARNETT, Joseph H.** Desire Joseph Mercier And The Neo-Scholastic Revival. *New Scholas* 18,303-333 O 44.
- HAROUTUNIAN, Joseph.** *Lust For Power*. NY Scribner's 1949.
- HARPER, George Mills.** *The Neoplatonism Of William Blake*. Chapel Hill Univ Of N Car Pr 1961.
- HARPER, Ralph.** *Existentialism, A Theory Of Man*. Cambridge Harvard Univ Pr 1948.
- HARPER, Ralph.** *The Existential Experience*. Baltimore Johns Hopkins Pr 1972.
- HARPER, Ralph.** *The Seventh Solitude: Man's Isolation In Kierkegaard, Dostoevsky, And Nietzsche*. Baltimore Johns Hopkins Pr 1965.
- HARPER, Ralph.** *The Seventh Solitude: Metaphysical Homelessness In Kierkegaard, Dostoevsky, And Nietzsche*. Baltimore Johns Hopkins Pr 1965.
- HARPER, Ralph.** Concerning Self-Knowledge. *Phil Phenomenol Res* 6,623-627 Je 46.
- HARPER, Ralph.** Remembering Eternity: St Augustine And Proust. *Thought* 34,569-606 D 59.
- HARPER, Ralph.** Two Existential Interpretations. *Phil Phenomenol Res* 5,392-397 Mr 45.
- HARRAH, David.** *Communication: A Logical Model*. Cambridge MA MIT Pr 1963. This book constructs a model or theory of the sender-receiver situation within communication theory, in an attempt to clarify how a rational receiver asks questions, receives messages, and evaluates the relative merits, the adequacy, and informativeness of various answers. Furthermore, the receiver himself needs not only an underlying logic, but metalanguages for talking about that logic. Fundamentally, questions are treated as certain statements, "whether" questions as disjunctions, "which" questions as existential quantifications, and so on, to which answers are information-matching responses that reduce doubt.
- HARRAH, David.** A Logic Of Questions And Answers. *Phil Sci* 28,40-46 Ja 61.
- HARRAH, David.** A Model For Applying Information And Utility Functions. *Phil Sci* 30,267-273 Jl 63.
- HARRAH, David.** A Model Of Communication. *Phil Sci* 23,333-342 O 56.
- HARRAH, David.** Aesthetics Of The Film: The Pudovkin-Arnheim-Eisenstein Theory. *J Aes Art Crit* 13,163-174 D 54.
- HARRAH, David.** Explication Of "Depth," "Level," And "Unity". *J Phil* 55,781-784 Ag 58.
- HARRAH, David.** Question Generators. *J Phil* 63,606-608 O 66.
- HARRAH, David.** The Influence Of Logic And Mathematics On Whitehead. *J Hist Ideas* 20,420-430 Je-S 59.
- HARRAH, David.** The Psychological Concept Of Information. *Phil Phenomenol Res* 18,242-249 D 57.
- HARRAH, David.** Theses On Presuppositions. *Rev Metaph* 9,117-128 S 55.
- HARRÉ, R.** *Theories And Things: A Brief Study In Prescriptive Metaphysics*. NY Sheed & Ward 1961.
- HARRÉ, R.** A Note On Existence Presuppositions. *Phil Rev* 65,548-549 O 56.
- HARRÉ, Romano.** *The Principles Of Scientific Thinking*. Chicago Univ Of Chicago Pr 1970.
- HARRELL, Jean Gabbert.** A Note On Artistic Criticism. *J Phil* 47,530-532 Ag 50.
- HARRELL, Jean Gabbert.** Philosophical "Poignance" And "Freshness". *J Phil* 54,541-549 Ag 57.
- HARRELL, Jean Gabbert.** Vagueness And Ambiguity In Value Theory. *J Phil* 50,384-385 Je 53.
- HARRELL, Jean Gabbert.** Value, Vagueness, And Verifiability. *J Phil* 48,587-588 S 51.
- HARRELL, Jean G.** Issues Of Music Aesthetics. *J Aes Art Crit* 23,197-206 Wint 64.
- HARRELL, Jean G.** The Unique Once More. *J Aes Art Crit* 25,171-176 Wint 66.
- HARRIES, Karsten.** *The Meaning Of Modern Art: A Philosophical Interpretation*. Evanston IL 1968.
- HARRIES, Karsten.** A Note On John Wild's Review Of *Being And Time*. *Rev Metaph* 17,296-300 D 63. The author contests the critical interpretation of Heidegger's work advanced by John Wild in his 1962 review of the English translation of *Being and Time*. After discussing Wild's charges that Heidegger confuses ontology and philosophical anthropology and that his position is too anthropocentric to prove satisfactory, the author concludes that Wild's criticism is rooted in his unwillingness to follow Heidegger in drawing distinctions between ontology, fundamental ontology, and thinking about being.
- HARRIES, Karsten.** Cusanus And The Platonic Idea. *New Scholas* 37,188-203 Ap 63.
- HARRIES, Karsten.** Heidegger And Hölderlin: The Limits Of Language. *Personalist* 44,5-23 Wint-Ja 63.
- HARRIES, Karsten.** Heidegger's Conception Of The Holy. *Personalist* 47,169-184 Spr-Ap 66.
- HARRIES, Karsten.** Irrationalism And Cartesian Method. *J Existent* 6,295-304 Spr 66.
- HARRIES, Karsten.** The Gnoseo-Ontological Circle And The End Of Ontology. *Rev Metaph* 17,577-585 Je 64.
- HARRINGTON, Donald Szanthe.** Science And The Search For A Rational Religious Faith. *Zygon* 1,97-107 Mr 66.
- HARRINGTON, Johns H.** Ernest Carroll Moore: Apostle Of Pragmatism. *Educ Theor* 8,100-108 Ap 58.
- HARRINGTON, John.** The Concept Of Chance And Divine Providence. *Proc Cath Phil Ass* 28,176-182 1954.
- HARRIS, Abram L.** *Economics And Social Reform*. NY Harper 1958. The author (professor of economics at the University of Chicago) presents a series of expositions and critical examinations of the thought of five advocates of economic reform (John Stuart Mill, Karl Marx, Thorstein Veblen, John R Commons, Werner Sombart) and of the program for the corporate state sketched in Papal Encyclicals (as systematized by Heinrich Pesch). In a Foreword, Professor Frank H Knight defines the standpoint of the critique as "economic common sense rather than a closely knit theoretical system of the author's own." Much of the material has appeared in earlier form in articles in learned journals.
- HARRIS, Abram L.** John Stuart Mill's Theory Of Progress. *Ethics* 66,157-175 Ap 56.
- HARRIS, Abram L.** The Social Philosophy Of Karl Marx (note: A Supplementary Issue). *Ethics* 58,1-42 Ap 48.
- HARRIS, Abram L.** Utopian Elements In Marx's Thought. *Ethics* 60,79-99 Ja 50.
- HARRIS, Abram L.** Veblen As Social Philosopher—A Reappraisal (note: A Supplementary Issue). *Ethics* 63,1-31 Ap 53.
- HARRIS, Catherine.** On Professor Nicol's Rejoinder, "Some Indications About The Metaphysics Of Expression". *Phil Phenomenol Res* 25,588-589 Je 65.
- HARRIS, Catherine.** Sullivan's Concept Of Scientific Method As Applied To Psychiatry. *Phil Sci* 21,33-43 Ja 54.
- HARRIS, Catherine.** The Metaphysics Of Expression. *Phil Phenomenol Res* 24,268-277 D 63. Harris takes issue with Nicol's variety of social positivism, and claims that it would have detrimental effects on sociology. It is thought that Nicol's metaphysics is a value ontology, and that his views both metaphysically and logically are inadequate as a foundation for the study of society.
- HARRIS, Errol E.** *Essays In The Philosophy Of History*, By R G Collingwood. *Hist Theor* 5,202-206 1966. Collingwood's essays on history not only illuminate historical theory concerning the reality of the past and its relation to the present, methods of discovering past events, and historical cycles, but also throw much light on metaphysical problems of time, on epistemological questions, and even on ethical and aesthetic theory. Collingwood argues that the view confining the aims of history to knowledge of the particular, and of science to knowledge of the universal is misguided, for each is equally concerned with both. He also maintains that history is to be identified with perception, and both history and science are the interpretation of sensuous material by thought. While Collingwood does reject the notion of history as a search for general laws and cyclical pattern, he is seen to view the historian's task as achievement of a total conspectus.
- HARRIS, Errol E.** *Hypothesis And Perception: The Roots Of Scientific Method*. NY Humanities Pr 1970.
- HARRIS, Errol E.** *Nature, Mind And Modern Science*. NY Macmillan 1954.
- HARRIS, Errol E.** *Persons In Relation*, By John Macmurray. *Int Phil Quart* 2,474-482 S 62. John Macmurray's Gifford lectures on "The Form of the Personal" give an original version of contemporary personalist thought. This second volume of these lectures argues that all forms of theorizing and reflection are acts, uniting both facts and value and never restricted to the allegedly "objective" view of things. Several difficulties with Macmurray's exposition are discussed. First, Macmurray holds human freedom to be self-evident yet does not adequately explain how freedom of action is other than mere indetermination. Secondly, Macmurray's doctrine that scientific thought is abstracted from the idea of personal action requires a new vision of the relation between science and religion which Macmurray does not provide. Finally, Macmurray's treatment of community implies that real community can never be actualized, a doctrine that would, if accepted, destroy all hope of human survival in contemporary socio-political conditions.
- HARRIS, Errol E.** *Revelation Through Reason; Religion In The Light Of Science And Philosophy*. New Haven Yale Univ Pr 1958. The thesis of this series is that religion and science are qualitatively continuous parts of human experience and that a proper understanding of both "leads to a view of the world which... necessitates belief not only in God but in such a God as would justify the main doctrine of Christianity: that Jesus is the revelation in human form of the divine." Not only are science and religion compatible, they comprise a unity which precludes their existing "peaceably side by side accomodated in separate fields." Faith and reason are integral in the progress of knowledge, whose ultimate end is God. Mind and nature are mutual aspects of a single grand evolutionary process which achieves its culmination and consummation in God. The author attempts to show that there is evidence both in natural science and in ethical theory to support his theological evolutionism. In moving toward perfection, man moves toward God; apparent retrogression must be viewed in terms of the total process.
- HARRIS, Errol E** and Prior, A N and Ferrater Mora, José. *The University Of Kansas Lectures: "The Idea Of Man," "Analysis And Insight," And "Changes In Events And Changes In Things"*. Lawrence Univ Of Kansas 1961. Ferrater Mora's paper is devoted to the thesis that man makes his own life—a person constituting himself historically. Harris's lecture is a two-pronged attack on contemporary analytic philosophy. One part of the argument attempts to show that the enterprise is self-refuting, based on an epistemology of naive positivistic empiricism which most of its present proponents have themselves rejected. The other part of the argument is ad hominem, showing the urgent necessity for a synthetic and constructive philosophy which will be able to develop a way of life and system of values capable of stemming the drift toward nuclear self-annihilation. Prior, starting with the MacTaggart-Broad time puzzle and digressing backward through St Augustine, offers an adverbial analysis of time and tenses, based on the theory that there are only things, not events, and that things are present tense, when they are.

HARRIS, Errol E. Ethical Implications Of The Cold War. *Yearbook Of World Affairs* Volume Unknown 1965.

This article proposes to show that while pacifism in world affairs has much to recommend it, it provides no ultimate solution to the problem of peaceful international relations. To eschew the use of force in any circumstances is subject to several criticisms. First, unilateral disarmament removes a nation from international politics by abolishing the main source of its influence, this action is tantamount to a surrender to potential enemies. Secondly, from the moral viewpoint, it is really the spirit of pacifism which is important, not the amount of force which is used or neglected. Thirdly, all political action takes place on the level of force, and a morality of love which is at the basis of pacifism is beyond politics and can be effective only if moral conversion to love is universal. Rather than advocate pacifism and the abolition of all political authority, it is suggested that political power be somehow internationalized.

HARRIS, Errol E. Goodness, Duty, And Human Nature. *Yale Review* 489-495 Spr 62.

The important ethical work of Brand Blanshard, *Reason and Goodness* is seen as invaluable examination of the crucial moral question, "What imposes on me the obligation to forego that which my wishes urge me to acquire?" Blanshard's book is not only a critique of contemporary ethical writings, but a constructive study of ethical concepts, a systematic exposition of the sources of moral goodness and obligation, and a description of the significance of thought in the exercise of human capacities. Blanshard could have set out the kernel of his own position in more a direct fashion rather than leaving his conclusion implicit. But *Reason and Goodness* is a monumental achievement in the study of moral philosophy.

HARRIS, Errol E. Political Power. *Ethics* 68,1-10 O 57.

This article proposes to show that no political power can be exercised without some measure of consent and acceptance by the governed. The service of the common good to an extent sufficient to ensure this consent is seen as a condition inherent in the very nature of political power. Sheer force is shown to be incapable of keeping a people in subjection indefinitely. The instruments of force are available to those with political power, only by the cooperation and/or acquiescence of their subjects. Therefore, political power is always ultimately the power of the people and if the masses realized that they were the instruments of this power, tyranny could always be prevented.

HARRIS, Errol E. Selfhood And Godhood. *Phil Rev* 67,538-545 O 58.

In his book *On Selfhood and Godhood*, C A Campbell gives a penetrating and meticulous discussion of major philosophical problems, such as the ontological status of the self, the freedom of the will, the objectivity of moral obligation and the bearing of evil on belief in the existence of God. Campbell argues incisively that the self is spiritual in character and conceivably exists without a body. This, however, involves him in insuperable difficulties. Rather than view mind and body as separate entities related externally, it would be better to see them as different levels of the same continuous process. Campbell neglects the doctrine of degrees. He defends freedom, on the ground that we can will against our formed character. This restricts free action only to exceptional cases and leaves the major portion of human conduct subject to determinism. He advocates a suprarational theism which is impossible to defend by rational argument and which this writer rejects. The philosophical importance of the book, despite its difficulties and defects, is undeniable.

HARRIS, Errol E. Teleology And Teleological Explanation. *J Phil* 56,5-24 Ja 59.

The paper reinterprets the conception of teleology. It seeks to show that both mechanists (e.g., Braithwaite and Nagel) and organismic theorists (like Haldane and Bertalanffy) presuppose that in organic and purposive behavior the whole determines, and provides the principle of explanation of the part—in temporal processes the mature explains and determines the rudimentary—and not vice versa. This is what teleology properly should mean, and not "goal-seeking," or backwards causation. If so understood the criticisms of teleological explanation tell only against those based on an inadequate, superficial and inappropriate sense of teleology for which the one above should be substituted if the conception is to become scientific.

HARRIS, Errol E. The Philosophy Of Nature In Hegel's System. *Rev Metaph* 3,213-228 D 49.

Those who see an internal contradiction in Hegel's philosophy, allege that the dialectical transition from the Logic to Nature is spurious and unnecessary. What they fail to recognize is that the whole dialectic is a process of continuous development of self-consciousness, constantly turning back upon its earlier phases, as object. The Philosophy of Nature is a further stage of the dialectical movement of thought and not a simple development of part of the Logic. The mind, having found its own identity with the world as knowledge, goes back to the world as Nature to view itself as the process in and through which consciousness is generated through organism. It is the phase of philosophy in which the mind discovers its own immanent presence only in Nature.

HARRIS, Errol Eustace. *The Foundations Of Metaphysics In Science*. NY Humanities Pr 1965.

In this work, the first of two volumes, Harris attempts to explicate the world-view implicit in modern science. The second volume, adumbrated at the conclusion of this study, will develop a philosophical synthesis consistent with this world-view. The survey of science, which occupies the bulk of the book, is a masterful *tour de force* which stresses the striving of every level of reality toward completion on a higher level.

HARRIS, Errol. Thought And Action. *Rev Metaph* 12,449-461 Mr 59.

In this refreshingly instructive first volume of John MacMurray's Gifford lectures, the main contention is that our failure hitherto to recognize the primacy of the practical in determining the form of the personal (and our neglect to develop our philosophy in terms of this form) has led to a social and intellectual crisis. MacMurray's claim is that the verification of metaphysical statements depends on the difference the belief in

them makes on our practical way of life. Several problems arise from his doctrine, including those consequent on the isolation in which MacMurray leaves the acting agent, the temporal priority of a knowledge of truth and falsity which he inconsistently requires for any establishment of right and wrong, and the view that the physical world is an object of abstraction and therefore by implication imaginary. It is suggested that we should recognize reason as that which defines an objective standard of truth and value, through which the total system of the real expresses itself as action.

HARRIS, Frederick P (ed). *The Proceedings And Addresses Of The Conference On The Teaching Of Philosophy*. Cleveland 1950.

HARRIS, Frederick P (ed). *The Teaching Of Philosophy*. Cleveland 1950.

HARRIS, H S. *The Social Philosophy Of Giovanni Gentile*. Urbana 1960.

Harris traces Gentile's philosophy of "actual idealism" from its roots in Kant, Fichte, Hegel, and the Italian idealist Bertrando Spaventa to its outworking in Italian fascism. Gentile's theory of the individual and the state is presented by an extensive analysis of his educational theory and his attempts to implement it in fascist Italy. Gentile's thought is weighed, as it deserves to be, for its philosophic merit.

HARRIS, H S. Thematic Philosophy. *Rev Metaph* 11,441-445 Mr 58.

HARRIS, H S. Hegelianism Of The 'Right' And 'Left'. *Rev Metaph* 11,603-609 Je 58.

HARRIS, H S. Review Of Periodical Literature On Hegel. *Monist* 48,129-132 Ja 64.

HARRIS, H S. The Legacy Of Hegel. *Monist* 48,112-128 Ja 64.

Hegel is examined in light of Royce's thesis that idealism is concerned not primarily with whether the being of things is a being in the mind of some thinker, but with whether the essence of anything makes a difference to its existence, whether it is any part of the essence of a thing that it exists. "If the actual world is rational, then any claim to have discovered the pattern of that rationality can and must be tested in action." The question conventionally formulated "whether things depend on mind or vice versa" is irrelevant, as is criticism such as Moore's "refutation of idealism."

HARRIS, Julian (ed). *The Humanities: An Appraisal*. Madison WI Univ Of Wisc Pr 1950.

HARRIS, Marjorie S. *Francisco Romero On Problems Of Philosophy*. NY Philosophical Lib 1960.

HARRIS, Marjorie S. A Transcendent Approach To Philosophy. *Phil Phenomenol Res* 15,394-401 Mr 55.

HARRIS, Marjorie S. Philosophy For Tomorrow. *Phil Phenomenol Res* 24,573-579 Je 64.

The work of Francisco Romero is noted, especially his thought that philosophy will be oriented in the direction of transcendence. Characteristics of transcendence are objectivity and universality and spirit. The article ends by advocating humanism, which takes into account the fundamental interests of man.

HARRIS, Marjorie S. Romero On Cartesian Reason. *J Phil* 50,242-248 Ap 53.

HARRIS, Marjorie S. Symbolic Logic And Esthetics. *J Phil* 37,533-546 S 40.

HARRIS, R Baine (ed). *The Significance Of Neoplatonism*. Norfolk VA Int Soc Neoplat St 1976.

This book is Volume I in the projected series *Studies in Neoplatonism: Ancient and Modern*. It contains sixteen separate articles, each written by a different author, including one which is a brief introductory description of Neoplatonism. Part One of the book has three articles on the source of Neoplatonism; Part Two is devoted to the interpretation of Neoplatonism and consists of ten articles, and Part Three has five articles on the influence of this school on later philosophers. This latter section includes articles on Whitehead and Sartre. There is some bibliographic information following each article and the book is indexed.

HARRIS, Robert T. *Social Ethics*. Philadelphia Lippincott 1962.

This is an introductory book on social theory. Professor Harris calls for a renewed awareness of social values and of their importance and function. He draws upon John Stuart Mill, Rousseau, and Kant in making his case for individualism and, more especially, for individual search for values in the face of the growing need for organization in our increasingly complex world. Among other topics, he examines how our images of alien peoples are imposed upon us, using American views of the Chinese as illustration. He compares communism to capitalism and totalitarianism to democracy and sets forth the responsibilities that go with a liberal democracy.

HARRIS, Robert T and Jarrett, James L. *Language And Informal Logic*. NY Longmans Green 1956.

HARRIS, Robert T. Plausibility In Fiction. *J Phil* 49,5-10 Ja 52.

HARRIS, Victor. *All Coherence Gone*. Chicago Univ Of Chicago Pr 1949.

HARRIS, William Henry. Human Values In A Non-Technical Culture. *Main Currents* 14,27-30 N 57.

HARRIS, William H. Philosophy In Indian Culture. *Phil Forum (Boston)* 22,59-68 1964-65.

HARRIS, Zellig Sabbettai. *Methods In Structural Linguistics*. Chicago Univ Of Chicago Pr 1951.

A set of analytic methods sufficient to obtain the grammar of a language out of the data of a large corpus of its sentences is discussed in this book. The methods show how a grammar is obtained purely on the basis of the relative occurrence of segments, ultimately of arbitrary segments, in the sentences of the corpus. The book ends with a characterization of the grammar of a language as a theory of its structure.

HARRIS, Zellig. *Mathematical Structures Of Language*. NY 1968.

The book is a study of the mathematical properties of language, and of the combinatorial, stochastic, and algebraic structures which characterize its phonemics and structural entities, and its syntactic and transformational relations. The book presents syntactic characterizations of ambiguity, paraphrase, metalanguage,

- reference, discourse, and sublanguages. It ends with an abstract system sufficient for natural language, and with a discussion of the structural differences between language and the set-theoretic systems of logic and mathematics.
- HARRISON, Bernard.** *Form And Content.* NY Barnes & Noble 1973.
- HARRISON, Bernard.** *Meaning And Structure: An Essay In The Philosophy Of Language.* NY Harper 1972.
- Harrison develops a systematic general theory of the nature of the conventions governing the semantics of natural language. He discusses philosophy, psycholinguistics and linguistics in creating his "theory of linguistic devise." This theory develops out of a thorough attack on the "Empiricist Theory of Language." Harrison amplifies his theory with discussions of vagueness, synonymy, cognitive discourse, use, usage and category. He attacks the hypothesis of logical necessity often entertained in traditional discussions of ungrammaticalness.
- HARRISON, Frank R.** Knowing God. *Phil Today* 9,200-210 Fall 65.
- HARRISON, Frank R.** Notes On Wittgenstein's Use Of 'Das Mystische'. *S J Phil* 1,3-9 Fall 63.
- HARRISON, Frank R.** Some Brief Remarks Concerning The *Quinque Viae* Of Saint Thomas. *Fran Stud* 21,80-93 1961.
- HARRISON, Frank R.** The Cajetan Tradition Of Analogy. *Fran Stud* 23,179-204 1963.
- HARRISON, Jonathan.** *Our Knowledge Of Right And Wrong.* NY Humanities Pr 1971.
- HARRISON, Jonathan.** Some Comments On Professor Firth's Ideal Observer Theory. *Phil Phenomenol Res* 17,256-262 D 56.
- HARROD, Roy.** *Foundations Of Inductive Logic.* NY St Martin's Pr 1956.
- HARROLD, Charles Frederick.** *John Henry Newman: An Expository And Critical Study Of His Mind, Thought And Art.* NY Longmans Green 1945.
- HARROP, R** and Fine, N J. Uniformization Of Linear Arrays. *J Sym Log* 22,130-140 Je 57.
- HARROP, Ronald.** Concerning Formulas Of The Types $A \rightarrow b \vee c$, $A \rightarrow (Ex)B(x)$ In Intuitionistic Formal Systems. *J Sym Log* 25,27-32 Mr 60.
- HARROP, Ronald.** Some Structure Results For Propositional Calculi. *J Sym Log* 30,271-292 S 65.
- HART, Charles A (ed).** *The Role Of Philosophy In The Catholic Liberal College.* Washington DC Cath Univ Of Amer 1956.
- The central theme of the meetings was: "The Role of Philosophy in the Catholic Liberal College." Other general topics discussed were: "Logic and Method," "Philosophy of Nature," "Metaphysics," "Moral and Political Philosophy," "History of Philosophy," and "Philosophical Problems."
- HART, Charles A.** *Thomistic Metaphysics, An Inquiry Into The Act Of Existing.* Englewood Cliffs NJ Prentice-Hall 1959.
- Monsignor Hart, longtime professor of philosophy at the Catholic University of America, died shortly after the publication of this book. His textbook treats the usual topics in the metaphysics of Aquinas: the analogy of being, principles and causes of being, substance and accidents, hylomorphism, the transcendentals. In the last chapters, on evil and beauty, one finds the author giving more expression to his personal thinking. The style is simple and clear—very difficult or intricate problems are not discussed at length. Some recent developments in Thomism are included: the act of existing is emphasized, something is said about the judgment of separation and the third degree of abstraction, the finality of being is stressed. Documentation is limited, consisting chiefly of references to Thomas Aquinas and a few contemporary Thomists. There is an Index but no formal bibliography is given.
- HART, Charles A.** An American Center Of New Scholastic Philosophy. *Proc Cath Phil Ass* 29,42-51 1955.
- HART, Charles A** and Donovan, Mary Annice. God As Creator And Law Giver In Light Of Reason. *Proc Cath Phil Ass* 28,250-253 1954.
- HART, Charles A** and Hohm, Mary and Sheen, Fulton J. Symposium: Philosophy And Order In Thought And Action. *Proc Cath Phil Ass* 17,167-172 1941.
- HART, Charles A.** Metaphysical Foundations Of The Natural Law. *Proc Cath Phil Ass* 24,18-27 1950.
- HART, Charles A.** Metaphysics Of Man's Nature And Peace. *New Scholas* 21,229-242 J 47.
- HART, Charles A.** Participation And The Thomistic Five Ways. *New Scholas* 26,267-282 J 52.
- HART, Charles A.** Philosophy And The Sciences Of Man. *Proc Cath Phil Ass* 25,190-192 1951.
- HART, Charles A.** Philosophy And The Sciences. *Proc Cath Phil Ass* 28,198-200 1952.
- HART, Charles A.** Philosophy And The Unity Of Knowledge. *Proc Cath Phil Ass* 27,176-179 1953.
- HART, Charles A.** The Place Of Aesthetics In Philosophy. *J Aes Art Crit* 2,3-11 Sum 42.
- HART, Charles A.** Twenty-Five Years Of Thomism. *New Scholas* 25,3-45 Ja 51.
- HART, Charles A.** What Is Formal Logic (with Comment By James A McWilliams). *Proc Cath Phil Ass* 31,87-94 1957.
- HART, H L A.** *Law, Liberty And Morality.* Stanford CA Stanford Univ Pr 1963.
- This volume is based on the Harry Camp Lectures. The subject of the lectures "concerns the legal enforcement of morality.... Hart's lectures attempt to show that their arguments "...all... rest on unwarranted assumptions as to matters of fact, or on certain evaluations whose plausibility, due in large measure to ambiguity or vagueness or inaccuracy of statement, dwindles (even if it does not altogether vanish) when exposed to critical scrutiny."
- HART, H L A.** A Logician's Fairy Tale. *Phil Rev* 60,198-212 Ap 51.
- HART, H L A.** Are There Any Natural Rights? *Phil Rev* 64,175-191 Ap 55.
- HART, Hornell.** *Toward A New Philosophical Basis For Parapsychological Phenomena.* NY 1965.
- HART, Hornell.** Operationism Analysed Operationally. *Phil Sci* 7,288-313 J 40.
- HART, Joseph Kinmont.** *Education In The Humane Community.* NY Harper 1951.
- HART, Julian** and Auer, J A C F. *Humanism Versus Theism.* Yellow Springs OH Antioch Pr 1951.
- HART, Ray L.** The Imagination In Plato. *Int Phil Quart* 5,436-461 S 65.
- Four views of the imagination in the Platonic corpus are discriminated. The fourth is defended as that of the "mature" Plato. (1) The imagination is *aesthesis*, the undifferentiated awareness of phenomena. (2) The imagination is *mimetic, phantastic, and sophistic*. Thrice removed from real being, it copies appearances with a view to stimulating passions and so involves a false claim to cognition. (3) Imagination is necessary for the cognition of some real structures. *icastically*, it expresses non-imaginal apprehensions in lively figure; *dianoetically*, it makes accessible through specific images essentially rational structures otherwise inaccessible. (4) Imagination is the mental form of maximum cognitive participation in "process." Directed toward "becoming," imagination intends the order of things and events in their concreteness.
- HART, Samuel L.** *Ethics: The Quest For The Good Life.* NY Philosophical Lib 1963.
- The type of ethics elucidated here comprises three interrelated aims: an integration of empirical findings of the various studies of man, a clarification of the moral terms and their implications, and a projection of a feasible, better state of affairs. Rejecting the prevalent dichotomy between factual and value judgments, the author argues for an objective ethics based on man's bio-psychological oneness. The various behavioral sciences point to common, shareable vital values which properly interpreted reveal the nonrational character of any tribalistic, ethnocentric morality.
- HART, Samuel L.** *Treatise On Values.* NY Philosophical Lib 1949.
- The book comprises two parts. The first discusses the nature of values in general, the second deals with aesthetic, moral, and religious values, and values and the creative process. The author follows the pragmatic, naturalistic approach which leads him to rejection of both value Platonism or realism, and value emotivism of logical positivism. A study of values in naturalistic terms shows that values are rooted in facts, and play an important, functional role in sustaining and enhancing life. On a nonreflective level feeling permeates our value experience, on a reflective level reason becomes predominant, and helps us to distinguish between mere imputed, subjective values, and objective, discovered values.
- HART, Samuel L.** The Nature And Objectivity Of Ethical Judgments. *Phil Phenomenol Res* 15,360-368 Mr 55.
- The paper criticises the value emotivism. The emotive meaning, the central theme of logical positivism, turns upon analysis to be vague, almost vacuous. In the light of psychological studies of feelings we learn that emotions are connected with conations and cognitions. Equally critical is the author of predominant ethical relativistic trends which are predicated on an artificial separation of facts and values. The prevailing commonness of human nature (biological and social) discloses universal, desirable ends which make for a rational, axiological dialectic.
- HARTIGAN, Richard S.** Saint Augustine On War And Killing: The Problem Of The Innocent. *J Hist Ideas* 27,195-204 Ap-Je 66.
- The author believes that with the advent of nuclear weapons, increasing numbers of theorists are analyzing the notion of just war. He seeks the origin of many of these Christian theories in Augustine. He finds that Augustine exhibits an unexpected degree of harshness on the fate of the innocent in war. Augustine attempts to reconcile war with the Christian ethic of love, and in so doing seems blind to problems of inconsistency. The author concludes that Augustine remains unaware of the incongruity between his private ethic of love, and his public ethic of just war.
- HARTLAND- SWANN, John.** The Logic Of 'Knowing Jones'. *Phil Stud* 8,1-6 1957.
- This article gives an analysis of the logical behavior of 'know' when it occurs in the context of knowing a person. The author attempts to reduce this function of knowing to a subcategory of knowing *how* (e.g., knowing how to recognize), and thus to find some translation of 'know', in the sense of knowing a person, which does not apply to 'know' in some other sense. He suggests from the latter analysis three implications of 'I know Jones': a) I am able to make certain correct personal statements about Jones, b) I am able to recognize him in favorable circumstances, and c) I have actually had dealings of a certain kind with him in the past.
- HARTLEY, R V L.** A Mechanistic Theory Of Extra-Atomic Physics. *Phil Sci* 26,295-309 O 59.
- HARTMAN, Geoffrey H.** *The Unmediated Vision: An Interpretation Of Wordsworth, Hopkins, Rilke, And Valery.* New Haven Yale Univ Pr 1954.
- Poetry is frankly regarded by the author as a mode of knowledge; as such, it presupposes a mediating principle, by means of which the mind, in a poetic act reducing experience to meaning, is able to overcome the "tyranny" of the senses. But the dissipation of "tradition," the unavailability of mediating symbols, as once Christianity afforded, has left the modern poet experience only with which to mediate experience; perception itself must somehow be rendered creative of an order at once mimetic and synthetic. It is as venturers in such "unmediated" (i.e., self-mediated) vision that the subjects of Mr Hartman's study are taken; he interprets their work with sensitivity and craft.
- HARTMAN, Robert S.** *The Structure Of Value: Foundations Of Scientific Axiology.* Carbondale S Illinois Univ Pr 1967.
- This book is an attempt to create a logical framework for a systematic classification and analysis of value judgments. In this process, the author makes use of elementary combinatorial analysis and Cantor's theory of the infinite. He attempts to provide an "axiometrics" or calculus of value whereby values may be measured and compared, even added, subtracted, multiplied, and divided. Central to this analysis is his

treatment of value as a property of sets of predicates rather than as a property of objects themselves. Hartman distinguishes three basic forms of value—the "extrinsic" (where a thing is not considered in its individuality but as an instance of a type or in a role, for example, as a good watch), the "intrinsic" (where a thing is considered in its uniqueness, for example, as a sincere man), and the systematic (where things are considered in classes according to their interrelations, pattern, or ordering). A portion of the book is spent examining earlier attempts at the analysis of value, with special consideration accorded to Moore.

HARTMAN, Robert S. A Logical Definition Of Value. *J Phil* 48,413–419 Je 51.

"Good" is analyzed as being an axiological term rather than an ethical term. The author discusses his position using the distinction between intrinsic and extrinsic goodness. He approximately defines goodness with the statement, anything is good if it is what or as it is supposed to be.

HARTMAN, Robert S. Axiology As A Science (A Rejoinder). *Phil Sci* 29,412–433 O 62.

HARTMAN, Robert S. Group Membership And Class Membership. *Phil Phenomenol Res* 13,353–370 Mr 53.

HARTMAN, Robert S. Prime Number And Cosmical Number. *Phil Sci* 9,190–196 Ap 42.

HARTMAN, Robert S. Prolegomena To A Meta-Anselmian Axiomatic. *Rev Metaph* 14,637–675 Je 61.

The author argues that Anselm's proof of God in the *Proslogion* is the first and so far the last example of an entirely new philosophical method which is neither categorical not analytic but axiomatic and synthetic: the method of mathematics validly applied to the highest possible subject of human thought. With particular reference to Karl Barth's 1958 study, *Fides Quaerens Intellectum*, he first reconstructs Anselm's theological program. He then discusses Anselm's notions of rationality and proof and presents his axiomatic concept of the name of God. Finally, the author examines the argument between Anselm and Gaunilo step by step.

HARTMAN, Robert S. Research In The Logic Of Value. *Main Currents* 8,76–77 S 51.

HARTMAN, Robert S. Risieri Frondizi On The Nature Of Value. *Phil Phenomenol Res* 22,223–232 D 61.

In Frondizi's thought, the discovery of value is equal to the discovery of Being. Values are not material, ideal, things, insights, essences; they are non-real qualities. Values do not exist; they hold good or are worth. They involve polarity and hierarchy. It is pointed out that Frondizi must overcome the antithesis between subjectivism and objectivism. It is concluded that philosophy must further do formal axiology (Husserl) or deal with the relation between description and value (G E Moore). There must be an investigation of formal relations between sets of qualities describing facts and sets of qualities constituting values.

HARTMAN, Robert S. The Epistemology Of The A Priori. *Phil Phenomenol Res* 9,731–736 Je 49.

HARTMAN, Robert S. The Logic Of Description And Valuation. *Rev Metaph* 14,191–230 D 60.

The author's purpose is to state with precision both the sense in which natural predicates "describe," while value predicates do not, and the sense in which value predicates "follow from" descriptive ones. He first defines "good," "fair," "bad," and "no good" in terms of the intensional properties shown or not shown by particular things construed as class members. Then, after presenting the arithmetic determination of value, he argues that the set of descriptive predicates which determine a thing as fact also define its goodness and so determine it as value. Finally, he discusses at length the formal relations among value terms.

HARTMAN, Robert S. The Logic Of Value. *Rev Metaph* 14,389–432 Mr 61.

Formal axiology is the study of the pure form of value; its axiom is that value is the degree in which a thing fulfills the attributes contained in the intension of its concept. The author's purpose is to elucidate the axiometric structure of intension. To this end, he examines systemic, extrinsic, and intrinsic value, which have their own logics and are respectively characteristic of technical, social, and poetic language. He then discusses disvalue and the logic of the absurd. Finally, the author applies these concepts and analyses to an illustrative situation.

HARTMAN, Robert S. The Logical Difference Between Philosophy And Science. *Phil Phenomenol Res* 23,353–379 Mr 63.

The purpose is to determine logically the difference between philosophy and science. It is concluded that the fundamental logical difference is: In the analytic concepts of philosophy intension and extension vary inversely whereas in the synthetic concepts of science they vary directly. The scientific concept is the ideal limit of the more and more intensive specification of philosophical concepts.

HARTMAN, Robert S. The Moral Situation: A Field Theory Of Ethics. *J Phil* 45,292–299 My 48.

HARTMAN, Robert S. The Self In Kierkegaard. *J Existent* 2,409–436 Spr 62.

HARTMAN, Robert S. Value, Fact And Science. *Phil Sci* 25,97–108 Ap 58.

HARTMAN, Robert. Is A Science Of Ethics Possible? *Phil Sci* 17,238–246 Jl 50.

HARTMANN, George W. The Behavior Of Communists In Unions. *Ethics* 50,329–335 Ap 40.

HARTMANN, George W. The Strength And Weakness Of The Pacifist Position As Seen By American Philosophers. *Phil Rev* 53,125–144 Mr 44.

HARTNACK, Justus. *History Of Philosophy*. NY Humanities Pr 1973.

HARTNACK, Justus. *Immanuel Kant: An Explanation Of His Theory Of Knowledge And Moral Philosophy*. Atlantic Highlands NJ Humanities Pr 1974.

HARTNACK, Justus. Knowledge Of The Future. *Phil Stud* 10,89–96 1959.

The author goes into the problem of induction pointing to what he sees as an important difference between a prediction in accordance with science and a prediction based on repeated instances. There is a reason to adhere to the principle

of repeated instances, he argues, for repeated instances suggest the existence of a law or a theory. He concludes that the reason one may, on the basis of repeated instances, infer what the next instance will be like is that one may believe (or in some cases know) that there is an explanatory scientific theory.

HARTNACK, Justus. Remarks On The Concept Of Sensation. *J Phil* 56,111–116 Ja 59.

HARTNACK, Justus. Some Remarks On Causality. *J Phil* 50,466–471 Jl 53.

HARTNACK, Justus. The Alleged Privacy Of Experience. *J Phil* 49,405–410 Je 52.

HARTNETT, John J. Truth, The Aid, Not The Obstacle To Virtue. *FranStud* 18,9–35 Mr 58.

HARTSHORNE, Charles. *A Natural Theology For Our Time*. La Salle IL Open Court 1967.

This is revised version of the Morse Lectures. It is argued here that the appropriate understanding for our time of God is that which Hartshorne has urged for some time: God's eternal nature is unchanging and perfect, etc., but He is also concrete and as such interacts with the world and grows in perfections. This neo-classical theism is held to be unaffected by the usual criticisms of the theistic proofs, so that ontological, cosmological, teleological and experiential arguments in its support are successful. But such arguments are, it is held, aimed solely at displaying the coherence and clarity of the idea of God, thereby removing the confusions which make the non-theist a non-theist. The main argument closes with contentions that neither morality nor science are truly feasible without supporting religious faith, and the objection based on evil in the world is not a successful one. In an epilogue Hartshorne considers the relation of neo-classical theism to the views of R Bullmann. The volume constitutes summary presentation of Hartshorne's neo-classical theory.

HARTSHORNE, Charles. *Anselm's Discovery: A Re-examination Of The Ontological Proof For God's Existence*. Lasalle, IL Open Court 1965.

Conceding that the so-called ontological argument of *Proslogium II* may rightly incur the familiar criticisms of Gaunilo or Kant, Hartshorne urges that the argument of *Proslogium III* (which turns on the principle that not to be conceivable as non-existent is greater than to be so conceivable) was a major philosophical discovery. The book traces the long story of medieval and modern criticisms of Anselm, exhibiting the repeated failure of the critics to distinguish the two forms of the argument. It also urges that the acceptance of the stronger (and modal) form of the argument should lead us (beyond Anselm) to the "neo-classical" understanding that the God who necessarily exists and is not surpassed by any other individual may increasingly surpass himself: thus the process philosophy of universal creativity.

HARTSHORNE, Charles. *Aquinas To Whitehead: Seven Centuries Of Metaphysics Of Religion*. Milwaukee Marquette Univ 1976.

Hartshorne, "an anti-Thomist Thomist," argues for the superiority of process theology to the classical Western theologies from Aristotle to Kant, indicating early seeds of a metaphysics of process in Plato, the Socinians, Spinoza, and Leibniz. Whitehead is presented as taking basic insights from Spinoza, Leibniz, and Hume as grounds for his conception of the dual transcendence of God: as a primordial divine nature, infinite, free, complete, eternal, actually deficient, and unconscious, and a consequent divine nature, determined, incomplete, incorruptible, fully actual, and conscious.

HARTSHORNE, Charles. *Creative Synthesis And Philosophic Method*. La Salle IL Open Court 1970.

HARTSHORNE, Charles. *Man's Vision Of God And The Logic Of Theism*. Chicago Willett Clark 1941.

The vision of God as disclosed by the author is an intellectual masterpiece. In a thorough piece of thinking, he adds exactitude and logical rigor to the subject of the Supreme Being. He shows how the question of there being a supreme being can be answered by philosophic reason according to strict rules of formal logic. Combining religious insight and logical precision Hartshorne supports the religious idea of God in contrast to what has passed as orthodox theology. The work is a unique attempt to realize the philosophic power inherent in the genuinely religious conception.

HARTSHORNE, Charles. *Reality As Social Process, Studies In Metaphysics And Religion*. Glencoe IL Free Pr 1953.

HARTSHORNE, Charles. *The Divine Relativity, A Social Conception Of God*. New Haven Yale Univ Pr 1948.

The volume's main thesis, called Surrelativism, is that the "relative," or changeable, includes within itself and in value exceeds the nonrelative, immutable or "absolute," as the concrete includes and exceeds the abstract. God is conceived as a supremely excellent and concrete Being. The personal interpretation of deity is reconciled with the requirements of philosophic reason. It is a plea, but not "special pleading," for a keener consciousness, on the part of Christians, of their social obligations.

HARTSHORNE, Charles. *The Logic Of Perfection And Other Essays In Neo-classical Metaphysics*. La Salle IL Open Court 1962.

This is an argumentative book. The heart of it is a long examination of the meaning and validity of the Ontological Argument. As a result of this examination, those forms of the argument which have been commonly criticized are rejected, while certain other forms of the argument are not only accepted, but are shown to imply forms of being, of participation, and of creativity, which are sharply contrasted with the traditional conception of 'substance'. Hence the book is also a detailed criticism and rejection of most traditional metaphysics and of most of the refutations of metaphysics. By adopting the neo-classical position, Hartshorne argues skillfully that theism is the only integral philosophy which can justify the premise, needful to the ontological argument, that a creative perfection is possible.

HARTSHORNE, Charles. *Whitehead's Philosophy: Selected Essays, 1935–1970*. Lincoln U1972.

HARTSHORNE, Charles. A Critique Of Peirce's Idea Of God. *Phil Rev* 50,516–522 S 41.

HARTSHORNE, Charles. Absolute Objects And Relative Subjects: A Reply. *Rev Metaph* 15,174–188 S 61.

Responding to Francis H Parker's 1960 review of *Philosophers Speak of God*, the author discusses six questions: the ontological priority of relativity or becoming over absoluteness or being; the dependence of reality upon God's knowledge of it; the view that things necessarily enter into the constitution of knowledge; the validity of the ontological argument of Anselm and Descartes; the possibility of passing from the Law of Contrast or Polarity, taken as a principle of meaning, to conclusions about reality as independent of thought; and the reviewer's assertion that the author confuses quantitative greatness and quality or value.

HARTSHORNE, Charles. Abstract And Concrete In God: A Reply. *Rev Metaph* 17,289–295 D 63.

Professing to find passages in Julian Hartt's 1963 review of *The Logic of Perfection* obscure or misleading, the author attempts to clarify his concept of God and his position on the ontological argument. In his discussion he remarks on the notions of efficient cause, being and becoming, necessary and contingent existence, the abstract and the concrete, divine memory, love, and freedom, and the relationship between God and the world.

HARTSHORNE, Charles and Johnson, A H and Lowe, Victor. *Whitehead And The Modern World: Science, Metaphysics, And Civilization*. Boston Beacon Pr 1950.

HARTSHORNE, Charles and Johnson, A H and Lowe, Victor. *Whitehead And The Modern World: Science, Metaphysics, And Civilization: Three Essays On The Thought Of Alfred North Whitehead*. Boston Beacon Pr 1950.

Whitehead's chief contribution to the philosophy of natural science was his method of "extensive abstraction" for defining ideally exact concepts such as points in terms of relationships perceptually evident. Such definitions are called for if the relational theory of space is taken seriously. The method is explained and defended against some standard criticisms of it. Whitehead's approach to causality and induction is touched on, as another example of his unusual approach to the foundations of natural science. No sharp separation of his philosophy of science from his metaphysics is finally possible.

HARTSHORNE, Charles. Anthropomorphic Tendencies In Positivism. *Phil Sci* 8,184–203 Ap 41.

HARTSHORNE, Charles. Causal Necessities: An Alternative To Hume. *Phil Rev* 63,479–499 O 54.

HARTSHORNE, Charles. Chance, Love, And Incompatibility. *Phil Rev* 58,429–450 S 49.

HARTSHORNE, Charles. Deliberation And Excluded Middle. *J Phil* 61,476–477 S 64.

HARTSHORNE, Charles. Determinism, Memory, And The Metaphysics Of Becoming. *Phil Forum (Pacific)* 4,81–85 My 66.

HARTSHORNE, Charles. Finite Or Finite-Infinite? *Phil Phenomenol Res* 24,149–151 S 63.

HARTSHORNE, Charles. Freedom Requires Indeterminism And Universal Causality. *J Phil* 55,793–810 S 58.

HARTSHORNE, Charles. From Colonial Beginnings To Philosophical Greatness. *Monist* 48,317–331 Jl 64.

The American colonists neglected the fine arts and theoretical sciences, but not religion, political thought, or philosophy. Early North American thought considered chiefly religious and political problems, but late in the last century scientific inquiry began to flourish and this eventually enabled our country to produce a more balanced and adequate philosophy, in some respects not equaled abroad. Recently an "inverted snobbery" has put us in some danger of neglecting our heritage, also of adopting certain philosophical tenets remarkably similar to those of Marxism. Whitehead's philosophy is viewed as in some respects the climax of the classical period in American philosophy, though needing correction or further development in the light of current insights and needs.

HARTSHORNE, Charles. God As Absolute, Yet Related To All. *Rev Metaph* 1,24–51 S 47.

HARTSHORNE, Charles. How Some Speak And Yet Do Not Speak Of God. *Phil Phenomenol Res* 23,274–276 D 62.

HARTSHORNE, Charles. Hume's Metaphysics And Its Present-Day Influence. *New Scholas* 35,152–171 Ap 61.

HARTSHORNE, Charles. Ideal Knowledge Defines Reality: What Was True In "Idealism". *J Phil* 43,573–581 O 46.

HARTSHORNE, Charles. Is The Denial Of Existence Ever Contradictory? *J Phil* 63,85–93 F 66.

This article examines criticisms of the ontological argument proposed by Plantinga and Alston. The conclusion is reached that the denial of existence can be contradictory if this denial implies that the ground of all possibility is itself but a mere possibility, or that an indispensable predicate—one whose actualization or being instantiated is necessary to reality as such—is yet dispensable. It is conceded that the argument is a proof for the divine existence only on the assumption that the idea of God is logically admissible, and not an absurdity. It is also shown that the argument need not beg the question by assuming from the outset a subject of predication, God, but can argue rather from the predicate divine and deduce from this predicate the necessity of its instantiation in some suitable actuality.

HARTSHORNE, Charles. Is Whitehead's God The God Of Religion? *Ethics* 53,219–227 Ap 43.

HARTSHORNE, Charles. Leibniz's Greatest Discovery. *J Hist Ideas* 7,411–421 O 46.

HARTSHORNE, Charles. Metaphysical Statements As Non-restrictive And Existential. *Rev Metaph* 12,35–47 S 58.

HARTSHORNE, Charles. New Propositions And New Truths. *Rev Metaph* 9,656–661 Je 56.

HARTSHORNE, Charles. On Berndtson's "Mystical Experience". *Personalist* 32,191–194 Spr–Ap 51.

HARTSHORNE, Charles. On Hartshorne's Formulation Of The Ontological Argument: A Rejoinder. *Phil Rev* 54,63–64 Ja 45.

HARTSHORNE, Charles. On The Growth Of Modern Philosophy: An Examination Of Otis Lee's *Existence And Inquiry*. *Rev Metaph* 3,107–114 S 49.

HARTSHORNE, Charles. Organic And Inorganic Wholes. *Phil Phenomenol Res* 3,127–136 D 42.

HARTSHORNE, Charles. Outlines Of A Philosophy Of Nature. *Personalist* 39,239–248 Sum–Jl 58.

HARTSHORNE, Charles. Outlines Of A Philosophy Of Nature, Part II. *Personalist* 39,380–391 Autumn–O 58.

HARTSHORNE, Charles. Philosophy And Orthodoxy. *Ethics* 54,295–298 Jl 44.

HARTSHORNE, Charles. Philosophy Of Religion In The United States. *Phil Phenomenol Res* 11,406–410 Mr 51.

HARTSHORNE, Charles. Present Prospects For Metaphysics. *Monist* 47,188–210 Wint 63.

The significance of the article is that metaphysics is proposed as a real possibility for modern philosophy—especially process philosophy. Hartshorne points out the biases of classical metaphysical systems, as favoring being over becoming, identity above diversity, absolutism in opposition to relativism, the non-physical in preference to the physical, and the origin of events without regard to results. Modern (neoclassical) metaphysics must therefore become involved with becoming and relativity. By such a consideration of becoming, relativity and relations, many of the classical problems are considered to be resolvable—such as individuality, determinism and God. The article also indicates various problems facing contemporary neoclassical philosophy.

HARTSHORNE, Charles. Process As Inclusive Category: A Reply. *J Phil* 52,94–102 F 55.

HARTSHORNE, Charles. Professor Hall On Perception. *Phil Phenomenol Res* 21,563–571 Je 61.

HARTSHORNE, Charles. Professor Hartshorne's Syllogism: Rejoinder. *Phil Rev* 54,506–508 S 45.

HARTSHORNE, Charles. Real Possibility. *J Phil* 60,593–605 O 63.

A described state of affairs is logically possible if the description makes sense and involves no contradiction. For the description to be really possible, the minimal further requirement is that it violate no universally valid law of nature. The theory put forward here is one of the ultimate coincidence of real and logical possibility. It is argued that it is only because of lack of clarity or definiteness that really impossible descriptions appear to us logically possible. If we had a perfect command of our ideas we should see the logical absurdity in any description that is really impossible.

HARTSHORNE, Charles. Reflections On The Strength And Weakness Of Thomism. *Ethics* 54,53–57 O 43.

HARTSHORNE, Charles. Relative, Absolute, And Superrelative: A Formal Analysis. *Phil Rev* 55,213–228 My 46.

HARTSHORNE, Charles. Royce's Mistake—and Achievement. *J Phil* 53,123–130 F 56.

HARTSHORNE, Charles. Russian Metaphysics: Some Reactions To Zenkovsky's History. *Rev Metaph* 8,61–78 S 54.

HARTSHORNE, Charles. Santayana's Defiant Eclecticism. *J Phil* 61,35–43 Ja 64.

This is a criticism of Santayana's philosophy and of his procedure of doing philosophy. That philosophy is perhaps most of all a sharp reaction to modern idealism. However, although he rightly dismisses one form of idealism, Santayana overlooks the more sensible form represented by Peirce. Moreover, it is argued, Santayana's alternative to idealism is based upon mistakes, explains nothing, and is itself unintelligible. Similar criticisms are directed at Santayana's rejection of Platonism and theism. It is suggested that Santayana's chances of finding viable alternative philosophies might have been better had he been less easily satisfied with the defiant pose of saying the opposite of his teachers and masters.

HARTSHORNE, Charles. Sensation In Psychology And Philosophy. *S J Phil* 1,3–14 Sum 63.

HARTSHORNE, Charles. Some Empty Though Important Truths. *Rev Metaph* 8,553–568 Je 55.

HARTSHORNE, Charles. The Divine Relativity And Absoluteness: A Reply. *Rev Metaph* 4,31–60 S 50.

HARTSHORNE, Charles. The Formal Validity And Real Significance Of The Ontological Argument. *Phil Rev* 53,225–245 My 44.

HARTSHORNE, Charles. The Idea Of A Worshipful Being. *S J Phil* 2,165–167 Wint 64.

HARTSHORNE, Charles. The Immortality Of The Past: Critique Of A Prevalent Misinterpretation. *Rev Metaph* 7,98–111 S 53.

HARTSHORNE, Charles. The Logic Of The Ontological Argument. *J Phil* 58,471–473 Ag 61.

HARTSHORNE, Charles. The Monistic Theory Of Expression. *J Phil* 50,425–434 Jl 53.

HARTSHORNE, Charles. The Philosophy Of Creative Synthesis. *J Phil* 55,944–952 O 58.

HARTSHORNE, Charles. The Philosophy Of Mind, Part II: The Social Theory Of Feelings. *S J Phil* 3,87–93 Sum 65.

HARTSHORNE, Charles. The Rationalistic Criterion In Metaphysics. *Phil Phenomenol Res* 8,436–447 Mr 48.

HARTSHORNE, Charles. The Structure Of Givenness. *Phil Forum (Boston)* 18,22–39 1960-61.

- HARTSHORNE, Charles.** The Structure Of Metaphysics: A Criticism Of Lazerowitz's Theory. *Phil Phenomenol Res* 19,226-240 D 58.
- HARTSHORNE, Charles.** What The Ontological Proof Does Not Do. *Rev Metaph* 17,608-609 Je 64.
- HARTSHORNE, Charles.** Whitehead On Process: A Reply To Professor Eslick. *Phil Phenomenol Res* 18,514-520 Je 58.
- HARTSHORNE, Charles.** Whitehead, The Anglo-American Philosopher-Scientist. *Proc Cath Phil Ass* 35,163-171 1961.
- HARTSOCK, Mildred E.** Robert Frost: Poet Of Risk. *Personalist* 45,157-175 Spr-Apr 64.
- HARTSOCK, Mildred E.** Wallace Stevens And The "Rock". *Personalist* 42,66-75 Wint-Ja 61.
- HARTT, J N.** God, Transcendence And Freedom In The Philosophy Of Jaspers. *Rev Metaph* 4,247-258 D 50.
- HARTT, Julian A.** *Being Known And Being Revealed.* Stockton CA Col Of The Pacific 1957.
- HARTT, Julian** and Auer, Johannes Abraham Christoffel Fagginger. *Humanism Versus Theism.* Yellow Springs OH, Antioch Pr 1951.
- This volume contains a debate between two religious thinkers on the key questions: Can faith rest on scientific knowledge alone? Is it religion if it lacks God? What can a reasonable man believe? Mr Auer speaks for humanism, and Mr Hartt speaks for the theist point of view. These two viewpoints are vigorously applied to the question: Can man put his entire faith in Man, or must he have God?
- HARTT, Julian.** On The Possibility Of An Existentialist Philosophy. *Rev Metaph* 3,95-106 S 49.
- HARTT, Julian.** The Logic Of Perfection. *Rev Metaph* 16,750-769 Je 63.
- HARTT, Julian.** Theology Of Culture. *Rev Metaph* 6,501-510 Mr 53.
- HARTUNG, Frank E.** Cultural Relativity And Moral Judgments. *Phil Sci* 21,118-126 Ap 54.
- HARTUNG, Frank E.** On The Contribution Of Sociology To The Physical Sciences. *Phil Sci* 15,109-115 Ap 48.
- HARTUNG, Frank E.** Operationalism: Idealism Or Realism? *Phil Sci* 9,350-355 O 42.
- HARTUNG, Frank E.** Operationism As A Cultural Survival. *Phil Sci* 11,227-232 O 44.
- HARTUNG, Frank E.** Problems Of The Sociology Of Knowledge. *Phil Sci* 19,17-32 Ja 52.
- HARTUNG, Frank E.** Sociological Foundations Of Modern Science. *Phil Sci* 14,68-95 Ja 47.
- HARTUNG, Frank E.** The Social Function Of Positivism. *Phil Sci* 12,120-133 Ap 45.
- HARTUNG, Frank.** A Sociological Evaluation Of The Meeting Of East And West. *Phil Sci* 17,229-237 Jl 50.
- HARTUNG, Frank.** Science As An Institution. *Phil Sci* 18,35-54 Ja 51.
- HARTZ, Louis.** *The Liberal Tradition In America, An Interpretation Of American Political Thought Since The Revolution.* NY Harcourt Brace 1955.
- This volume chances to be an excellent companion study to Clinton Rossiter's *Conservatism in America.* Professor Hartz of Harvard finds the key to American liberalism to be (following de Tocqueville) the absence of the need for a democratic revolution against feudalism, resulting in the "irrational Lockianism" which has made Marxism relatively impotent. "Lacking Marxists to fight, the New Dealers looked much like the Marxists themselves," when they were actually pragmatists departing from Locke. Because of the narrowness of its political spectrum, America has never understood itself, and "must look to its contact with other nations to provide that spark of philosophy, that grain of relative insight, that its own history has denied it."
- HARVANEK, Robert F.** Historical Semantics: A Discussion Of The Recent Work Of Richard McKeon. *New Scholas* 30,257-285 Jl 56.
- HARVANEK, Robert F.** Philosophical Pluralism And Catholic Orthodoxy. *Thought* 25,21-52 Mr 50.
- HARVANEK, Robert F.** Philosophy In The Seminary. *Proc Cath Phil Ass* 39,234-242 1965.
- HARVANEK, Robert F.** The Church And Scholasticism. *Proc Cath Phil Ass* 32,215-225 1958.
- HARVANEK, Robert F.** The Crisis In Neo-Scholastic Philosophy. *Thought* 38,529-546 D 63.
- HARVANEK, Robert F.** The Pursuit Of Truth. *Thought* 30,214-230 Je 55.
- HARVANEK, Robert F.** The Unity Of Metaphysics. *Thought* 28,375-412 Autumn 53.
- HARVEY, John Francis.** *Moral Theology Of The Confessions Of Saint Augustine.* Washington DC 1951.
- HARVEY, John L.** A Note On Categories. *J Phil* 44,162-165 Mr 47.
- HARVEY, Rudolf.** The Primacy Of Truth. *Fran Stud* 9,259-273 S 49.
- HARWOOD, E C** and Handy, Rollo. *Useful Procedures Of Inquiry.* Great Barrington MA 1973.
- The book contains a critical section on the nature of scientific inquiry and also analyses critically several inquires in various fields of behavioral science. Emphasized throughout the book, and further developed, are the transactional procedures of inquiry described by John Dewey and Arthur F Bentley in their book, *Knowing and the Known.* The full text of *Knowing and the Known* is reprinted in the volume, as is Joseph Ratner's "Introduction to John Dewey's Philosophy." There is an appendix on terminological problems in philosophy and the behavioral sciences.
- HARWOOD, E C** and Handy, Rollo. Transactional Procedures Misunderstood. *Amer J Econ Social* 34,103-111 1975.
- The views of John Spiegel (in his *Transactions: The Interplay Between Individual, Family, and Society*) are critically reviewed. Spiegel, although sometimes disagreeing with the transactional procedures of inquiry developed by Dewey and Bentley, believes that many important human problems are best investigated by using those procedures. The authors argue that in some instances Spiegel has not fully understood Dewey and Bentley, and they reconsider some of the major differences among self-actual, interactional, and transactional procedures of inquiry.
- HASENJAEGER, G.** Über Ω -Unvollständigkeit In Der Peano-Arithmetik. *J Sym Log* 17,81-97 Je 52.
- HASENJAEGER, G.** Eine Bemerkung Zu Henkin's Beweis Für Die Vollständigkeit Des Prädikatenkalküls Der Ersten Stufe. *J Sym Log* 18,42-48 Mr 53.
- HASENJAEGER, Gisbert.** Über Eine Art Von Unvollständigkeit Des Prädikatenkalküls Der Ersten Stufe. *J Sym Log* 15,273-276 D 50.
- HASEROT, Francis S.** Beauty And Interestingness. *J Phil* 49,261-273 Ap 52.
- HASEROT, Francis S.** Spinoza And The Status Of Universals. *Phil Rev* 59,469-492 O 50.
- HASEROT, Francis S.** Spinoza's Definition Of Attribute. *Phil Rev* 62,499-513 O 53.
- HASEROT, Francis S.** The Meaning Of Rationalism. *J Phil* 44,205-215 Ap 47.
- HASEROT, Francis S.** The Metaphysics Of Consistency. *Rev Metaph* 2,3-29 Mr 49.
- HASKELL, Edward (ed).** *Full Circle: The Moral Force Of Unified Science.* NY Gordon & Breach 1972.
- HASKELL, Edward F.** A Clarification Of Social Science. *Main Currents* 7,45-51 Sum 49.
- HASKINS, George L.** Counsel And Consent In The Thirteenth Century. *Thought* 15,245-267 Je 40.
- HASSAN, Ihab H.** The Problem Of Influence In Literary History: Notes Towards A Definition. *J Aes Art Crit* 14,66-76 S 55.
- HASSEL, David J.** *ἐπιτήδευμα* Or Civic Vocation In Plato's *Republic.* *Mod Sch* 41,251-261 Mr 64.
- HASSEL, David J.** *ἐπιτήδευμα* Or Civic Vocation In Plato's *Republic.* *Mod Sch* 41,145-157 Ja 64.
- HASSEL, David J** and Yartz, Frank J and Larson, Allan L. *Progress And The Crisis Of Man.* Chicago Nelson-Hall 1976.
- Progress and the Crisis of Man* proceeds from concrete examples of progressiveness to a delineation of parameters within which a philosophy of progress is to be considered. Philosophers studied include Plato, Russell, and Marx. The book stresses that a philosophy of progress must be considered in the light of the social nature of man. *Technological progress* is considered with the recommendation that its value to man must be possessed to insure man's best control over his environment. *Secularism* is studied as a possible value orientation in the cultural development of an individual. One's value orientation not only determines the way one lives, but also influences those with whom one must relate.
- HASSETT, Joseph D.** Heidegger, Being And A World In Turmoil. *Thought* 36,537-554 D 61.
- HATCHER, William S.** *Foundations Of Mathematics.* Philadelphia Saunders 1968.
- HATHAWAY, Baxter.** *The Age Of Criticism: The Late Renaissance In Italy.* Ithaca NY Cornell Univ Pr 1962.
- HATZFELD, Helmut A.** Literary Criticism Through Art And Art Criticism Through Literature. *J Aes Art Crit* 6,1-20 S 47.
- HATZFELD, Helmut A.** The Influence Of Ramon Lull And Jan van Ruysbroeck On The Language Of The Spanish Mystics. *Traditio* 4,337-398 1946.
- HATZFELD, Helmut.** The Baroque From The Viewpoint Of The Literary Historian. *J Aes Art Crit* 14,156-163 D 55.
- HAUERWAS, Stanley.** *Character And The Christian Life: A Study In Theological Ethics.* San Antonio Trinity Univ Pr 1975.
- This book suggests that Protestant ethics still places too much emphasis on commands issuing from God's will. Hauerwas argues forcefully that the focus should turn to character, which means "the self's duration, growth, and unity." To develop this theme he studies in successive chapters the views of Aristotle/Aquinas, Bultmann/Barth, and Calvin/Wesley. His own thinking on the "self as agent" is best developed in the third chapter. Character is pictured as important to a doctrine of sanctification.
- HAUGHT, John F.** *Religion And Self-Acceptance.* NY Paulist Pr 1976.
- This book is an introductory essay in the philosophy of religion. It attempts to deal with the question of the truth-status of religious convictions in a new way. Starting from a presentation of the dynamic, intentional nature of human consciousness as a desire to know, it asks whether and how religious feelings, stories, symbols, ideas, actions etc., relate to the human desire to know. If religious acts promote the interests of the desire to know they may be said to have a fundamental truth-value. Where some other desire than the desire to know lies behind religious consciousness, the latter may be called illusory.
- HAUSER, Philip M.** Social Science And Social Engineering. *Phil Sci* 16,209-218 Jl 49.
- HAUSMAN, Carl R.** Art And Symbol. *Rev Metaph* 15,256-270 D 61.
- The author approaches the conflict between art and philosophy by focusing on the questions whether and how art is symbolic. After examining the semiotic and Jungian concepts of symbol, he argues that the work of art is constitutively symbolic and that its meaning is therefore unique. The author then contends that the way of being of art conflicts with philosophic thought in that art concretely and immediately exhibits three fundamental traits of reality, namely, autonomy, individuality, and creativity. In abstraction, these meanings may be objects of symbolically mediated philosophical contemplation.
- HAUSMAN, Carl R.** Intradition: An Interpretation Of Aesthetic Understanding. *J Aes Art Crit* 22,249-262 Spr 64.

- HAUSMAN, Carl R.** Maritain's Interpretation Of Creativity. *J Aes Art Crit* 19,215-220 Wint 60.
- HAUSMAN, Carl R.** Mechanism Or Teleology In The Creative Process. *J Phil* 58,577-583 S 61.
- This paper compares two approaches to the creative process: the mechanistic, represented by Vincent Tomas, and the teleological, represented by Eliseo Vivas. The author shows the weakness of the mechanistic theory and defends the teleological view, while contending that neither interpretation constitutes an adequate explanation of creativity because it is doubtful whether a rational account of creativity is possible.
- HAUSMAN, Carl R.** Spontaneity: Its Atrationality And Its Reality. *Int Phil Quart* 4,20-47 F 64.
- HAUSMAN, Carl R.** The Existence Of Novelty. *Phil Forum (Pacific)* 4,3-60 F 66.
- HAUSMAN, Carl R.** Understanding And The Act Of Creation. *Rev Metaph* 20,88-112 S 66.
- Arthur Koestler argues in *The Act of Creation* (New York, 1964) that all creative thinking follows the same basic pattern of bisociation. Assessing Koestler's study, the author here concludes that while his suggestive work is heuristically valuable its thesis is limited. (1) It does not offer a consistent characterization of originality. (2) Whether or not Koestler's thesis commits him to a derterminism remains unclear. (3) Whether Koestler intends bisociation as an explanation or a description of creativity is uncertain. Finally, the author argues that a development of the unexamined teleology implicit in Koestler's thesis would provide a more comprehensive theory.
- HAUSMAN, David B.** What Is Natural? Persp In Biol And Med 19,92-100 Autumn 75.
- It is one thing to identify a certain condition as a disease and quite another to say what is disease itself. The equivocal character of this concept, however, stems from a number of other equally ambiguous notions, one of the most important of which is that of *the natural*. In this paper I have the limited objective of getting clear on the natural/unnatural dichotomy as it stands in the biomedical sciences. Thus, I trace it to what I take to be its Aristotelian origins and develop its influence on contemporary medicine.
- HAUSMAN, Jerome.** Toward A Discipline Of Research In Art Education. *J Aes Art Crit* 17,354-361 Mr 59.
- HAUSMANN, Bernard A.** From An Ivory Tower: A Discussion Of Philosophical Problems Originating In Modern Mathematics. Milwaukee Bruce 1960.
- HAVARD, W C.** Henry Sidgwick And Later Utilitarian Political Philosophy. Gainesville Univ Florida Pr 1959.
- This book is a careful discussion of Sidgwick's views on politics and economics, traced to their basis in his ethics. Sidgwick is rightly treated primarily as a critical thinker who sifted the prevalent views of his time against the background of a common-sense hedonism. In view of this, a good part of Havard's book is devoted to the influence of early utilitarian and positivistic thinking on the "climate" of nineteenth century England.
- HAVELOCK, Eric A.** The Liberal Temper In Greek Politics. New Haven Yale Univ Pr 1957.
- This book is a historical protest seeking to rectify what the author, a classicist, believes to be a forgotten chapter in Greek political history. He deplores the Platonic-Aristotelian monopoly in Greek political thought and argues that the roots of liberalism have been ignored at its own expense. After treating Plato's regressive theory of history, he shows how the concepts of progress and compromise had been developed by such thinkers as Diodorus, Protagoras and Democritus. He concludes with a critical treatment of Aristotle's *Ethics* and *Politics* asserting that they constituted an "emasculatation" of liberalism.
- HAVEN, Richard.** Coleridge, Hartley, And The Mystics. *J Hist Ideas* 20,477-494 O-D 59.
- HAVENS, George R.** The Age Of Ideas: From Reaction To Revolution In Eighteenth-century France. NY Holt 1955.
- HAVENS, Joseph.** Adventurer's In Experiential Knowing. *Main Currents* 20,83-89 Mr-Apr 64.
- HAVENS, Raymond D.** Simplicity, A Changing Concept. *J Hist Ideas* 14,3-32 Ja 53.
- HAVENS, Teresina Rowell.** Mrs Rhys Davids' Dialogue With Psychology (1893-1924). *Phil East West* 14,51-58 Ap 64.
- HAVET, Jacques.** A Survey Of Some Of The French Philosophical Literature Since 1946. *Phil Phenomenol Res* 11,228-251 D 50.
- HAWKINS, D J B.** Being And Becoming: An Essay Towards A Critical Metaphysic. NY Sheed & Ward 1954.
- The author attempts "a critical rethinking of the metaphysics of the Aristotelian and Thomistic tradition." There is no single argument or theme, but rather a series of fairly distinct though interrelated treatments of the main topics of Thomistic metaphysics—being, the thinking of being, analogy, substance, causation, etc.
- HAWKINS, D J B.** Crucial Problems Of Modern Philosophy. NY Sheed & Ward 1957.
- HAWKINS, D J B.** The Essentials Of Theism. NY Sheed & Ward 1949.
- This book aims to show how the logical transition from the world of experience to uncaused being is made and how uncaused being must be an infinite and eternal mind, i.e., God. This volume provides cogent discussion of the existence and nature of God by a process of abstract philosophical analysis and reasoning.
- HAWKINS, D J B.** Free Will And Right Action. *Mod Sch* 26,279-292 My 49.
- HAWKINS, D J B.** In The Service Of Truth. *Phil Today* 1,95-97 Je 57.
- HAWKINS, D J B.** The Present Condition Of British Philosophy. *Mod Sch* 25,246-251 My 48.
- HAWKINS, David.** The Language Of Nature: An Essay In The Philosophy Of Science. San Francisco Freeman 1964.
- The author holds that there are metaphysical and moral issues in the substance of science, and denies that the positivistic demarcation and sharp delimitation of science and philosophy has succeeded. The fundamental idea of this metaphysics of science is that our ordering relations correspond to discoverable orders in nature. They are not merely our conventions but the language of nature. Different theories of order, such as the teleological theory formulated by Aristotle in biology, and the mechanical theory formulated by Newton in physics, conflicted, particularly since the latter, claiming completeness, postulated temporal reversibility. But chance events, once described as mere disorder, have an order of a different sort, dealt with by statistical laws. "The thermodynamic point of view now appears essential to all sciences concerned with the order and history of nature." On this basis the author argues for a genuine before and after in processes of every sort. He also argues for heirarchical orders in nature.
- HAWKINS, David.** Existential And Epistemic Probability. *Phil Sci* 10,255-261 O 43.
- HAWKINS, Denis John Bernard.** A Sketch Of Mediaeval Philosophy. NY Sheed & Ward 1947.
- HAWKINS, Denis John Bernard.** Christian Ethics. Englewood Cliffs NJ Hawthorn Books 1963.
- HAWLEY, Don.** The Nature Of Things. NY Philosophical Lib 1959.
- HAWORTH, L and Minas, J S.** Concerning Value Science. *Phil Sci* 21,54-61 Ja 54.
- HAWORTH, Lawrence.** Common Sense Morality. *Ethics* 65,250-260 Jl 55.
- HAWORTH, Lawrence.** Dewey's Philosophy Of The Corporation. *Ethics* 72,120-131 Ja 62.
- HAWORTH, Lawrence.** Do Organizations Act? *Ethics* 70,59-63 O 59.
- HAWORTH, Lawrence.** The Experimental Society: Dewey And Jordan. *Ethics* 71,27-40 O 60.
- HAWORTH, Lawrence.** The Free Society. *Ethics* 67,119-126 Ja 57.
- HAWORTH, Lawrence.** The Standard View Of The State: A Critique. *Ethics* 73,266-278 Jl 63.
- The standard view of the state appears in two main forms: that of the limited state and that of the prescriptive state. The former view stresses the separation of state and society and the latter the coercive power of the state. This author rejects both theories and questions the assumption that state and society are separate, introducing as an alternative the theory of the discretionary state. The author rejects the notion that coercion is the essential function of the state on the grounds that much legislation is permissive, not prescriptive, and claims that the discretionary state is characterized by an increasing reliance on permissive legislation.
- HAWTON, Hector.** Philosophy For Pleasure. NY Philosophical Lib 1949.
- HAY, Clyde Lemont.** The Blind Spot In American Public Education. NY Macmillan 1950.
- This book deals with the question, Should religion be taught in our public schools? The author believes that a type of religious education can be worked out in harmony with the beliefs of Protestants, Catholics and Jews and in harmony with the Constitution and the law. The "blind spot" in American education is lack of realization of this need. The purpose of the book is to win consideration and support for this element in general education and to trace recent trends of thinking on the subject. The author agrees with Horace Mann that "moral education is a primal necessity of social existence."
- HAY, Louise Schmir.** Axiomatization Of The Infinite-valued Predicate Calculus. *J Sym Log* 28,77-86 Mr 63.
- HAY, W H and Weinberg, J R.** Concerning Allegedly Necessary Nonanalytic Propositions. *Phil Stud* 2,17-21 F 51.
- HAY, W H.** Bertrand Russell On The Justification Of Induction. *Phil Sci* 17,266-277 Jl 50.
- HAY, W H.** C I Stevenson And Ethical Analysis. *Phil Rev* 56,422-430 Jl 47.
- HAY, W H.** Nicolaus Cusanus: The Structure Of His Philosophy. *Phil Rev* 61,14-25 Ja 52.
- HAY, William H.** Free-Will And Possibilities. *Phil Sci* 24,207-214 Jl 57.
- HAY, William H.** John Dewey On Freedom And Choice. *Monist* 48,346-355 Jl 64.
- The common opinion that Dewey held personality to be determined by environment is attacked. An account is given of how Dewey described the development of novel traits of personality. Through the use of intelligence people may gain more freedom of choice. A person can free himself to a degree from acting on impulse, for impulses can both be checked and transformed. This transformation can be produced by repeated acting on ideas entertained. Ideas can come to be more effective on conduct by appropriate reflection. An extensive account of features of reflective experience is presented, drawn from several different sources in Dewey's writings.
- HAY, William H.** On Green's Analysis Of Teaching. *Stud Phil Educ* 4,254-262 Fall 65.
- HAY, William H.** On The Nature Of Newton's First Law Of Motion. *Phil Rev* 65,95-102 Ja 56.
- HAY, William H.** Paul Carus: A Case-Study Of Philosophy On The Frontier. *J Hist Ideas* 17,498-510 O 56.
- HAY, William H.** Professor Carnap And Probability. *Phil Sci* 19,170-177 Ap 52.
- HAYAKAWA, S I (ed).** Language, Meaning And Maturity. NY Harper 1954.
- HAYAKAWA, Samuel Ichiyé.** Language In Thought And Action. NY Harcourt Brace 1949.
- There are two ways of criticizing *Language in action*. One can treat it as a serious contribution to philosophy and science and must then dismiss it at once as flashy, full of inexactitudes and methodological errors. One can also treat it as a popular

- handbook on practical thinking, a desirable choice for the Book of the Month Club: it warns against all the worst errors and heresies of our age and proposes many easy ways of avoiding them.
- HAYDEN, Dunstan.** Notes On Aristotelian Dialectic In Theological Method. *Thomist* 20,383-418 O 57.
- HAYDN, Hiram Collins.** *The Counter-Renaissance*. NY Scribner 1950.
- HAYDON, A E And Others.** Symposium—Is Humanism A Religion? *Humanist* 2,104-112 Autumn 42.
- HAYDON, A E.** Humanism Has Faith In Man. *Humanist* 10,1-4 F 50.
- HAYDON, A E.** Humanism. *Humanist* 6,53-59 Sum-Autumn 46.
- HAYEK, F A.** *John Stuart Mill And Harriet Taylor*. NY Kelley 1969.
- HAYEK, F A.** *The Counter-revolution Of Science: Studies On The Abuse Of Reason*. Glencoe IL Free Pr 1952.
- HAYEK, F A.** *The Sensory Order: An Inquiry Into The Foundations Of Theoretical Psychology*. Chicago Univ Of Chicago Pr 1952.
- HAYEK, F A.** Freedom, Reason, And Tradition. *Ethics* 68,229-245 JI 58.
- HAYEK, F A.** The Facts Of The Social Sciences. *Ethics* 54,1-13 O 43.
- HAYEK, F A.** The Uses Of "Gresham's Law" As An Illustration In Historical Theory. *Hist Theor* 2,101-102 1962.
- HAYEK, Friedrich A.** *The Constitution Of Liberty*. Chicago Univ Of Chicago Pr 1960. The author begins by discussing why we value liberty, he continues with an analysis of the relations between liberty and law, and he concludes with an application of the findings of the first two sections of the book to eight specific problems; the welfare state, labor unions, and social security; taxation and money; and housing, agriculture, and education. His standpoint is that of *laissez-faire* liberalism.
- HAYEN, André.** Philosophy Of The Converted And Of Conversion. *Phil Today* 6,283-294 Wint 62.
- HAYES, Donna Gene.** Nietzsche's Eternal Recurrence: A Prelude To Heidegger. *J Existent* 6,189-196 Wint 1965-66.
- HAYMOND, William S.** Afterthoughts On The Logic Of Empiricism. *Mod Sch* 40,245-262 Mr 63.
- HAYMOND, William S.** Hume's Phenomenalism. *Mod Sch* 41,209-226 Mr 64.
- HAYMOND, William S.** Is Distance An Original Factor In Vision? *Mod Sch* 39,39-60 N 61.
- HAYMOND, William S.** Predictive Knowledge And The Future Of Metaphysics. *Proc Cath Phil Ass* 36,142-149 1962.
- HAYNER, David C.** Metaphysical Statements And Religious Beliefs. *S J Phil* 2,63-69 Sum 64.
- HAYNER, Paul C.** Analogical Predication. *J Phil* 55,855-861 S 58.
- HAYNER, Paul C.** Expressive Meaning In Art. *Phil Phenomenol Res* 21,543-551 Je 61.
- HAYNER, Paul C.** Expressive Meaning. *J Phil* 53,149-156 F 56.
- HAYNES, Richard P.** The Form, Equality, As A Set Of Equals: *Phaedo* 74 b-c. *Phronesis* 9,17-26 1964.
- HAYWARD, John F.** Commentaries On Resources From The Physical Sciences. *Zygon* 1,31-32 Mr 66.
- HAYWARD, John F.** The Uses Of Myth In An Age Of Science. *Zygon* 3,205-218 Je 68.
- HAYWOOD, C Robert.** The Influence Of Mercantilism On Social Attitudes In The South, 1700-1763. *J Hist Ideas* 20,577-586 O-D 59.
- HAZELTON, Roger.** *Blaise Pascal: The Genius Of His Thought*. Philadelphia Westminster Pr 1974.
- HAZELTON, Roger.** *Renewing The Mind, An Essay In Christian Philosophy*. NY Macmillan 1949.
- HAZELTON, Roger.** Law And Norm In Ethics: A Comment On The Ethics Of Logical Positivism. *Ethics* 50,450-456 JI 40.
- HAZELTON, Roger.** Nietzsche's Contribution To The Theory Of Language. *Phil Rev* 52,47-60 Ja 43.
- HAZLITT, Henry.** *The Foundations Of Morality*. Princeton NJ Van Nostrand 1964. According to the publisher this book "probes deeply into the ultimate basis of both private and public morality." It is in fact the statement of a straightforward utilitarianism developed partly by the use of the simpler tools of economic analysis.
- HAZLITT, Henry.** A Reply To Frank Knight. *Ethics* 77,57-61 O 66.
- Professor Frank Knight, in his paper "Liberal Movements in Socialist Countries" and in a review article of the author's *Foundations of Morality*, unfairly accuses the author of individualism, anarchism, and oversimplification. A capitalist system of distribution with free competition does guarantee justice. There is no need, as Knight claims, for more governmental control of economic affairs.
- HAZO, Robert G.** *The Idea Of Love*. NY Praeger 1967.
- HAZO, Samuel J.** The Poet And Society: Freedom To Create. *Humanitas* 1,263-272 Wint 66.
- HEALY, Edwin F.** *Medical Ethics*. Chicago Loyola Univ Pr 1956.
- HEALY, Kilian J.** The Assumption Among Mary's Privileges. *Thomist* 14,72-92 Ja 51.
- HEALY, Valentine.** The Citizen And His Government. *Phil Forum (Pacific)* 2,45-56 S 63.
- HEARD, Gerald.** *Is God Evident: An Essay Toward A Natural Theology*. NY Harper 1948.
- HEARD, Gerald.** *Is God In History?* NY Harper 1950.
- HEARD, Gerald.** *Morals Since 1900*. NY Harper 1950.
- HEATH, Dwight B.** Liberal Education: John Henry Newman's Conception. *Educ Theor* 9,152-155 JI 59.
- HEATH, Mark.** Can Qualities Be Measured? *Thomist* 18,31-60 Ja 55.
- HEATH, Spencer.** *Citadel, Market And Altar: Emerging Society—Outline Of Socionomy, The New Natural Science Of Society*. Baltimore Science Soc Found 1957. A social philosophy is developed in this book based on the theory that human energy must be socialized through the development of "free contractual relationships." The volume culminates in a theory of the rationality of the cosmos and in a general philosophical diagram of the world.
- HEATH, Thomas R.** More On St Thomas' Exposition Of Aristotle. *New Scholas* 35,525-526 O 61.
- HEATH, Thomas R.** Saint Thomas And The Aristotelian Metaphysics: Some Observations. *New Scholas* 34,438-460 O 60.
- HEBGA, Meinrad.** Logic In Africa. *Phil Today* 2,221-229 Wint 58.
- HEDENIUS, Ingemar.** On Law And Morals. *J Phil* 56,117-124 Ja 59.
- HEDGES, William L.** Knickerbocker, Bolingbroke, And The Fiction Of History. *J Hist Ideas* 20,317-328 Je-S 59.
- HEER, Vincent V.** Gestalt Psychology: Empirical Or Rational? *New Scholas* 17,358-379 O 43.
- HEFFERLINE, Ralph F.** Dynamic Structure In Human Behavior. *Main Currents* 11,116-117 My 55.
- HEFFERLINE, Ralph F.** Man's Changing View Of Himself. *Main Currents* 12,7-11 S 55.
- HEFNER, Philip.** Toward A New Doctrine Of Man: The Relationship Of Man And Nature. *Zygon* 2,127-151 Je 67.
- HEIDEGGER, Martin.** *Hegel's Concept Of Experience*. NY Harper 1970.
- HEIDELBERGER, Herbert.** On Characterizing The Psychological. *Phil Phenomenol Res* 26,529-536 Je 66.
- Two suggestions of Brentano, on characterizing the psychological, are explored: (1) the property of intentionality (which marks the psychological and sets it off from the physical), and (2) that psychological phenomena are characterized by an epistemological immediacy (which is peculiar to them). The author concludes that the second is satisfactory, but the first is not, at least as it is usually interpreted. He argues that criteria of intentionality do not provide us with an adequate characterization of the psychological. Nevertheless, he proposes criteria, adequate to all singular psychological statements, based upon privileged access and self-authentication (knowing a statement without evidence).
- HEIDELBERGER, Herbert.** On Defining Epistemic Expressions. *J Phil* 60,344-347 Je 63.
- HEIDSIECK, François.** Honor And Nobility Of Soul: Descartes To Sartre. *Int Phil Quart* 1,569-592 D 61.
- HEIDSIECK, François.** Honor And Nobility Of Soul: Descartes To Sartre. *Int Phil Quart* 1,569-592 D 61.
- HEIFETZ, Milton D.** *The Right To Die*. NY Putnam 1975.
- This is an attempt to deal with legal, medical, ethical and emotional issues related to death. Asserting that the fundamental moral law is "do not to others as you would not have others do to you," the author argues cogently in defense of a person's moral right to choose death under certain circumstances. This includes the right to request no further medical treatment as well as the right to request assistance in committing suicide. To deny the moral legitimacy of such a choice is to mistakenly make life rather than the quality of life the ultimate norm. While acknowledging that euthanasia is sometimes morally justifiable, Heifetz nevertheless objects to its legalization. His argumentation at this point constitutes the most problematic section of the work. Other issues discussed include the appropriate response to congenital and hereditary defects of the newborn, organ transplants, the definition of death and the need in the United States for something on the order of the British hospice, an institution devoted to aiding people die painlessly.
- HEILBRUNN, L V.** Protoplasmic Activity. *Phil Sci* 8,280-286 Ap 41.
- HEIMANN, Betty.** *Facets Of Indian Thought*. NY Schocken Books 1964.
- HEIMANN, Eduard.** *Freedom And Order, Lessons From The War*. NY Scribner's 1947.
- HEIMANN, Eduard.** *Reason And Faith In Modern Society: Liberalism, Marxism And Democracy*. Middletown CT Wesleyan Univ Pr 1961.
- HEIMBECK, Raeburne Seeley.** *Theology And Meaning: A Critique Of Metatheological Scepticism*. Stanford CA Stanford Univ Pr 1969.
- HEIN, George E and Hein, Hilde.** The Chemistry Of Noble Gases—A Modern Case History In Experimental Sciences. *J Hist Ideas* 27,417-428 JI-S 66.
- The purpose of this article is to use a current case history of a scientific discovery in order to illustrate some features of the nature of science. A brief history of chemical discoveries is given, and different theories about the character of scientific investigation and interpretation are discussed. The author's conclusion is that many doctrines are accepted long after contrary evidence has been noticed, because they have an appealing aesthetic simplicity. The recent discovery of the chemical reactivity of noble gases provides an interesting case study of what is required before an older theory is altered.
- HEIN, Hilde and Hein, George E.** The Chemistry Of Noble Gases—A Modern Case History In Experimental Sciences. *J Hist Ideas* 27,417-428 JI-S 66.
- The purpose of this article is to use a current case history of a scientific discovery in order to illustrate some features of the nature of science. A brief history of chemical discoveries is given, and different theories about the character of scientific investigation and interpretation are discussed. The author's conclusion is that many doctrines are accepted long after contrary evidence has been noticed, because they have an appealing aesthetic simplicity. The recent discovery of the chemical reactivity of noble gases provides an interesting case study of what is required before an older theory is altered.

- HEIN, Hilde.** Intermittent Existence And The Identity Of Works Of Art. *Rev Metaph* 12,633-638 Je 59.
- HEIN, Hilde.** Schopenhauer And Platonic Ideas. *J Hist Phil* 4,133-144 Ap 66.
- HEINEMANN, F H.** *Existentialism And The Modern Predicament*. NY Harper 1953.
- HEINEMANN, F H.** Are There Only Two Kinds Of Truth? *Phil Phenomenol Res* 16,367-379 Mr 56.
- HEINEMANN, F H.** Origin And Repetition. *Rev Metaph* 4,201-214 D 50.
- HEINEMANN, F H.** The Analysis Of 'Experience'. *Phil Rev* 50,561-584 N 41.
- HEINEMANN, F H.** Toland And Leibniz. *Phil Rev* 54,437-457 S 45.
- HEINEMANN, F H.** Truths Of Reason And Truths Of Fact. *Phil Rev* 57,458-480 S 48.
- HEINEY, Donald.** Mythos And Ethos. *Personalist* 35,152-159 Spr-Ap 54.
- HEISENBERG, Werner.** *Physics And Philosophy: The Revolution In Modern Science*. NY Harper 1958.
- The chapters of this book have been read as Gifford Lectures. The emphasis is on quantum theory and its implications for the concept of reality. A chapter is devoted to the history of quantum theory. Then the Copenhagen interpretation with which Heisenberg is associated is given. This is followed by an historical study of atomic theory from the time of the Greeks and a consideration of Cartesian dualism in modern times. Relativity theory is analyzed in its relation to quantum theory to complete the picture. An interesting conclusion is developed by a study of language, natural and technical. Here the status of concepts and their degree of precision are examined. This leads to a consideration of the role of science in its relation to different cultures. A comprehensive introduction by F S C Northrop raises issues about causality.
- HEISENBERG, W.** Wolfgang Pauli's Philosophical Views. *Main Currents* 17,51-54 Ja-F 61.
- HEISER, Basil.** The *Primum Cognitum* According To Duns Scotus. *Fran Stud* 2,193-216 S 42.
- HEISER, Basil.** The Metaphysics Of Duns Scotus. *Fran Stud* 2,379-396 D 42.
- HEISS, Robert.** Nicolai Hartmann: A Personal Sketch. *Personalist* 42,469-486 Autumn-O 61.
- HEITZMAN, Marian W.** The Philosophical Foundations Of Aristotle's Logic And The Origin Of The Syllogism (with Comment By Anthony Nemetz). *Proc Cath Phil Ass* 28,131-150 1954.
- HELBIG JR, Edward.** Aristotelian Demonstration And The Argument For An Imperishable Substance. *New Scholas* 25,313-317 Jl 51.
- HELD, Virginia.** *The Public Interest And Individual Interests*. NY Basic Books 1970.
- Theories of the public interest are arranged in this book into three groups, according to the relations they depict as holding between the public interest and various configurations of individual interests. I examine the concept of individual interest, and construct a scheme of classification for theories of the public interest. I then discuss the theories in the three groups, formalizing the minimal claims within them. I consider the conceptual problems, problems of applicability, and moral problems which, I think, afflict the theories examined, and I suggest an alternative explication of the concept of the public interest. I argue that the concept lies in an area between the "is" and the "ought," that it may be seen from alternative points of view, and that valid judgments applying it can indeed be made.
- HELD, Virginia.** "Civil Disobedience And Public Policy" in *Revolution And The Rule Of Law*, E Kent (ed). Englewood Cliffs NJ Prentice-Hall 1971.
- I consider various definitions of civil disobedience and distinguish four major kinds. My concern in this essay is largely with that kind of civil disobedience in which illegal acts are intentionally and primarily directed at political decisions and policies taken within acceptable law, rather than at the laws themselves, either the one directly violated or some other law. For instance, citizens may use civil disobedience in favor of a wiser political nomination, different budgetary priorities, more efficient public services, or a less insensitive foreign policy, without intending that new laws be enacted. I argue that the grounds for the justification of acts of civil disobedience of this kind, though not of all acts of civil disobedience, are teleological, and I suggest relevant considerations for such justifications.
- HELD, Virginia.** John Locke On Robert Nozick. *Social Research* 43,169-195 Spr 76.
- HELD, Virginia.** Rationality And Social Value In Game-Theoretical Analyses. *Ethics* 76,215-220 Ap 66.
- Although Robert Paul Wolff is correct to insist on the importance of such game theoretic problems as the "prisoner's dilemma," he wrongly argues that "the game theoretic concept of strategy, with its postulate of value-maximizing monads, cannot helpfully be applied to the problem of realizing social values." Game theory is capable of dealing with non-subjective, non-egoistic values.
- HELLER, Erich.** *The Disinherited Mind: Essays In Modern German Literature And Thought*. Philadelphia Dufour & Saifer 1952.
- HELLER, Peter.** *Dialectics And Nihilism: Essays On Lessing, Nietzsche, Mann And Kafka*. Amherst Univ Of Mass Pr 1966.
- The author recognizes that nihilism is not ultimate (for even in hell "there, too, are the gods"), and conducts a special analysis of the disintegration of the goals of dialogue from the age of idealism to that of nihilism as reflected in the writings of Lessing, Nietzsche, Mann and Kafka. The book weaves together historical and critical analyses of modern cultural attitudes and the methodological function of dialectic in the philosophical dimension of literature.
- HELLER, Peter.** Creative Process And Creative Product: Two Examples Of An Analogy. *J Aes Art Crit* 12,328-342 Mr 54.
- HELLER, Peter.** The Masochistic Rebel In Recent German Literature. *J Aes Art Crit* 11,198-213 Mr 53.
- HELM, Bertrand.** Social Roots Of The Heraclitean Metaphysics. *J Hist Ideas* 25,565-571 O-D 64.
- HELM, Paul.** *The Varieties Of Belief*. NY Humanities Pr 1973.
- The author analyses four concepts of religious belief to be found in the writings of philosophers and theologians. The thesis of the book is that attempts to derive philosophically important conclusions from what believers actually say or from the grammar of religious language are vitiated by the lack of uniformity within religious language, as attested by these different conceptions of belief. Such differences are deemed to be important when the meaning of religious language is under discussion, and in particular when the believer is challenged to explain what would count as a falsification of his beliefs.
- HELM, Robert M.** *The Gloomy Dean: The Thought Of William Ralph Inge*. Winston-Salem NC Blair 1962.
- William Ralph Inge became widely known for his criticism of contemporary life between the two world wars. Inge's importance as a philosopher lay in his attempt to establish Christian Platonism as a "legitimate and independent type of Christian theology and practice" within the church, alongside the traditions of authority of Church and Bible. Inge believed that the philosophy of Plotinus embodied the "fullest flowering of the approach to reality (which is) most distinctively Christian." A major section of the book is devoted to an exposition and analysis by the author of Inge's dependence upon Plotinus for an articulation of the Christian faith.
- HELMBOLD, William Clark** and Holther, W B. *Unity Of The Phaedrus*. Berkeley Univ Of Calif Pr 1952.
- HELMER, Olaf** and Oppenheim, Paul. A Syntactical Definition Of Probability And Of Degree Of Confirmation. *J Sym Log* 10,25-60 Je 45.
- HELMER, Olaf** and Rescher, Nicholas. *On The Epistemology Of The Inexact Sciences*. Santa Monica CA Rand Corporation 1960.
- HELSEL, Paul R.** A Reply To Professor Steinkraus' "Professor Helsel And Bowne". *Personalist* 36,286-288 Sum-Jl 55.
- HELSEL, Paul R.** Borden Parker Bowne And F R Tennant. *Personalist* 36,47-58 Wint-Ja 55.
- HELSEL, Paul R.** Current Thought. *Personalist* 22,406-407 O-Autumn 41.
- HELSEL, Paul R.** Current Thought. *Personalist* 23,207-208 Ap-Spr 42.
- HELSEL, Paul R.** Current Thought. *Personalist* 22,187-188 Ap-Spr 41.
- HELSEL, Paul R.** Current Thought. *Personalist* 21,73-74 Ja-Wint 40.
- HELSEL, Paul R.** Current Thought. *Personalist* 21,301-302 Jl-Sum 40.
- HELSEL, Paul R.** Current Thought: "A New Front Of An Ancient Conflict". *Personalist* 21,410-411 O-Autumn 40.
- HELSEL, Paul R.** Current Thought: "After Twenty-five Years". *Personalist* 24,206 Ap-Spr 43.
- HELSEL, Paul R.** Current Thought: "Ethical Relativism". *Personalist* 22,80-81 Ja-Wint 41.
- HELSEL, Paul R.** Current Thought: "Fate, Fact And Freedom". *Personalist* 23,71-72 Ja-Wint 42.
- HELSEL, Paul R.** Current Thought: "Ideologies Motivating American Education". *Personalist* 26,190-192 Ap-Spr 45.
- HELSEL, Paul R.** Current Thought: "Intellectual Fashions". *Personalist* 26,82-83 Ja-Wint 45.
- HELSEL, Paul R.** Current Thought: "Invoicing Philosophy". *Personalist* 25,191-193 Ap-Spr 44.
- HELSEL, Paul R.** Current Thought: "The Place Of Philosophy In Postwar Education". *Personalist* 25,419-420 O-Autumn 44.
- HELSEL, Paul R.** Current Thought: "The Travail Of Human Equality". *Personalist* 25,292-293 Jl-Sum 44.
- HELSEL, Paul R.** Current Thought: "The Unity Of Man". *Personalist* 22,305-306 Jl-Sum 41.
- HELSEL, Paul R.** Current Thought: "Understand And Conquer". *Personalist* 25,77-78 Ja-Wint 44.
- HELSEL, Paul R.** Current Thought: "Why Did God Make America"? *Personalist* 23,416-417 O-Autumn 42.
- HELSEL, Paul R.** Imitation, Selfhood And Personality. *Personalist* 21,167-171 Ap-Spr 40.
- HELSEL, Paul R.** Implementing Religion. *Personalist* 27,131-140 Ap-Spr 46.
- HELSEL, Paul R.** Institutionalism And Democracy. *Personalist* 22,33-44 Ja-Wint 41.
- HELSEL, Paul R.** Personalism As The Basis Of Religious Experience. *Personalist* 25,276-286 Jl-Sum 44.
- HELSEL, Paul R.** Philosophy Today: The Concept Of The Person Today. *Personalist* 32,153-162 Spr-Ap 51.
- HELSEL, Paul R.** Progress As Ethical And Religious Development. *Personalist* 26,46-57 Ja-Wint 45.
- HELSEL, Paul R.** Tennant's Approach To Religion. *Personalist* 28,27-36 Ja-Wint 47.
- HELSEL, Paul R.** The Beginnings Of Personalism In Constructive Thought. *Personalist* 25,17-27 Ja-Wint 44.
- HELSEL, Paul R.** The Current Issue In The Philosophy Of Religion. *Personalist* 30,152-160 Spr-Ap 49.
- HELSEL, Paul R.** The Foundations Of Western Democracy. *Personalist* 24,13-20 Ja-Wint 43.
- HELSEL, Paul R.** The Problem Of Immortality. *Personalist* 33,257-265 Sum-Jl 52.

- HELSON, Harry (ed).** *Theoretical Foundations Of Psychology*. NY Van Nostrand 1951.
- HELTON, Tinsley (ed).** *The Renaissance: A Reconsideration Of The Theories And Interpretations Of The Age*. Madison 1961.
- HEMPEL, C G** and Oppenheim, P. Studies In The Logic Of Explanation. *Phil Sci* 15,135-175 Ap 48.
- HEMPEL, Carl G (ed)** and Colodny, Robert Garland (ed). *Frontiers Of Science And Philosophy*. Pittsburgh Univ Of Pitt Pr 1962.
- HEMPEL, Carl G And Others.** Some Theses On Empirical Certainty. *Rev Metaph* 5,621-630 Je 52.
- HEMPEL, Carl G.** *Aspects Of Scientific Explanation And Other Essays In The Philosophy Of Science*. NY Free Pr 1965.
- The articles fall under four headings: "Confirmation, Induction, and Rational Belief," "Conceptions of Cognitive Significance," "Structure and Function of Scientific Concepts and Theories," and "Scientific Explanation." The long new essay, which is a self-contained study of scientific explanation, includes a reexamination of explanation by covering laws, and also considers explanation by statistical laws. According to Hempel, "The central theme of this essay has been, briefly, that all scientific explanation involves, explicitly or by implication, a subsumption of its subject matter under general regularities; that it seeks to provide a systematic understanding of empirical phenomena by showing that they fit into a nomic nexus."
- HEMPEL, Carl G.** *Fundamentals Of Concept Formation In Empirical Science*. Chicago Univ Of Chicago Pr 1952.
- HEMPEL, Carl G.** A Note On Semantic Realism. *Phil Sci* 17,169-173 Ap 50.
- HEMPEL, Carl G.** A Purely Syntactical Definition Of Confirmation. *J Sym Log* 8,122-143 D 43.
- HEMPEL, Carl G** and Oppenheim, Paul. A Definition Of "Degree Of Confirmation". *Phil Sci* 12,98-115 Ap 45.
- HEMPEL, Carl G** and Oppenheim, Paul. Reply To David L. Miller's "Comments On 'Studies In The Logic Of Explanation'". *Phil Sci* 15,350-352 O 48.
- HEMPEL, Carl G.** Coherence And Morality. *J Phil* 62,539-541 O 65.
- HEMPEL, Carl G.** On Russell's Phenomenological Constructionism. *J Phil* 63,668-669 N 66.
- HEMPEL, Carl G.** Rational Action. *Proc Amer Phil Ass* 35,5-24 O 1962.
- HEMPEL, Carl G.** Reflections On Nelson Goodman's *The Structure Of Appearance*. *Phil Rev* 62,108-116 Ja 53.
- HEMPEL, Carl G.** The Function Of General Laws In History. *J Phil* 39,35-47 Ja 42.
- HEMPEL, Carl Gustav.** *Philosophy Of Natural Science*. Englewood Cliffs NJ Prentice Hall 1966.
- HEMS, John M.** Learning The Language. *Phil Phenomenol Res* 26,561-577 Je 66.
- A philosophical inquiry into the process of learning a language may help to clarify our understanding of the nature of language itself, which in turn should have some practical bearing upon the manner in which a language ought to be taught. Further inquiry into the relationship which holds between these subjective and objective aspects of the learning process leads to the conclusion that intentional meaning antedates linguistic meaning. In practical terms this shows itself in the fact that many supposed grammatical errors are originally psychological. On the basis of such findings as these, the author attempts to justify the adoption of a much more "direct" method in the teaching of English.
- HEMS, John M.** Subjective And Objective Rightness. *Phil Phenomenol Res* 15,558-562 Je 55.
- HEMS, John M.** What Is Wrong With Obligation. *Phil Phenomenol Res* 22,50-60 S 61.
- It is argued here that something is wrong with moral obligation, both theoretically and practically. Obligation represents a failure in love. We cannot have an obligation to love, for obligation is grounded in a failure to love, so that to say that one ought to love would be to say that one ought to have no obligations—but then this is an obligation. It is self-contradictory to say that one ought to have no obligations. It is concluded that here, the language of obligation breaks down.
- HENDEL, Charles W (ed).** *John Dewey And The Experimental Spirit In Philosophy*. NY Liberal Arts Pr 1959.
- HENDEL, Charles W (ed).** *The Philosophy Of Kant And Our Modern World*. NY Liberal Arts Pr 1957.
- This volume contains four lectures delivered at Yale University commemorating the 150th anniversary of the death of Kant: John E. Smith, "The Question of Man"; George Schrader, "The Philosophy of Existence"; René Wellek, "Aesthetics and Criticism"; and Charles W. Hendel, "Freedom, Democracy, and Peace."
- HENDEL, Charles W.** *Civilization And Religion, An Argument About Values In Human Life*. New Haven Yale Univ Pr 1948.
- HENDEL, Charles W.** Goethe's *Faust* And Philosophy. *Phil Phenomenol Res* 10,157-171 D 49.
- HENDEL, Charles W.** Reflections On The Spirit Of Man. *Phil Rev* 50,162-187 Mr 41.
- HENDEL, Charles W.** The Eighteenth Century As An Age Of Ethical Crisis. *Ethics* 72,202-214 Ap 62.
- HENDEL, Charles W.** The Subjective As A Problem. *Phil Rev* 62,327-354 Jl 53.
- HENDEL, Charles.** The Character Of Philosophy In Canada. *Phil Phenomenol Res* 12,365-376 Mr 52.
- HENDERSON, Algo D.** Liberal Education In A Revolutionary World. *Antioch Rev* 2,264-271 Je 42.
- HENDERSON, Algo D.** More Than The Three R's. *Antioch Rev* 15,313-325 S 55.
- HENDERSON, Edgar H.** Communication. *J Phil* 50,278-279 Ap 53.

- HENDERSON, Edgar H.** Montaigne And Modern Philosophy. *Personalist* 34,278-289 Sum-Jl 53.
- HENDERSON, Edgar H.** Should We Undertake Systems Today? *Int Phil Quart* 3,418-427 S 63.
- HENDERSON, Edgar H.** Values, Time And Consciousness. *J Phil* 37,152-161 Mr 40.
- HENDERSON, G P.** *The Revival Of Greek Thought 1620-1830*. Albany SUNY Pr 1970.
- HENDERSON, G P.** On A Certain Use Of Quotation Marks. *Phil Stud* 7,24-29 1956.
- HENDERSON, Kenneth B.** A Logical Model For Conceptualizing And Other Related Activities. *Educ Theor* 13,277-284 O 63.
- HENDERSON, Thomas G.** Santayana Awaiting Death. *J Phil* 50,201-205 Mr 53.
- HENDRY, Herbert E.** Professor Martin's Intentions. *J Phil* 62,432-433 Ag 65.
- HENGST, Herbert R.** Sources Of The Purposes Of Higher Education. *J Thought* 1,39-43 Ap 66.
- HENGSTENBERG, H -E.** Phenomenology And Metaphysics Of The Human Body. *Int Phil Quart* 3,165-200 My 63.
- HENGSTENBERG, H -E.** The Phenomenology Of Meaning As Approach To Metaphysics. *Int Phil Quart* 1,85-124 F 61.
- HENINGER JR, S K.** A Jungian Reading Of "Kubla Khan". *J Aes Art Crit* 18,358-367 Mr 60.
- HENINGER JR, S K.** The Renaissance Perversion Of Pastoral. *J Hist Ideas* 22,254-261 Ap-Je 61.
- HENKIN, Leon (ed)** and others. *Tarski Symposium: Proceedings*. Berkeley Univ Of California 1971.
- HENKIN, Leon.** A Generalization Of The Concept Of Ω -completeness. *J Sym Log* 22,1-14 Mr 57.
- HENKIN, Leon.** A Generalization Of The Concept Of Ω -consistency. *J Sym Log* 19,183-196 S 54.
- HENKIN, Leon.** An Extension Of The Craig-Lyndon Interpolation Theorem. *J Sym Log* 28,201-216 S 63.
- HENKIN, Leon** and Montague, Richard. On The Definition Of 'formal Deduction'. *J Sym Log* 21,129-136 Je 56.
- HENKIN, Leon.** Banishing The Rule Of Substitution For Functional Variables. *J Sym Log* 18,201-208 S 53.
- HENKIN, Leon.** Fragments Of The Propositional Calculus. *J Sym Log* 14,42-48 Mr 49.
- HENKIN, Leon.** Some Notes On Nominalism. *J Sym Log* 18,19-29 Mr 53.
- HENKIN, Leon.** Two Concepts From The Theory Of Models. *J Sym Log* 21,28-32 Mr 56.
- HENLE, Paul (ed).** *Language, Thought, And Culture*. Ann Arbor 1958.
- This book contains nine essays on various aspects of language, eight of which were written by philosophers and one by a pair of experimental psychologists. The aim of the collection is "to begin a rapprochement" of anthropologists, literary critics, philosophers, psychologists, sociologists, and linguists, and "to work toward an integrated study of language."
- HENLE, Paul (ed)** and Kallen, Horace M (ed) and Langer, Susanne K (ed). *Structure, Method And Meaning: Essays In Honor Of Henry M. Sheffer*. NY Liberal Arts Pr 1951.
- HENLE, Paul.** Do We Discover Our Uses Of Words? *J Phil* 54,750-757 N 57.
- HENLE, Paul.** Method In Ethics. *Ethics* 54,29-40 O 43.
- HENLE, Paul.** Mysticism And Semantics. *Phil Phenomenol Res* 9,416-422 Mr 49.
- HENLE, Paul.** On The Certainty Of Empirical Statements. *J Phil* 44,625-632 N 47.
- HENLE, Paul.** On The Fourth Figure Of The Syllogism. *Phil Sci* 16,94-104 Ap 49.
- HENLE, Paul.** *The Critique Of Pure Reason Today*. *J Phil* 59,225-234 Ap 62.
- This paper attempts to substantiate the claim that many more of Kant's doctrines are philosophically respectable than those acknowledged as such by H. W. Cassirer, in his book *Kant's First Critique*. Attention is confined to the *Transcendental Aesthetic*, that section of the *Critique* considered basic to the entire Kantian position. It is argued (a) that neither in the practice of the sciences nor in the discussions of physical space are there any conclusive arguments against a Kantian position; and (b) that there is, on the other hand, much to be claimed in its favor.
- HENLE, Paul.** The Problem Of Meaning. *Proc Amer Phil Ass* 27,24-39 N 1954.
- HENLE, Paul.** The Status Of Emergence. *J Phil* 39,486-492 Ag 42.
- HENLE, Paul.** Uses Of The Ontological Argument. *Phil Rev* 70,102-109 Ja 61.
- HENLE, R J.** A Note On Certain Textual Evidence In Fabro's *La Nozione Metafisica Di Partecipazione*. *Mod Sch* 34,265-282 Mr 57.
- HENLE, R J** and Ellis, Frederick E. Communications Concerning The Article, "The Concept Of Liberty In The Papal Encyclical: *libertas Praestantissimum*". *Educ Theor* 3,72-75 Ja 53.
- HENLE, R J.** Existentialism And The Judgment. *Proc Cath Phil Ass* 21,40-52 1946.
- HENLE, R J.** Philosophy Of Knowledge And Theory Of Learning. *Proc Phil Educ* 14,82-88 Mr-Apr 58.
- HENLE, R J.** The Unacceptability Of Professor Mason's Grounds Of Acceptability. *Stud Phil Educ* 1,127-138 Ag 61.
- HENLE, Robert J.** *A Meditation About Knowing*. Columbus Ohio St Univ 1966.
- HENLE, Robert J.** *Method In Metaphysics*. Milwaukee Marquette Univ Pr 1951.
- This is one of the lectures delivered in honor of St. Thomas Aquinas, and called the Aquinas lectures, under the sponsorship of the Aristotelian Society of Marquette University. In this brief volume, Father Henle discusses the problem of the "the passage from sense knowledge to metaphysical knowledge strictly so-called." He does not deal, as he so states in the beginning of his lecture, "directly with the

question of the transcendental applications of metaphysics but rather with the crucial issue of its origin in human knowledge from sense experience."

HENLE, Robert J. *Mind Life And Body*. NY Macmillan 1951.

HENLE, Robert J. A Note On Professor Joad's *How Our Minds Work*. *Mod Sch* 25,193-196 Mr 48.

HENLE, Robert J. A Thomist On "An Experimentalist On Being". *Mod Sch* 35,133-141 Ja 58.

HENLE, Robert J. An Essay In Educational Theory (Part One). *Mod Sch* 25,107-125 Ja 48.

HENLE, Robert J. Dorothy Emmet On Thomism. *Mod Sch* 26,36-38 N 48.

HENLE, Robert J. Philosophy And Education. *Mod Sch* 26,148-158 Ja 49.

HENLE, Robert J. Professor Northrop's Idea Of Thomism. *Mod Sch* 24,108-115 Ja 47.

HENLE, Robert J. Science And The Humanities. *Thought* 35,513-536 D 60.

HENMUELLER, Frank and Menger, Karl. What Is Length? *Phil Sci* 28,172-177 Ap 61.

HENNESSY, Thomas E D. The Fatherhood Of The Priest. *Thomist* 10,271-306 JI 47.

HENNING, Edward B. Patronage And Style In The Arts. *J Aes Art Crit* 18,464-471 Je 60.

HENNRICH, Kilian J. A Comparative Study Of Third Order Rules. *Fran Stud* 1,3-14 Je 41.

HENRY, Arthur. The Social Attitudes Of F C S Schiller. *Personalist* 25,256-259 JI-Sum 44.

HENRY, Carl F H. *Christian Personal Ethics*. Grand Rapids MI Erdman's 1957.

The first fourth of this book is devoted to an examination of the ethical views associated with different types of modern naturalism, idealism and existentialism, while the latter three-fourths is a statement of Christian ethics. In this second part the author discusses such topics as "Transcendent Revelation as the Source of Christian Ethics," "Love the Divine Imperative," "The Sermon on the Mount," "The Law and the Gospel," "Jesus as the Ideal of Christian Ethics," "The distinctive New Testament Virtues," and "Conscience as a Christian Phenomenon."

HENRY, Carl F H. The Mid-Twentieth Century Crossroads. *Phil Forum (Boston)* 6,22-27 Spr 48.

HENRY, Carl Ferdinand Howard. *Giving A Reason For Our Hope*. Boston Wilde 1949.

HENRY, Carl Ferdinand Howard. *Personal Idealism And Strong's Theology*. Wheaton IL Van Kempen Pr 1951.

HENRY, Carl Ferdinand Howard. *The Drift Of Western Thought*. Grand Rapids MI Eerdmans 1951.

HENRY, D P. Expressions Trivially Decidable. *J Comp Syst* 1,221-224 D 54.

HENRY, Desmond Paul. *The De Grammatica Of St Anselm: The Theory Of Paronymy*. Notre Dame IN Univ Notre Dame Pr 1964.

HENRY, Desmond Paul. An Anselmian Regress. *Notre Dame J Form Log* 3,193-198 1962.

HENRY, Desmond Paul. Ockham And The Formal Distinction. *Fran Stud* 25,285-292 1965.

HENRY, Desmond Paul. Ockham, *Suppositio*, And Modern Logic. *Notre Dame J Form Log* 5,270-292 1964.

HENRY, Desmond Paul. The Early History Of *Suppositio*. *Fran Stud* 23,205-212 1963.

HENRY, Desmond Paul. The Truncation Of Truth-functional Calculation. *Notre Dame J Form Log* 2,193-205 1961.

HENRY, Jules. The Principle Of Limits. *Phil Sci* 17,247-253 JI 50.

HENRY, Nelson B (ed). *Modern Philosophies And Education*. Chicago Univ Of Chicago Pr 1955.

HENRY, Nelson B (ed). *National Society For The Study Of Education Fifty-Fourth Yearbook*. Chicago Univ Of Chicago Pr 1955.

HENRY, Nelson B (ed). *National Society For The Study Of Education Forty-First Yearbook*. Chicago Public-school 1941.

HENRY, Paul. *Saint Augustine On Personality*. NY Macmillan 1960.

St Augustine, according to Henry, is the first important thinker who has undertaken an analysis of the philosophical and psychological concepts of person and personality, and this shapes Augustine's concepts of God, man, society, family, state, and the Church. Augustine's doctrine of the person is found primarily in the Fifth book of *De Trinitate*. The Aristotelian category of relation is "per se neither accident nor substance but can be either—i.e., relation transcends the categories and may be called a transcendental." "The Father is related in His whole substance to the Son and stands in living relation to the Son, not by any accident but by the very depth of His Fatherly substance, if I may express it in this way. And as the Son is related to the Father, so, too, is the Holy Spirit related to Father and Son, united in One Divine Substance." For Augustine a divine person is at one and the same time 1) "a reality identical with itself, existing in se, an Absolute, and 2) a reality *ad alium*, essentially directed toward another and dynamically directed toward the others."

HENRY, Paul. Philosophy And Mysticism In The Confessions Of St Augustine. *Phil Today* 5,242-256 Wint 61.

HENRY, William E. Art And Cultural Symbolism: A Psychological Study Of Greeting Cards. *J Aes Art Crit* 6,36-44 S 47.

HENSEL, Gustav and Putnam, Hilary. On The Notational Independence Of Various Hierarchies Of Degrees Of Unsolvability. *J Sym Log* 30,69-86 Mr 65.

HENSON, Richard G. Mr Hanson On The Symmetry Of Explanation And Predication. *Phil Sci* 30,60-61 Ja 63.

HENSON, Richard G. On Being Ideal. *Phil Rev* 65,389-400 JI 56.

HENSON, Richard G. What We Say. *Amer Phil Quart* 2,52-62 Ja 65.

The essay is a defense of much of what Stanley Cavell said in "Must We Mean What We Say" against the criticisms of J A Fodor and J J Katz in "The Availability of What We Say"; it isolates twelve of their arguments and replies specifically to most of them. Included is a brief discussion of what they call the "natural language fallacy," i.e., the "mistake of inferring 'ought' statements about distinctions from 'is' statements about what speakers say"; they seem to mean that it is a mistake to think that the distinctions coded in a given natural language are the ones, and the only ones, which a speaker of the language should notice. No one has contended that distinctions so coded are the only ones a speaker should notice; but the claim that one need *not* notice such distinctions is extremely puzzling.

HENZE, Donald F and Saunders, John Turk. *The Private Language Problem: A Philosophical Dialogue*. NY Random House 1967.

A distinction is made between 'Private Language/d1/r'—each word of which refers to experiential data, although each of these words is conceptually independent of publicly observable phenomena, and 'Private Language/d2/r'—a language that only the speaker/user (logically) can understand. A dialogue follows in which a traditionalist maintains that a PL/d1/r is possible and that a PL/d1/r is not necessarily a PL/d2/r. His Wittgensteinian assailant denies both claims. Be denying the legitimacy of nonindependent checks and by insisting that it is impossible for someone who has no concept of persons to speak a pure-experience language, the Wittgensteinian succeeds in demolishing the idea of a private object (or PL/d1/r).

HENZE, Donald F. Are Lexical Definitions True? *Phil Phenomenol Res* 20,383-388 Mr 60.

HENZE, Donald F. Is The Work Of Art A Construct: A Reply To Professor Pepper. *J Phil* 52,433-438 Ag 55.

HENZE, Donald F. The Work Of Art. *J Phil* 54,429-441 JI 57.

HEPBURN, Ronald. George Hakewill: The Virility Of Nature. *J Hist Ideas* 16,135-150 Ap 55.

HERBERG, Will. The Christian Mythology Of Socialism. *Antioch Rev* 3,125-132 Mr 43.

HERBERT, Robert. Two Of Kierkegaard's Uses Of "Paradox". *Phil Rev* 70,41-55 Ja 61.

HERBST, Jürgen. *History*, By John Higham With Leonard Krieger And Felix Gilbert. *Hist Theor* 5,87-92 1966.

HERBST, Jürgen. Herbert Spencer And The Genteel Tradition In American Education. *Educ Theor* 11,99-110 Ap 61.

HERBST, Jürgen. The Anti-School—Some Reflections On Teaching. *Educ Theor* 18,13-22 Wint 68.

HERBURT, George Krzywicki. The Analytic And The Synthetic. *Phil Sci* 26,104-113 Ap 59.

HÉRING, Jean. *A Good And A Bad Government According To The New Testament*. Springfield IL Thomas 1954.

Professor Héring examines the relevant texts of the New Testament "with the purpose of examining whether they furnish a criterion enabling us to distinguish between a government acceptable from a theological point of view and another which is not." The proper clues are not such labels as democracy or communism, but the substance of tyranny and aggression summed up in totalitarianism. Pacifism is rejected in favor of "Peace by force at the service of law."

HERING, Jean. Concerning Image, Idea, And Dream (translation). *Phil Phenomenol Res* 8,188-205 D 47.

HERMAN, A L. *An Introduction To Indian Thought*. Englewood Cliffs NJ Prentice-Hall 1976.

This introductory philosophy book covers early Hindu thought from the pre-Aryan (pre-Vedic) stone-age through the ethics, and religious metaphysics of the Vedas, the Upanisadic developments in religion, metaphysics social presuppositions and Karma. The remaining 130 pages describe the metaphysics, epistemology, ethics, Karmic proto-determinism and religious themes in the Bhagavad Gita.

HERMAN, A L. Again, Albert Schweitzer And Indian Thought. *Phil East West* 12,217-232 O 62.

HERMAN, A L. Indian Art And Levels Of Meaning. *Phil East West* 15,13-30 Ja 65.

HERMENS, F A. Proportional Representation And National Unity. *Thought* 16,723-736 D 41.

HERMENS, Ferdinand A. Ethics, Politics, And Power: Christian Realism And Manichaean Dualism. *Ethics* 68,246-259 JI 58.

HERMENS, Ferdinand A. Politics And Ethics. *Thought* 29,32-50 Mr 54.

HERMERÉN, Göran. *Influence In Art And Literature*. Princeton NJ Princeton Univ Pr 1975.

This book is study of the conceptual framework used by scholars and critics in their discussions of influence in art and literature, with a descriptive analysis of the language used in scholarly writings on influence in art and literature. The emphasis is on clarifying the assumptions on which the use of the concept of influence is based, in an attempt to describe the merits and limitations of this approach in comparative research.

HERNADI, Paul. Clio's Cousins: Historiography As Translation, Fiction, And Criticism. *New Literary History* 7,247-257 Wint 76.

The historian selects and constructs from the partial record of "what really happened" that which shall be remembered. Historical narratives share with myths and most literary genres the task of "translating" actual or imagined events into language. Both historiography and narrative fiction interrelate causal and teleological modes of vision through their dual perspective on past events as envisioned by a present consciousness. Yet, whereas narrative fiction demands a distinction between narrator and implied author, historiography precludes it. The

historian's duty to interpret documents and to judge the significance of what is documented in turn allies him with the literary critic.

HERNADI, Paul. Dual Perspective: Free Indirect Discourse And Related Techniques. *Comparative Literature* 24,32-43 Wint 72.

Plato's threefold classification of literary discourse in the Republic as authorial diegesis, dramatic mimesis, and mixed speech serves as the starting point for an examination of the dual narrative perspective characteristic of modern fiction. "Substitutionary narration," the interaction between authorial and figural modes of discourse, permits simultaneous speech by narrator and character. The dual vision that results becomes an ideal means of expressing the quasiverbal nature of thought and psychic life. This narrative method, also known as 'erlebte Rede', may thus be seen as a literary parallel to the selective yet complex functioning of human consciousness.

HERNADI, Paul. Literary Theory: A Compass For Critics. *Critical Inquiry* 3,369-386 Wint 76.

Various critical approaches to the literary work seen as a vehicle of both communication and representation are graphically correlated in a series of four "maps." Speech act analysis can help to extend the rhetorical axis of communication from the world as source of motivation through author, the work, and the reader to the world as field of action. A fourfold framework, based on Plato's Seventh Epistle, of naming, signifying, evoking, and designating (or designing) articulates the mimetic axis from the world as a reservoir of signs through the work to the world as representable by signs.

HERNADI, Paul. The Actor's Face As The Author's Mask: On The Paradox Of Brechtian Staging. *Yearbook Of Comp Crit* 7 1976.

A historical framework is used to examine the theoretical problem of the actor's impact on the spectators. While Horace believed that the actor's empathy for the character portrayed would result in his moving the audience, Diderot proposed that the actor's emotional distance from the character is required for a reliably moving performance. Brecht's demand that neither the actor nor the spectator identify with the character seems to go beyond Diderot in sophistication. Yet it reverts to the basic idea of Horace in assuming that the actor's actual attitude toward the character will be duplicated by the spectator whether it is an attitude of empathy or distance.

HERR, Vincent and Liguori, M. Practical Weapons For Peace In A Post-War World. *Proc Cath Phil Ass* 19,118-128 1943.

HERR, Vincent and Stafford, John W. The Freedom Of The Will. *Proc Cath Phil Ass* 16,143-153 1940.

HERRESHOFF, David. American Disciples Of Marx, From The Age Of Jackson To The Progressive Era. Detroit 1967.

HERRICK, Bruce. The Beautiful And The Holy. *Phil Forum (Boston)* 10,32-40 Spr 52.

HERRICK, C Judson. George Ellett Coghill: Naturalist And Philosopher. Chicago Univ Of Chicago Pr 1949.

HERRICK, C Judson. Naturalistic Ethics. *Humanist* 1,73-79 Autumn 41.

HERRICK, C Judson. The Creed Of Humanism. *Humanist* 14,215-220 O 54.

HERRICK, C Judson. The Natural History Of Experience. *Phil Sci* 12,57-71 Ap 45.

HERRICK, Francis H. The Second Reform Movement In Britain 1850-1865. *J Hist Ideas* 9,174-192 Ap 48.

HERRICK, Marvin Theodore. The Fusion Of Horatian And Aristotelian Literary Criticism, 1531-1555. Urbana 1946.

HERRING, Frances W. Touch—The Neglected Sense. *J Aes Art Crit* 7,199-215 Mr 49.

HERRING, Frances W. What Has Reason To Do With Morality? *J Phil* 50,688-697 N 53.

HERRMAN, Henry. Some Philosophic Problems In The Study Of The Humanities. *Proc Phil Educ* 15,48-51 Mr 59.

HERRMANN, Heinz. An Account Of Recent Biological Methodology: Causal Law And Transplanar Analysis. *Phil Sci* 20,149-156 Ap 53.

HERRMANN, Heinz. The Unity Of The Morphological And Functional Aspects Of Living Matter. *Phil Sci* 14,254-260 Jl 47.

HERSCH, Jeanne. The Task Of The Philosopher. *Phil Today* 1,143-145 Fall 57.

HERSCHER, Irenaeus. A Bibliography Of Alexander Of Hales. *Fran Stud* 5,434-454 D 45.

HERSCHER, Irenaeus. Franciscan Bibliography For 1946. *Fran Stud* 7,439-507 D 47.

HERSHEY, John H. Current Thought: "The Philosophy Of Francisco Romero Of Argentina". *Personalist* 24,415-416 O-Autumn 43.

HERSHEY, John. Fernando Ortiz And Hispano-Cuban Culture. *Humanist* 2,103-104 Autumn 42.

HERSHEY, John. Jose Enrique Rodo Of Uruguay. *Humanist* 2,28-29 Spr 42.

HERSHEY, John. Pedro De Alba And Samuel Ramos. *Humanist* 2,152 Wint 42.

HERSHEY, John. Recent Latin-American Philosophy. *Phil Phenomenol Res* 13,128-131 S 52.

HERTZ, Richard. Chance And Symbol, A Study In Aesthetic And Ethical Consistency. Chicago Univ Of Chicago Pr 1948.

Chapter one, "The Tender Past," describes some of the eras, notably the Baroque, in which there yet existed an "ideal-space" above the "action-space" which is the arena of political and economic struggle and in which the force of numbers is likely to overwhelm mere good manners such as characterized the enlightened of the Enlightenment. Chapter two, "The Tough Present" describes the situation as a world of chance most easily expressed by statistics among which Value seems an interloper. In the last chapter, "The Metaphorical Future," the esthetic element of "ideal-space" is found in the work of the impressionists and other modern artists who have refused to bow to the adding-machine.

HERTZ, Richard. Art: A Plea For The Inner World. *Personalist* 31,143-148 Spr-Ap 50.

HERTZ, Robert N. English And American Romanticism. *Personalist* 46,81-92 Wint-Ja 65.

HERTZ, Robert N. The Scene Of Mr Verloc's Murder In *The Secret Agent: A Study Of Conrad's Narrative And Dramatic Method*. *Personalist* 43,214-224 Spr-Ap 62.

HERTZ, Robert N. Victory And The Consciousness Of Battle: Emerson And Carlyle. *Personalist* 45,60-71 Wint-Ja 64.

HERZ, John H. Political Realism And Political Idealism, A Study In Theories And Realities. Chicago Univ Of Chicago Pr 1951.

HERZFELD, E. Zoroaster And His World. Princeton NJ Princeton Univ Pr 1947.

HERZFELD, Karl. Philosophy And Experimental Physics (with Comment By Leo S Schumacher). *Proc Cath Phil Ass* 26,54-65 1952.

HESBURGH, Theodore. The University And Philosophy. *Proc Cath Phil Ass* 27,12-15 1953.

HESCHEL, Abraham J. God In Search Of Man: A Philosophy Of Judaism. NY 1955.

This book continues the discussion of the themes of the author's *Man Is Not Alone*, in which Heschel developed his philosophy of religion, amplifying them with particular reference to Judaism. He considers his approach philosophical because it begins with problems rather than dogmas. His method is non-analytic; it does not treat concepts, but attempts to consider the situation of man existentially. The result is an essay in the rediscovery of the basic spiritual values of Judaism and their reformulation by a thinker not unaware of the currents of twentieth-century philosophy and theology.

HESCHEL, Abraham J. Who Is Man? Stanford CA Stanford Univ Pr 1965.

The author floods the reader with a fountain flow of poetic insights about the nature of man. Included in the spray of insights are these: Man is a being who not only behaves but also reflects about how he behaves; whose possibilities are superior to the actuality of his being; "whose outstanding quality is in his being a surprise"; who intends, decides, and challenges, instead of merely going on, reacting, and being an effect; who characteristically faces the question "After satisfaction, what?"; who is "in search of significant being"; whose existence has, as its true meaning, "giving.... meeting a person face to face"; whose role is "to be involved.... to wonder and to respond.... to play a part in a cosmic drama.... to be at the crossroads"; who seeks an "ultimate relationship," fearful lest he be "alone in the wilderness of time"; who asks, "What is required of me?"; whose meaning is found in sensing a demand and responding to it; whose existence involves not only utilization and satisfaction, but also celebration and exaltation....

HESCHEL, Abraham Joshua. Man Is Not Alone; A Philosophy Of Religion. NY 1951.

A Jewish religious leader here provides a philosophy of religion. The first part of the book treats of the problem of knowing God. The second part of the book discusses man's needs and the satisfactions to be derived through religious faith. The analysis of human experience and personality and the discovery through this of what the author terms a "sense of the ineffable" provide the foundation stones for the theistic position here presented.

HESLEP, Robert D. Graham Wallas And The Great Society. *Educ Theor* 18,151-163 Spr 68.

HESLEP, Robert D. Political Theory And Education's Role In The United States. *Educ Theor* 14,174-181 Jl 64.

HESLEP, Robert D. Thomas Jefferson's Major Philosophical Principles. *Educ Theor* 16,151-162 Ap 66.

HESLEP, Robert D. Thomas Jefferson's View Of Equal Social Opportunity. *Educ Theor* 13,142-148 Ap 63.

HESS, M Whitcomb. A Discussion Of Overstreet's "The Word Becomes Flesh". *J Phil* 42,662-664 N 45.

HESS, M Whitcomb. A Note On Art And Cognition. *J Phil* 37,579-581 O 40.

HESS, M Whitcomb. A Note On The Appeal Of Music. *Personalist* 21,172-177 Ap-Spr 40.

HESS, M Whitcomb. Democracy And The Dogma Of Freedom. *Personalist* 23,13-21 Ja-Wint 42.

HESS, M Whitcomb. Hegelianism And The Making Of The Modern Mind. *Thomist* 14,335-350 Jl 51.

HESS, M Whitcomb. Language And Sense Perception. *Thomist* 10,56-74 Ja 47.

HESS, M Whitcomb. Logic, Symbolism, And The Art Of Poetry. *Mod Sch* 41,158-164 Ja 64.

HESS, M Whitcomb. Margaret Fuller And "Childe Roland". *Personalist* 28,376-383 O-Autumn 47.

HESS, M Whitcomb. Mr Adler And The Teacher In A Democracy. *Personalist* 25,399-404 O-Autumn 44.

HESS, M Whitcomb. Mr Beck's "Judgments Of Meaning In Art". *J Phil* 41,513-516 S 44.

HESS, M Whitcomb. One Word More To Mr Beck. *J Phil* 41,518-520 S 44.

HESS, M Whitcomb. Our Flight From Metaphysics. *Personalist* 29,377-383 Autumn-O 48.

HESS, M Whitcomb. Poetry As Illustrating Verbal Reference. *Mod Sch* 31,1-10 N 53.

HESS, M Whitcomb. The Christian Apostolate And Modern Philosophy. *Thomist* 23,345-361 Jl 60.

HESS, M Whitcomb. The Connection Between Syntax And World Structure. *Personalist* 22,181-186 Ap-Spr 41.

HESS, M Whitcomb. The Dilemma In Kierkegaard's "Either/Or". *J Phil* 42,216-219 Ap 45.

HESS, M Whitcomb. The Question Of Civil Autonomy. *Phil Rev* 63,420-423 Jl 54.

HESS, M Whitcomb. The Semantic Question. *New Scholas* 23,186-206 Ap 49.

HESS, M Whitcomb. Wallace Stevens And The "Shaping Spirit". *Personalist* 42,207-212 Spr-Apr 61.

HESS, M W. Nature And Spirit In Herrick's Poetry. *Personalist* 27,299-305 JI-Sum 46.

HESSE, Mary B. *Forces And Fields: The Concept Of Action At A Distance In The History Of Physics.* NY Philosophical Lib 1961.

HESSE, Mary B. *Models And Analogies In Science.* Notre Dame Notre Dame Univ Pr 1966.

The basic question posed by the author is whether or not models are logically essential to scientific theories. The first chapter presents in dialogue form the pros and cons of this thesis, and the remaining chapters are devoted to a discussion of analogical argument and the nature of models. The final answer given is that models are not in general logically essential, although if a theory is required to predict relations between new observation predicates, some appeal to models as empirical data is demanded.

HESSE, Mary B. *The Structure Of Scientific Inference.* Berkeley Univ Of Calif Pr 1974.

The author examines the theoretical and observational aspects of science and proposes a network model of theories. The network model is applied to the problem of universal terms. The grue paradox is also discussed. The book concludes with a discussion of Maxwell's use of analogy and an interpretation of the aims of science as a form of realism.

HESSE, Mary. A New Look At Scientific Explanation. *Rev Metaph* 17,98-108 S 63.

HESSE, Mary. Analogy And Confirmation Theory. *Phil Sci* 31,319-327 O 64.

HESSE, Mary. Induction And Theory-Structure. *Rev Metaph* 18,109-122 S 64.

HESSEN, Roy H. The Ethics Of Enlightened Optimism. *Personalist* 34,133-136 Spr-Apr 53.

HESTER, Marcus B. Metaphor And Aspect Seeing. *J Aes Art Crit* 25,205-212 Wint 66.

I use Wittgenstein's concept of aspect seeing, and claim that in poetic metaphors we are supposed to see one thing as another. Poetic imagery, in either the subject or predicate of the metaphor, is often essential to this process.

HESTER, William. A Note On Existence. *Phil Phenomenol Res* 2,101-103 S 41.

HESTER, William. The Logical Destiny Of Data. *Phil Sci* 9,233-238 JI 42.

This article is a discussion of the problem of universals. "There is no reason on the level of Appearance (and apart from metaphysical theory) to treat any program of dichotomy or organization of classes as correct or true, with other schemes mere distortions; nor to impute... a logical destiny to data which would determine some to become universals and some to remain accidents. What can happen to one can happen to any, and only our choice decrees their fate." (page 236).

HESTER, William. The Philosophy Of Poetry. *Personalist* 21,61-72 Ja-Wint 40.

HETENYI, Laszlo J. Philosophy Of Education In The Undergraduate Curriculum. *Educ Theor* 18,52-59 Wint 68.

HETTER, Patricia. The Aesthetics Of The Fiesta De Los Toros. *J Aes Art Crit* 12,475-480 Je 54.

HEUSCHER, Julius E. Clinical Application Of The Concept "World-Design": A Procedure. *J Existent* 5,371-378 Sum 65.

HEUSCHER, Julius E. The "Latency Period" In The Fairy Tale. *J Existent* 4,317-324 Spr 64.

HEUSCHER, Julius. The "Golden Hair" In The Fairy Tale. *J Existent* 4,159-166 Fall 63.

HEXNER, Ervin. *Studies In Legal Terminology.* Chapel Hill Univ Of N Car Pr 1941.

In this series of studies, such basic legal concepts as *legal rules*, *legal systems*, *administrative law*, and *legal security*, are explored. Although much of the material considered is taken from American law, the apparatus and emphasis of this volume follow those of Continental juristic thought. The author is largely concerned with such problems as the difference between *heteronomous* and *autonomous* rules, the *legality* of different kinds of *state*, the limits of *codification* and *systematization*, and the possibility of *unformulated law*.

HEXTER, Jack H. *More's Utopia: The Biography Of An Idea.* Princeton NJ Princeton Univ Pr 1952.

HEYL, Bernard C. *New Bearings In Aesthetics And Art Criticism.* New Haven Yale Univ Pr 1943.

HEYL, Bernard C. "Relativism" And "Objectivity" In Stephen C Pepper's Theory Of Criticism. *J Aes Art Crit* 18,378-392 Mr 60.

HEYL, Bernard C. Artistic Truth Reconsidered. *J Aes Art Crit* 8,251-258 Je 50.

HEYL, Bernard C. Meanings Of Baroque. *J Aes Art Crit* 19,275-288 Spr 61.

HEYL, Bernard C. Relativism Again. *J Aes Art Crit* 5,54-61 S 46.

HEYL, Bernard C. The Critic's Reasons. *J Aes Art Crit* 16,169-179 D 57.

HEYL, Bernard. The Absolutism Of F R Leavis. *J Aes Art Crit* 13,249-255 D 54.

HEYNCK, Valens. A Controversy At The Council Of Trent Concerning The Doctrine Of Duns Scotus. *Fran Stud* 9,181-258 S 49.

HEYTING, A. On Weakened Quantification. *J Sym Log* 11,119-121 D 46.

HICK, John (ed). *The Existence Of God.* NY Macmillan 1964.

HICK, John (ed). *Truth And Dialogue In World Religions: Conflicting Truth-claims.* Philadelphia Westminster Pr 1974.

HICK, John. *Evil And The God Of Love.* NY Harper & Row 1966.

One of the most thorough discussions of the problem of evil ever published. About three-quarters of the book is devoted to the history of theodicies; the remainder is concerned with the defense of Hick's own theodicy. The historical part is divided into "The Augustinian Type of Theodicy" and "The Irenaean Type of Theodicy." Included in the Augustinian section are discussions of Aquinas, Calvin, Leibniz, and Barth as well as an analysis of Augustine himself. Hick ends this section with a description of

what he believes are the basic shortcomings of the Augustinian position. The Irenaean position, instead of emphasizing the Fall as the Augustinian position does, finds the justification of evil in an infinite good which God is bringing out of the temporal process. Included in the Irenaean section are Schleiermacher, F R Tennant and Austin Farrer. Hick's own view he regards as a modification of the Irenaean position. He offers a lengthy defense of this "Theodicy for Today" in the face of criticisms advanced by analytic philosophers from Hume to the present day.

HICK, John. *Faith And Knowledge: A Modern Introduction To The Problem Of Religious Knowledge.* Ithaca NY Cornell Univ Pr 1957.

This is an inquiry "into the manner and structure of the religious person's supposed awareness of the divine." Part I states the problem of knowledge and belief in general; Part II describes three theories of faith; Part III expounds the author's philosophy of faith, its logic and freedom; Part IV is a rationale of the Christian faith.

HICK, John. *Philosophy Of Religion.* Englewood Cliffs NJ Prentice-Hall 1963.

Professor J Hick's monograph provides a cogent statement of a number of problems associated with the philosophy of religion. The author is conscious of the academic philosopher looking over his shoulder and he attempts to present religion in such a manner that it enters into the universe of discourse of philosophy. He is particularly sensitive to the contemporary discussions as to the nature of language and the problem of verification, especially as it relates to the claims of religion. Professor Hick concludes that there are no decisive proofs for the existence of God, but then there are no decisive proofs to disprove His existence.

HICK, John. God As Necessary Being. *J Phil* 57,725-733 O-N 60.

The author sets forth three arguments: (1) that two concepts of necessary being, logical and factual, are to be distinguished, (2) that a number of contemporary philosophers, such as J N Findlay, have assumed that the Christian concept of God requires the notion of logically necessary being, which notion they have properly criticized, but that Christian thinkers have employed a notion of God as factually necessary, and (3) that a philosophically unobjectionable concept of God as a factually necessary being can be developed.

HICKEN, Winifred. The Character And Provenance Of Socrates' 'dream' In The *Theaetetus*. *Phronesis* 3,126-145 1958.

HIGGINS, John W. *Psychoanalysis And Moral Values*, By Heinz Hartmann. *Int Phil Quart* 2,329-333 My 62.

HIGGINS, John W. Some Considerations Of Psychoanalytic Theory. *Proc Cath Phil Ass* 35,21-44 1961.

HIGGINS, Thomas J. *Ethical Theories In Conflict.* Milwaukee Bruce 1967.

Modern controversies flow from differing views of ethical good. To Naturalists = property like hardness. Intuitionists = undefinable. Deontologists = duty, not good, prime concept. Subjectivists = appeals to moral sense. Objectivists = product of cosmic process or evolution or will of God. Self Realization = what completes man. Emotivists = what I like. Metaethics = study of ethical language. Relativists = varies with time, place and person. Existentialists = agent creates moral values. This confusion resulted from abandonment of metaphysics which is required to answer ultimate questions about being. Human good found in will acts needed to attain man's end. Difference between moral good and evil depends on man's nature. Natural Law commands all necessary good, forbids all moral evil.

HIGGINS, Thomas J. *Man As Man: The Science And Art Of Ethics.* Milwaukee Bruce 1949.

General ethics is Part I of this book. End of man is beatitude to be attained by good will acts. Objective norm of goodness is total nature of man. Moral obligation arises from Natural Moral Law which is universal, unchangeable, knowable, supported by sanction which is attainment or loss of beatitude. Subjective norm of morals is Conscience. Virtue and Vice are subjective co-principles of morality. Part II is Individual Moral Principles concerning religion, self development, control of body, sex and drink, loving one's fellow, honoring rights, respecting property, keeping contracts, telling the truth. Part III is Social Ethics regarding marriage, family, State, powers of government, duties of citizens, relations of State to State.

HIGGINS, Thomas J. The Deadlock Among The Non-Scholastics Concerning The Definition Of The Good. *Proc Cath Phil Ass* 32,150-160 1958.

HIGH, Dallas M. Death: Its Conceptual Elusiveness. *Soundings* 55,438-458 Wint 72.

This essay discusses the philosophical foundations of attempts to "update" the definition of death. It draws a distinction between criteria of death determination and concept of death and argues that the prominent "brain death" designation cannot be accepted uncritically and without qualification. The essay argues that neither the structure of life and its corollary, destruction of life, can be reduced to physico-chemical laws and that, instead, a hierarchical structure of organisms should be accepted. Consequently, death is comprehensive in referent requiring comprehensive judgment in determination.

HIGHAM, John. Intellectual History And Its Neighbors. *J Hist Ideas* 15,339-347 Je 54.

HIGHT, Gilbert. *Man's Unconquerable Mind.* NY Columbia Univ Pr 1954.

HIGHTOWER, James R. Individualism In Chinese Literature. *J Hist Ideas* 22,159-168 Ap-Je 61.

HILDEBRAND, Carroll D W. Bishop McConnell—Personalist. *Personalist* 35,380-388 Autumn-O 54.

HILDEBRAND, Joel H. *Science In The Making.* NY Columbia Univ Pr 1957.

The author gives his impressions of the work of the scientist, denying that there is only one scientific method. Motivated mainly by sincerity and curiosity, the scientist "proceeds by common-sense and ingenuity." A scientific theory is more than one hypothesis, but is a combination of many, often complex enough to fill a book, and no one experiment or experimenter is adequate to prove it.

HILER, Hilaire. Science And Art—a Comment. *Main Currents* 15,111 My 59.

HILER, Hilaire. Some Associative Aspects Of Color. *J Aes Art Crit* 4,203-217 Je 46.

HILER, Hilaire. Structuralism. *Main Currents* 12,86 Mr 56.

HILER, Hilaire. The Origin And Development Of Structural Design. *J Aes Art Crit* 15,106-116 S 56.

HILER, Hilaire. The Search For A Method Of Graphic Expression. *J Aes Art Crit* 10,10-25 S 51.

HILL, Brian Victor. *Education And The Endangered Individual; A Critique Of Ten Modern Thinkers.* NY 1973.

A paradox has arisen in the philosophy of education. On the one hand, it is agreed that individuality is to be fostered; indeed, the purpose of education, it is said, should be to develop every individual's potentialities. On the other hand, it is recognized that the scope of individuality, in the industrialized world, is being narrowed, and that the philosophy of education should take this narrowing into account. How the paradox is to be resolved, is the theme of this book. First, the dimensions of the problem are explored. Then, we are presented with the views on it developed by three Hegelians (Kierkegaard, Nietzsche, and Marx), two social scientists, two investigators of the bearing of scientific world-views on life in society (Dewey and Whitehead), and three religious thinkers. Finally, in a synthesis, the view is defended that, despite the inroads of society on individuality, "the sanctity of the individual" is still of sufficient importance in the modern world to warrant emphasis on it, and promotion of its high valuation, in the philosophy of education.

HILL, Brian V. Soren Kierkegaard And Educational Theory. *Educ Theor* 16,344-353 O 66.

HILL, Charles Leander. *A Short History Of Modern Philosophy From The Renaissance To Hegel.* Boston Meador 1951.

HILL, James J. The Aesthetic Principles Of The *Peri Hupsous*. *J Hist Ideas* 27,265-274 Ap-Je 66.

This article is a discussion of the concept of sublimity in the *Peri Hupsous*. Previous theories about the meaning of this work are examined, and thought generally unsatisfactory. The author's interpretation is that longinus here is setting forth luminosity as an aesthetic ideal, in both literature and painting. Height and light, depth and darkness, combine to form an aesthetic model, an archetypal configuration. The sublime is associated with the most intense image this configuration can exhibit.

HILL, John G. Thirty Years Of College Religion. *Personalist* 22,16-27 Ja-Wint 41.

HILL, Johnson D and Stuermann, Walter E. *Philosophy And The American Heritage.* NY Philosophical Lib 1961.

Hill is chairman of the board of the Atlas Life Insurance Company; Stuermann is professor of philosophy at the University of Tulsa. Their book sets forth the principles which, in their opinion, constitute the American way of life; for example, in politics, suffrage as a basic human right and responsibility; in economics, opposition to "levying excessive taxes on those who have been financially successful;" in morals, respect for the personality of others and of oneself; in religion, faith in a divine order and opposition to naturalism; in education, recognition of superiority as contrasted with a "democratic" enhancement of mediocrity; in social organization, concern over the mechanization of life; and in national appraisal, an optimistic bias.

HILL, Margaret. The Case For Religious Maturity In America. *Personalist* 44,348-356 Sum-Jl 63.

HILL, Shirley and Suppes, Patrick. *First Course In Mathematical Logic.* NY Bloisdell 1964.

HILL, Thomas E. *Ethics In Theory And Practice.* NY Crowell 1956.

The first part of this book is an attempt to set forth the major varieties of ethical theories by way of sketches of the thought of their most articulate and persuasive exponents. The theories considered include emotive, approval, rationalistic, suitability, nature, evolutionary, self-realization, hedonistic and desire theories. The second part of the book sets forth a working theory based upon suggestions emerging from critical evaluation of the theories presented in the first part; and the third part consists of applications of the principles developed in the second part to problems of personal life and economic, political, and international relations.

HILL, Thomas E. "The Distintiveness Of The Concept Of Good" in *Value And Valuation, Axiological Studies In Honor Of Robert S Hartmann.* Knoxville 1972. The concept of good is said to be distinguishable from all descriptive concepts by its being normative in the sense of indicating how things should be or ought to be. But it is also distinguished from other normative concepts in that it is intended to mark out not so much a restraining character of the normative as an attractive or appealing one. It is possible to approximate the character of the concept of good by saying that what is good is worthy of or suitable for a favorable attitude. However, being worthy of or suitable for something already presupposes a concept of good that renders this account in part circular. Although the concept of good overlaps other concepts, it is not reducible to them, its unique import can be seen, as Julius Kovesi in his *Moral Notions* rightly insists, only by way of the special needs, and purposes of the circumstances in which it is used.

HILL, Thomas English. *Contemporary Ethical Theories.* NY Macmillan 1950.

This book attempts to classify, summarize, and evaluate the principal types and subtypes of ethical theories developed in the first half of the twentieth century. The presentation of each type is preceded by an historical introduction, filled in with expositions of the theories of principal representatives of each of the subtypes, and concluded with an attempt to point out the major strengths and weaknesses of the type under consideration. The principal types under which the theories are classified include skeptical, approbative, process, psychological, metaphysical and intuitional theories; and among the principal writers considered are A J Ayer, Bertrand Russell, Edward Westermarck, John Dewey, George Santayana, R B Perry, W M Urban, W D Ross, and G E Moore.

HILL, Thomas English. *Contemporary Theories Of Knowledge.* NY Ronald Pr 1961.

The major types and subtypes of theories of knowledge developed in the first half of the present century are classified, summarized and critically evaluated. The theories considered include idealism, new realism, and critical realism; constructionist, intuitional, and organicist theories; empirical and conceptual pragmatism; and phenomenalist, physicalistic, pythagmatic, and ordinary language analysis. Among the principal philosophers considered are Bradley, Blanshard, Perry, Russell, Santayana, Moore, Price, Whitehead, James, Dewey, Lewis, Carnap, Reichenback, Quine and Wittgenstein. The drift of the critical evaluations is in the direction of a qualified realism.

HILL, Thomas H. *The Concept Of Meaning.* NY Humanities Pr 1971.

This book attempts to sort out the principal factors that enter into meaning situations and to indicate how apparently conflicting theories of meaning have emerged by way of special emphases upon one or another of these factors. Among the principal factors considered are bearers of meanings, ways of meaning, contexts, stimuli of meaningful expressions, responses to such stimuli, objects referred to, modes of confirmation of meaningful expressions, and uses of such expressions. Among the principal philosophers whose views are discussed are Carnap, Russell, Ogden and Richards, Quine, Wittgenstein and Austin. Meanings themselves are represented as patterns of possible experience; but this representation is advocated as no more than a point of departure not incompatible with positive claims of some of the theories considered.

HILL, W H. Peirce's "Pragmatic" Method. *Phil Sci* 7,168-181 Ap 40.

HILL, Walker H. A Report To Teachers Of Philosophy. *J Phil* 40,214-219 Ap 43.

HILL, William J. *Knowing The Unknown God.* NY Philosophical Lib 1971.

HILL, William J. Justification In Catholic Theology Today. *Thomist* 30,205-227 Jl 66.

HILL, William. Uncreated Grace—A Critique Of Karl Rahner. *Thomist* 27,333-356 Ap-Jl-O 63.

HILLENBRAND, Martin J. Dharma And Natural Law: A Comparative Study. *Mod Sch* 27,19-28 N 49.

HILLENBRAND, Martin Joseph. *Power And Morals.* NY Columbia Univ Pr 1949.

The author treats of three classical political problems: power, authority and liberty. He makes a plea for a *metaphysical basis of politics*. The most likely present solution to the problem of power, he concludes, is the tendency towards the control of power by morals and by such national and international authorities as are sanctioned by morals.

HILLIARD, Albert Leroy. *The Forms Of Value; The Extension Of A Hedonistic Axiology.* NY Columbia Univ Pr 1950.

The author presents a modified version of psychological hedonism as an hypothesis and from it attempts to answer such basic questions as: What, basically, is the nature of *value*? What is the fundamental significance of the type value judgment? How are judgments of value related to judgments of fact? What different forms does value take? After analyzing abstract aspects of value, the author considers typical exemplifications thereof in ethics, aesthetics, religion, etc. Such cardinal concepts as *ought, good and bad, justice, utility and value, love, truth*, are examined in their valuational aspects.

HILLMAN, Donald J. The Measurement Of Simplicity. *Phil Sci* 29,225-252 Jl 62.

HILLMAN, Donald J. The Probability Of Induction. *Phil Stud* 14,51-55 1963.

The article takes up Strawson's presentation of "the mathematical argument to justify induction." Specifically, the author examines Strawson's claim that "... it is a proposition of pure mathematics that, given any population, the proportion of possible samples, all of the same size, which match the population, increases with the size of the sample." The author gives an expanded form of Strawson's presentation which he holds brings out certain mathematical details which are suppressed in Strawson's treatment. He concludes that Strawson's account of the mathematical argument to justify induction gives a misleading impression of the probabilistic notions and procedures involved.

HILPINEN, Risto (ed). *Deontic Logic: Introductory And Systematic Readings.* NY Humanities Pr 1971.

HILTNER, Seward. *Sex Ethics And The Kinsey Reports.* NY Association Pr 1953.

HIMMELFARB, Gertrude. *On Liberty And Liberalism: The Case Of John Stuart Mill.* NY Knopf 1974.

HINDE, Robert A (ed) and Shaw, Evelyn (ed) and Lehrman, Daniel S (ed). *Advances In The Study Of Behavior*, Vol 2. NY Academic Pr 1969.

HINMAN, Frank. *The Impact Of The New Physics.* NY Philosophical Lib 1961.

Dr Hinman, a biologist, gives a summary statement of the wonders of nuclear physics and of astronomy, followed by an explanation of the evolution of life and of intelligence, based on the new physics. The final chapter surveys a range of psychological phenomena and points toward a possible spiritual awakening of man. A collateral reading list is given at the end of each chapter, and there is an index.

HINNANT, Charles H. Hobbes On Fancy And Judgment. *Criticism* 28,15-26 Wint 76.

Critics emphasize the unity of Hobbes's view of the poetic process, overlooking the fact that he uses the words "fancy" and "judgment" in two distinct ways in his writings. In his generalized analysis of mental activity in *The Elements of Law*, Hobbes regards the fancy as implicitly subordinated to judgment; but in *The Answer to Davenant's Preface*, the order of priority between the two terms is reversed, as Hobbes moves to a view which stresses the fancy's autonomy as a creative power.

HINNERS, Richard C. Being And God In Heidegger's Philosophy (with Comment By Quentin Lauer). *Proc Cath Phil Ass* 31,157-164 1957.

HINNERS, Richard. The Freedom And Finiteness Of Existence In Heidegger. *New Scholas* 33,32-48 Ja 59.

HINRICH, Gerard W. The Perennial Wonderland Revisited. *S J Phil* 1,29-35 Sum 63.

- HINRICH, Gerard.** Berkeley On Size And A Common World. *Personalist* 32,251–258 Sum–Jl 51.
- HINRICH, Gerard.** Maine De Biran On Psychology And Metaphysics. *Personalist* 34,124–132 Spr–Ap 53.
- HINRICH, Gerard.** Maritain: A Quixote Or A Socrates? *Personalist* 23,387–395 O–Autumn 42.
- HINRICH, Gerard.** Teacher And Critic, Know Thyself. *Personalist* 25,154–162 Ap–Spr 44.
- HINRICH, Gerard.** The Euthydemus As A Locus Of The Socratic Elenchus. *New Scholas* 25,178–183 Ap 51.
- HINRICH, Gerard.** The Logical Positivism Of Berkeley's *De Motu*. *Rev Metaph* 3,491–506 Je 50.
- HINRICH, Gerard.** Thomists—Black Cat—Dark Room. *Personalist* 21,288–300 Jl–Sum 40.
- HINRICH, Gerard.** Toward A Philosophy Of Operations Research. *Phil Sci* 20,59–66 Ja 53.
- HINSHAW JR, Virgil G.** Epistemological Relativism And The Sociology Of Knowledge. *Phil Sci* 15,4–10 Ja 48.
- HINSHAW JR, Virgil G.** The Epistemological Relevance Of Mannheim's Sociology Of Knowledge. *J Phil* 40,57–72 F 43.
- HINSHAW JR, Virgil G.** The Pragmatist Theory Of Truth. *Phil Sci* 11,82–92 Ap 44.
- HINSHAW JR, Virgil.** Determinism Versus Continuity. *Phil Sci* 26,310–324 O 59.
- HINSHAW JR, Virgil.** Levels Of Analysis. *Phil Phenomenal Res* 11,213–220 D 50.
- HINSHAW JR, Virgil.** The Given. *Phil Phenomenal Res* 18,312–325 Mr 58.
- HINSHAW JR, Virgil.** The Objectivity Of History. *Phil Sci* 25,51–58 Ja 58.
- HINSHAW, Virgil G.** Basic Propositions In Lewis's Analysis Of Knowledge. *J Phil* 46,176–184 Mr 49.
- HINTIKKA, Jaakko.** *Cogito, Ergo Sum* As An Inference And A Performance. *Phil Rev* 72,487–496 O 63.
- Hintikka responds to criticisms of his article "*Cogito, Ergo Sum*: Inference or Performance," *Philosophical Review*, Volume 71, Pages 3–32 put forth by Carney and Weinberg. Against Carney, Hintikka insists that Descartes *did* base his inference *sum res cogitans* on the *cogito* insight, though he did not give a definitive justification until the Sixth Meditation. Against Weinberg, Hintikka says that he never denied that *cogito, ergo sum* was both a performance and an inference. He insists, however, that the certainty of the *sum* is not derived from the certainty of the *cogito* and the necessary connection between thinking and existence: to say "I exist" is logically self-verifying.
- HINTIKKA, Jaakko.** *Cogito, Ergo Sum*: Inference Or Performance? *Phil Rev* 71,3–32 Ja 62.
- Hintikka examines the relation of *cogito* to *sum* in Descartes' famous dictum. Though it can be seen as an inference, it is not a logical deduction. Descartes' insight was that it is existentially inconsistent for a person to deny that he exists, so it is existentially self-verifying to assert that he exists. There is thus a performatory dimension to *cogito, ergo sum*. The indubitability of the statement is not perceived by means of the thinking—it is indubitable because and insofar as it is actively thought of.
- HINTIKKA, Jaakko.** *Knowledge And Belief: An Introduction To The Logic Of The Two Notions*. Ithaca NY Cornell Univ Pr 1962.
- Ancient Greeks raised the issue whether it is the same to know and to hold a belief that is true. Puzzles arose about claims to know that one cannot know. Hintikka's book is a fairly complete survey of analytic answers to Moore's puzzle; when pragmatic, metaphysical and phenomenological writers consider problems linguistically, then they are relevant to the tasks of clarification. The great merit of the book is the contribution of a formal symbolism.
- HINTIKKA, Jaakko.** *The Intentions Of Intentionality And Other New Models For Modalities*. Boston Reidel 1975.
- HINTIKKA, Jaakko.** Are Logical Truths Analytic? *Phil Rev* 74,178–203 Ap 65.
- Various assertions have been made concerning analytic sentences, among them the following: (1) they do not convey any factual information (they are tautologous), and (2) they can be shown to be true by strictly analytic methods. Hintikka shows that more clarity is needed in talk of analyticity by showing that the truths of quantification theory are analytic in sense (1) but not analytic in sense (2).
- HINTIKKA, Jaakko.** Aristotelian Infinity. *Phil Rev* 75,197–218 Ap 66.
- The following main points are argued and discussed: (1) In his theory of infinity, Aristotle *did not* give up the principle that every genuine possibility is sometimes realized; for (2) his infinity exists in a special sense of existence, and in this sense it is actualizable. (3) Aristotle denied even the potential existence of arbitrarily large spatial magnitudes; (4) This led into difficulties in his philosophy of mathematics. (5) Aristotle *did not* give up the principle that conceivability implies realizability; he only denied its applicability to the special case of absolute spatial magnitudes. (6) The distinction between conceivability and realizability is different from Aristotle's distinction between absolute and relative possibility.
- HINTIKKA, Jaakko.** Aristotle And The "Master Argument" Of Diodorus. *Amer Phil Quart* 1,101–114 Ap 64.
- HINTIKKA, Jaakko.** Definite Descriptions And Self-Identity. *Phil Stud* 15,5–6 1964.
- HINTIKKA, Jaakko.** Existential Presuppositions And Existential Commitments. *J Phil* 56,125–136 Ja 59.
- HINTIKKA, Jaakko.** Studies In The Logic Of Existence And Necessity. *Monist* 50,55–76 Ja 66.
- Suppose we want to change our quantification theory so as to admit empty singular terms. It is argued that the *only* way of doing so in accordance with our normal logical assumptions is to be identify "b exists" with "[Ex] (b = x)." This suggests the following consequences: (a) Existence cannot be an *unanalyzable* predicate; (b) Existence can be a *complex* predicate; (c) The prime vehicle of existential assertions is the existential quantifier; (d) To be is to be identical with one of the values of a bound variable, for this is what "[Ex] (b = x)" says of b; (e) We may make existential commitments in many ways, but all of them could be made equally well by means of the existential quantifier.
- HINTIKKA, Jaakko.** The Once And Future Sea Fight: Aristotle's Discussion Of Future Contingents In *De Interpretatione* ix. *Phil Rev* 73,461–492 O 64.
- Aristotle's main problem in *De Interpretatione* IX is not due to applications of *tertium non datur* to statements about the future but to his tendency to equate omnitemporal truth with necessary truth. A true prediction concerning a temporally specified future event has remained true for an infinity of past time; hence it seems necessarily true. Aristotle's attempted solution consists in shifting the emphasis from standing sentences to sentences token-reflexive in that they contain explicitly or implicitly the word "now," which Aristotle habitually thought in terms of anyway. Whatever happens, happens necessarily when it happens in that nothing else could have happened at that moment. There usually is no temporally unqualified necessity, however, for at other times it will be true to say that something else happens instead. This interpretation is defended by analyzing the structure of Aristotle's argument.
- HINTIKKA, K J J (ed)** and Moravcsik, J M E (ed) and Suppes, P (ed). *Approaches To Natural Language*. Boston Reidel 1973.
- The papers are arranged under three sub-titles, viz. Grammar, Semantics, and Special Topics. Part I on Grammar contains papers on stress, phonology, syntax, transformational grammars, and the like. Part II on Semantics contains, among other things, papers on the relations between grammar and logic, on quantification in ordinary English, on mass terms in English, and on belief sentences. Special topics treated in Part III are topicalization and self-reference. Some papers in parts II and III are followed by special comments. The volume contains 27 essays.
- HINTIKKA, K Jaakko J.** Identity, Variables, And Impredicative Definitions. *J Sym Log* 21,225–245 S 56.
- HINTIKKA, K Jaakko J.** Vicious Circle Principle And The Paradoxes. *J Sym Log* 22,245–249 S 57.
- HINTIKKA, Kaarlo Jaakko Juhani (ed)** and Suppes, Patrick (ed). *Aspects Of Inductive Logic*. NY Humanities Pr 1967.
- HINTZ, Howard W.** A N Whitehead And The Philosophical Synthesis. *J Phil* 52,225–242 Ap 55.
- HINTZ, Howard W.** Causation, Will, And Creativity. *J Phil* 55,514–519 Je 58.
- HIPPLE JR, Walter J.** General And Particular In The Discourses Of Sir Joshua Reynolds: A Study In Method. *J Aes Art Crit* 11,231–247 Mr 53.
- HIPPLE JR, Walter J.** The Aesthetics Of Dugald Stewart: Culmination Of A Tradition. *J Aes Art Crit* 14,77–96 S 55.
- HIPPLE, John.** *The Beautiful, The Sublime, And The Picturesque In Eighteenth-Century British Aesthetic Theory*. Carbondale S Illinois Univ Pr 1957.
- This book treats the aesthetic systems of the following: Joseph Addison, Francis Hutcheson, David Hume, William Hogarth, Alexander Gerard, Edmund Burke, Lord Kames, Sir Joshua Reynolds, Thomas Reid, Archibald Alison, William Gilpin, Sir Uvedale Price, Humphry Repton, Richard P Knight, Dugald Stewart. Professor Hipple ventures the cautious generalization that the British aestheticians of the eighteenth century are concerned primarily with the response of the mind to the aesthetic objects and with the faculty of taste. Their analyses are genetic and empirical; their psychology associationist.
- HIRSCH JR, Eric Donald.** *Validity In Interpretation*. New Haven Yale Univ Pr 1967.
- HIRSCH JR, Eric Donald.** *Wordsworth And Schelling: A Typological Study Of Romanticism*. New Haven Yale Univ Pr 1960.
- While a knowledge of Wordsworth's philosophical outlook would be quite helpful in understanding his poetry, it has proved difficult to re-construct this outlook from the fragmentary hints given in the poetry itself. Hirsch has found an adequate substitute in Schelling's early philosophy, notwithstanding the fact that neither was influenced by the other. The justification for linking Wordsworth with Schelling must be sought in the unity and inner coherence of the romantic perspective itself. Ignoring the vicissitudes in its development as extraneous to his purpose, Hirsch presents a clear and vigorous outline accurately portraying the basic features of Schelling's philosophy up to 1806.
- HIRSCH JR, Eric D.** Truth And Method In Interpretation. *Rev Metaph* 18,488–507 Mr 65.
- HIRSCHFELD, Gerhard.** *An Essay On Mankind*. NY Philosophical Lib 1957.
- The problem of this essay is to define "mankind as a whole" and to survey its past in order to stimulate thinking on its future. The predicament of mankind is said to be its fragmentation into opposing groups. A new yardstick is needed to measure the interests of the whole human race. The author proposes several principles to guide such measurement of mankind's interests: the sanctity of human life, opposition to nonhuman forms of life, and the priority of mankind's interests to all lesser interests. There are numerous quotations from those writers whom the author believes to be promoting a unitary conception of mankind.
- HIRST, R J.** *The Problems Of Perception*. NY Macmillan 1959.
- This book criticizes in detail both the view that sense-data are actual existents which constitute the only direct objects of perception and the view that the sense-data theory and the direct theory simply give us alternative languages for describing the same facts. The criticisms of the latter, now very popular, view are among the first published. The phenomenalist theory of physical objects is also criticized both in its factual and in its linguistic form, and the modified representative theory of modern

neurologists. In his own account of perception at the end the author adopts a non-representative theory in a form which allows for error and does not claim direct confrontation with external objects. He thinks that an adequate account of perception requires a double aspect theory of body and mind, which he defends against objections.

HIZ, H. A Warning About Translating Axioms. *Amer Math Monthly* 65,613-614 1958. The sentential calculus of *Principia Mathematica* of Whitehead and Russell was axiomatized using negation and alternation as primitive terms. Although conjunction is definable by means of these primitives and these primitives by means of conjunction and negation, if one translates mechanically the axioms of PM into conjunction and negation, one does not obtain a complete axiomatization of the sentential calculus.

HIZ, Henry. Kotarbinski's Praxeology. *Phil Phenomenal Res* 15,238-243 D 54. Kotarbinski developed a general theory of action. It abstracts from moral, esthetic and other qualities of action and studies only the efficacy. He provides an analysis of what it means to do something, to be an agent, a perpetrator. It means that his voluntary act is a necessary condition for something to occur. An analysis of negligence, refraining from doing something, collective action and a variety of the methods of efficacy is given.

HIZ, Henry. Modalities And Extended Systems. *J Phil* 58,723-730 N 61. Modal terms are interpreted meta-linguistically; necessity as consequence, possibility as consistency with a system. But often systems are not complete—not complete in the sense that not every sentence or its negation is provable, or else in the sense that one can add a nonprovable formula without obtaining as consequences all formulas. This makes modal terms nontrivial. Aristotle, and many other philosophers, did not consider noncomplete systems, and only for such systems are the modal terms interesting.

HIZ, Henry. On The Inferential Sense Of Contrary-to-Fact Conditionals. *J Phil* 48,586-587 S 51.

This article states that the contrary-to-fact conditionals are meta-statements asserting that if we assume a sentence, we obtain as a consequence another sentence. It is a contrary-to-fact, if we know that the sentence that we assume is false. It is neutral-to-fact, if we do not know whether it is true or false. In both cases it is a statement about the consequences of assumptions.

HIZ, Henry. Questions And Answers. *J Phil* 59,253-264 My 62. For Aristotle there are four fundamental kinds of questions: Is it so? Why? Is it there? What is it? In a linguistic theory we may consider explicit and implicit answers. A question may be regarded, following Ajdukiewicz, as *For what x, f(x)*. English does not have direct questions of adjectives; instead it introduces classifiers: What kind of music do you like? What manner of man do you respect? It is difficult to question composite English sentences. In order to do so, one uses nominalizations of various parts of speech. Conceptual questions, What is a palimpsest? are different from other questions.

HIZ, H. Extendible Sentential Calculus. *J Sym Log* 24,193-202 S 59. This article states that it is possible to find such axioms and rules of inference of the classical sentential calculus that all and only classical two valued tautologies are the theorems, but the system is not Post complete; it is possible to add to the system a formula which is not a theorem without obtaining every formula as a consequence.

HIZ, H. Inferential Equivalence And Natural Deduction. *J Sym Log* 22,237-240 S 57. This article is an examination of some sets of axioms which, in effect, assert that a formula is equivalent to a (finite) set of formulas, equivalent in the sense that the formula is derivable from the set and each formula of the set is derivable from the formula.

HIZ, H. Types And Environment. *Phil Sci* 24,215-220 JI 57. In this article the idea of division of segments of speech by their complementary distributions is formulated formally, using the logical operation of concatenation, in this case restricted to what can co-occur in a language. It is shown that the complementary distribution does not give a unique solution for classification of segments of speech and that other methodological criteria must be used.

HOAGLAND, Hudson. Ethology And Ethics—the Biology Of Right And Wrong. *Zygon* 2,43-58 Mr 67.

HOAGLAND, Hudson. The Brain And Crises In Human Values. *Zygon* 1,140-157 Je 66.

HOBART, Charles W and Warne, Nanci. On Sources Of Alienation. *J Existent* 5,183-198 Fall 64.

HOBART, Charles W. Freedom, A Neglected Area For Social Research. *Ethics* 75,153-165 Ap 65.

"Freedom" has several meanings of importance to behavioral science, is amenable to empirical inquiry, and ought to receive attention by social scientists. A sociology of freedom is necessary to bridge the gap between the humanities and social sciences. The social sciences have emphasized man as conditioned and determined, but there are senses in which man is free and the empirical study of these can be used to nurture freedom rather than for purposes of control. One particular kind of freedom, self-determination, appears to be central for these purposes. Mead, Riesman, Adler, Bay, and others have contributed importantly to its understanding.

HOBART, Charles W. The Meaning Of Death. *J Existent* 4,219-224 Wint 64.

HOBHOUSE, L T. *Sociology And Philosophy: A Centenary Collection Of Essays And Articles.* Cambridge Harvard Univ Pr 1966.

HOBHOUSE, Stephen (ed). *Selected Mystical Writings, Edited With Notes And 24 Studies In The Mystical Theology Of William Law And Jakob Boehme.* NY Harper 1948.

HOBSBAWM, E J. *On Revolution,* By Hanna Arendt. *Hist Theor* 4,252-257 1965.

HOCHBERG, Herbert. 'Possible' And Logical Absolutism. *Phil Stud* 6,74-76 1955.

HOCHBERG, Herbert. Albert Camus And The Ethic Of Absurdity. *Ethics* 75,87-102 Ja 65.

Albert Camus's analysis of the absurdity of the human condition rests upon equivocations and dubious metaphysics. What is true in it is relatively trivial. Camus unsuccessfully tries to build an ethic upon the condition of absurdity. This ethic maintains the absolute value both of life and of freedom against nihilisms and places rebellion against death at the core of social ethics. Recognizing the possibility of conflict between the two absolute values of life and freedom, Camus introduces a notion of "just assassin" which is inadequate to his philosophical dilemma.

HOCHBERG, Herbert and Bergmann, Gustav. Concepts. *Phil Stud* 8,19-26 1957.

HOCHBERG, Herbert. Elementarism, Independence, And Ontology. *Phil Stud* 12,36-42 1961.

HOCHBERG, Herbert. Empirical Philosophy Of Roger And Francis Bacon. *Phil Sci* 20,313-326 O 53.

HOCHBERG, Herbert. Moore's Ontology And Non-Natural Properties. *Rev Metaph* 15,365-395 Mr 62.

The author argues that Moore's unclear distinction between natural and non-natural properties, as set forth in *Principia Ethica*, stems from the complicated and confused ontology to which he then subscribed. Characterizing his position as a tempered nominalism, he first examines Moore's views on ontological entities and ontological ties or structural relations such as exemplification and containment and discusses Moore's distinction between being and existence. He then explores the ontology presented in Moore's 1899 paper, "The Nature of Judgment," and considers Moore's view that unlike other properties goodness is exemplified rather than contained in objects.

HOCHBERG, Herbert. On Being And Being Presented. *Phil Sci* 32,123-136 Ap 65.

HOCHBERG, Herbert. On Pegasizing. *Phil Phenomenal Res* 17,551-554 Je 57.

HOCHBERG, Herbert. Ontology And Acquaintance. *Phil Stud* 17,49-54 1966.

The article attempts to throw light on question of whether a principle of acquaintance is a guide in ontology. The author examines views of both those who claim to be acquainted with such things as substrata or universals and those who hold that they are acquainted only with phenomena (qualities). He argues that the principle of acquaintance functions to differentiate between qualities, but does not give assurance that one is acquainted with universals. He concludes that adherence to the principle of acquaintance forces one to abandon substrata.

HOCHBERG, Herbert. Physicalism, Behaviorism And Phenomena. *Phil Sci* 26,93-103 Ap 59.

HOCHBERG, Herbert. Professor Quine, Pegasus, And Dr Cartwright. *Phil Sci* 24,191-203 Ap 57.

HOCHBERG, Herbert. Professor Storer On Empiricism. *Phil Stud* 5,29-30 1954.

HOCHBERG, Herbert. St Anselm's Ontological Argument And Russell's Theory Of Descriptions. *New Scholas* 33,319-330 JI 59.

HOCHBERG, Herbert. The Ontological Operator. *Phil Sci* 23,250-259 JI 56.

HOCHBERG, Herbert. Things And Descriptions. *Amer Phil Quart* 3,39-47 Ja 66.

The article examines certain consequences of treating things as classes of properties as Russell once suggested. In so doing it considers the use of different types of descriptive phrases to refer to things. The primary point is to argue that arguments holding that relational properties may not be used to uniquely characterize individuals, since such relations require distinct individuals to stand in them, are invalid. Hence individuating descriptions may be based on such properties and those philosophers who are led to accept proper names which name substrata on such grounds are misled.

HOCHBERG, Herbert. Universals, Particulars, And Predication. *Rev Metaph* 19,87-102 S 65.

The author contends that the radical differences between the arguments that lead to the acceptance of particulars and those that lead to universals reveal the former to be specious. To support his thesis, he defines and examines three conflicting views on the problem of universals. He also considers the ontological ties of exemplification and combination postulated by these positions and discusses the nature of relational properties.

HOCHBERG, Julian and Black, Max and Gombrich, E H. *Art, Perception, And Reality.* Baltimore Johns Hopkins Pr 1972.

These essays are concerned with the nature of representation in art. On the other hand, Hochberg finds such an explanation unsatisfactory and offers as an alternative an explanation based upon a theory of perception which involves "skilled sequential purposive behavior." Related to this theory is the explanation of representation in the arts as concerning canonical forms of objects and encoded visual expectancies. Max Black's concern is with the linguistic analysis of representation or depiction in painting. His conclusion is that one cannot specify a necessary condition for this phenomenon because it is a cluster or range concept. This conclusion is drawn after an analysis of the appeal to causal history, resemblance, embodied "information," and the producer's intention as necessary conditions for representation.

HOCHSTETTER, Erich. Nominalismus. *Fran Stud* 9,370-403 D 49.

HOCK, Alfred. *Reason And Genius: Studies In Their Origin.* NY Philosophical Lib 1960.

An Examination of the power of human reason and its superior manifestation in those called genius, this short study emphasizes the organic and developmental aspects of life from its first appearance to its most developed action. Human reason is recognized as a higher manifestation of that cellular adaptation and development which is the historical as well as the organic foundation of human behavior. Genius, approached through the study of the men who make up this class, is not considered to

be a "lucky coincidence" but the response of a man to the environmental problems. Extraordinary accomplishments, the mark of genius, is partially the result of hereditary disposition but more importantly the result of "experience and knowledge," both environmental products.

HOCKETT, Charles F. An Approach To The Quantification Of Semantic Noise. *Phil Sci* 19,257-260 O 52.

HOCKETT, Charles Francis. *Language, Mathematics, And Linguistics.* NY Humanities Pr 1968.

HOCKING, Richard. Royce, Forty Years Later. *Rev Metaph* 10,64-72 S 56.

HOCKING, Richard. The Influence Of Mathematics On Royce's Metaphysics. *J Phil* 53,77-91 F 56.

HOCKING, W E. Fact And Destiny (II). *Rev Metaph* 4,319-342 Mr 51.

HOCKING, W E. Fact And Destiny. *Rev Metaph* 4,1-12 S 50.

HOCKING, William E. *Freedom Of The Press: A Framework Of Principle.* Chicago Univ Of Chicago Pr 1947.

This book consists of careful attention to the logic, the detail, and the interconnection of the principles than could be given in a general summary; those familiar with Professor Hocking's philosophy of law, society, and value will recognize its presence here. Unfortunately, the underlying grounds of the principles of freedom stated, the metaphysics of value, are not given extended treatment.

HOCKING, William E. Marcel And The Ground Issues Of Metaphysics. *Phil Phenomenol Res* 14,439-469 Je 54.

HOCKING, William Ernest. *Science And The Idea Of God.* Chapel Hill Univ N Carolina Pr 1944.

Professor Hocking follows what he styles as a method of negative pragmatism or a dialectic experiment of assuming to be true what one believes to be false and seeing whether it works in reality.

HOCKING, William Ernest. *Strength Of Men And Nations: A Message To The USA Vis-à-vis The USSR.* NY Harper 1959.

HOCKING, William Ernest. *The Coming World Civilization.* NY Harper 1956.

HOCKING, William Ernest. *The Meaning Of Immortality In Human Experience.* NY Harper 1957.

This volume includes, in revised form, the contents of *Thoughts On Death and Life* published in 1937. In addition there is an expansion of the author's Foerster Lecture on "The Immortality of the Soul," delivered at the University of California in 1942; and of his article in the *Journal of Philosophy*, 1941, on "Theses Establishing an Idealistic Metaphysics by a New Route." These additions are published now as Part V, "The relativity of Death." The Epilogue is an essay on "The Reach of Experience."

HOCKING, William Ernest. *What Man Can Make Of Man.* NY Harper 1942.

Hocking's book, seems intended as an epitaph of "modern times—1540-1940." It is not so much a foretelling of what man can make of man as a post-mortem evaluation of the mess that modern men have made of man. Its theme is: "Everyone today knows, not by rumor but by introspection, that modern man is tired of himself." Each chapter ends as if about to announce the nature of a new era.

HOCKING, William Ernest. A Discussion Of The Theory Of International Relations. *J Phil* 42,484-486 Ag 45.

HOCKING, William Ernest. Brightman: Colleague And Friend. *Personalist* 34,363-364 Autumn-O 53.

HOCKING, William Ernest. Comments On Mr Maynez' Paper On Liberty As Right And Liberty As Power. *Phil Phenomenol Res* 4,165-166 D 43.

HOCKING, William Ernest. Dewey's Concepts Of Experience And Nature. *Phil Rev* 49,228-243 Mr 40.

HOCKING, William Ernest. Fact, Field And Destiny: The Inductive Element In Metaphysics. *Rev Metaph* 11,525-549 Je 58.

HOCKING, William Ernest. Metaphysics: Its Function, Consequences, And Criteria. *J Phil* 43,365-378 Jl 46.

HOCKING, William Ernest. On Philosophical Synthesis. *Phil East West* 2,99-101 Jl 52.

HOCKING, William Ernest. On Royce's Empiricism. *J Phil* 53,57-62 F 56.

HOCKING, William Ernest. Response To Professor Krikorian's Discussion, "Hocking And The Dilemmas Of Modernity". *J Phil* 55,275-280 Mr 58.

HOCKING, William Ernest. Theses Establishing An Idealistic Metaphysics By A New Route. *J Phil* 38,688-689 D 41.

HOCKING, William E. Whitehead As I Knew Him. *J Phil* 58,505-515 S 61.

The author shares recollections of Whitehead at Harvard, speculating on Whitehead's reasons for leaving England and commenting on his attitude toward philosophy in the United States. The author also recounts highlights of his joint seminar with Whitehead in metaphysics, describes Whitehead's way with students, and concludes with thoughts on the paradox of Whitehead's ultimate philosophical aim.

HOCKNEY, D J (ed) and Wilson, W K (ed) and Davis, J W (ed). *Philosophical Logic.* NY Humanities Pr 1970.

HOCUTT, Max Oliver. The Logical Foundations Of Peirce's Aesthetics. *J Aes Art Crit* 21,157-166 Wint 62.

HOCUTT, Max. Ethical Relativisms And Ethical Relativism. *S J Phil* 1,19-26 Wint 63.

HODGES, Donald Calrk. Psychological Egoism: A Note On Professor Lemos' Discussion. *Phil Phenomenol Res* 22,246-248 D 61.

HODGES, Donald C and Hackstaff, Lawrence H. Nobility And Resentment In Sophocles' Plays. *Personalist* 43,189-200 Spr-Apr 62.

HODGES, Donald Clark. And The Withering Away Of Social Philosophy. *Phil Phenomenol Res* 25,463-476 Je 65.

Four problems are raised in this essay: Why has social philosophy become

impoverished? In what respects is it withering away? Does its dissolution contribute to the advancement of knowledge in the social sciences? What effect has its eclipse had upon the humanization or dehumanization of knowledge? The following answers are offered: (1) social scientists have appropriated everything of scientific interest in social philosophy while philosophers have reduced it to a branch of logical and linguistic analysis; (2) social scientists have made philosophers superfluous as liaison agents between the social sciences, as analyzers of the generic traits of group life, as methodologists and social theorists; (3) the elimination of normative and metaphysical subject matter has contributed to increasing specialization of knowledge; and (4) social scientists have yet to develop a science of human wants or a concern for socially significant problems to take the place of now obsolete normative theories.

HODGES, Donald Clark. Ethics And Appearance. *J Phil* 51,481-489 Ag 54.

HODGES, Donald Clark. Four Types Of Ethical Theory. *Personalist* 41,324-328 Sum-Jl 60.

HODGES, Donald Clark. Grotius On The Law Of War. *Mod Sch* 34,36-44 N 56.

HODGES, Donald Clark. Historical Materialism In Ethics. *Phil Phenomenol Res* 23,1-22 S 62.

HODGES, Donald Clark. Human Conduct And Philosophical Ethics. *J Phil* 52,309-317 Je 55.

HODGES, Donald Clark. Judicial Supremacy. *J Phil* 55,101-111 Ja 58.

HODGES, Donald Clark. Minding, Minds And Bodies. *Phil Forum (Pacific)* 3,74-86 F 65.

HODGES, Donald Clark. Punishment. *Phil Phenomenol Res* 18,209-218 D 57.

HODGES, Donald Clark. Reward. *Phil Phenomenol Res* 19,198-211 D 58.

The various meanings of "reward" are discussed. There are retributive—an equal or proportional return for merit (for the sake of duty), and non-retributive—an instrument of human welfare having for its end the increase of happiness. The juridical concept of reward, as proportioned to desert, and yet its application being limited by a regard for the general welfare, is an alternative. The author thinks that reward (as in the juridical) is a form of justice. Both the retributive and non-retributive are qualified by a principle superior to them. Rewards that are just are necessarily retributive.

HODGES, Donald Clark. The Dual Character Of Marxian Social Science. *Phil Sci* 29,333-349 O 62.

HODGES, Donald Clark. The Golden Rule And Its Deformations. *Personalist* 38,130-148 Spr-Apr 57.

HODGES, Donald Clark. The Politics Of Language And The Science Of Politics. *Phil Phenomenol Res* 24,366-374 Mr 64.

The author questions the widely shared conviction that political science can be politically neutral. He explores the significance of normative presuppositions in the scientific theories of politics, and concludes that political science has disguised normative statements and presuppositions. The descriptive and explanatory should be separated and distinguished from the partly normative collection of principles which are frequently tacit.

HODGES, Donald Clark. The Relevance Of History To Moral Discourse. *Phil Phenomenol Res* 21,199-206 D 60.

This study centers around objectively in the use of ethical language. A distinction is drawn between ordinary and refined uses of ethical terms. Philosophy must abandon, if it wishes to define moral terms objectively, its effort to provide a unitary basis for morality. It is concluded that neither the ordinary nor the refined use of ethical terms is sufficient to introduce objectivity into ethical language. Another method is required—the historical method, which is a study of cultures. The example given is that of "evil" and how it is correlated historically with moral values of a particular class and culture. It is urged that cultural history be first, and then philosophical analysis second.

HODGES, Donald C. Manners And Expression. *Personalist* 40,31-40 Wint-Ja 59.

HODGES, Donald C. On The Normative Significance Of Political Science. *Phil Phenomenol Res* 25,416-418 Mr 65.

HODGES, Donald C. The Informal Task Of Political Semantics. *Personalist* 44,231-243 Spr-Apr 63.

HODGES, Wilfrid (ed). *Conference In Mathematical Logic, London, 1970.* NY Springer 1972.

HODGKINSON, Harold L. A Reply To Lawrence G Thomas's Review Of *Education In Social And Cultural Perspectives.* *Stud Phil Educ* 3,116-117 Sum 63.

HODGSON, Leonard. *For Faith And Freedom.* NY Scribner's 1957.

HODIN, J P. Art History Or The History Of Culture: A Contemporary German Problem. *J Aes Art Crit* 13,469-477 Je 55.

HODIN, J P. Herbert Read—The Man And His Work: A Tribute. *J Aes Art Crit* 23,169-172 Wint 64.

HODIN, J P. Modern Art In Germany: A Report On Current Writings. *J Aes Art Crit* 18,504-510 Je 60.

HODIN, J P. Style And Personality: A Graphological Portrait Of Oscar Kokoschka. *J Aes Art Crit* 6,209-225 Mr 48.

HODIN, J P. The Future Of Surrealism. *J Aes Art Crit* 14,475-484 Je 56.

HODIN, J P. The Painter's Handwriting In Modern French Art. *J Aes Art Crit* 7,181-199 Mr 49.

HODIN, J P. The Timeless And The Timebound In Art. *J Aes Art Crit* 16,497-502 Je 58.

HOEKSTRA, Raymond. Art And Truth, In Reply To Mr Weitz. *Phil Phenomenol Res* 5,365-377 Mr 45.

HOEKSTRA, Raymond. Pepper's World Hypotheses. *J Phil* 42,85-101 F 45.

- HOENIG, J.** Karl Jaspers And Psychopathology. *Phil Phenomenol Res* 26,216–229 D 65.
In his *Allgemeine Psychopathologie* Jaspers has managed to survey almost the entire psychiatric literature of his time. The aim of the book is to make psychopathology critically self-aware of its own methods. The two main contributions of the book are the phenomenological approach and the distinction between "understanding" and "explaining." *Phenomenology*: Jaspers uses this purely as an empirical method to bring before our eyes what the patient actually experiences. Thus we come to recognize such phenomena as hallucinations, phobias, thought disorder, etc. *Meaning and Cause*. There are two modes of apprehension of psychic phenomena: (a) The empathic understanding of meaning, (b) The explaining of causal connections. Causal connections are universal, meaning is not. *psychoanalysis*: What Freud described as causal connections are really meaningful connections—the mode in which therapy becomes effective is questionable.
- HOENIGER, H.** Social Peace And National Defense. *Thought* 16,51–66 Mr 41.
- HOENIGSWALD, Richard.** On Humanism. *Phil Phenomenol Res* 9,41–50 S 48.
- HOERBER, R G.** Note On The Structure Of The Republic. *Phronesis* 6,37–40 1961.
- HOERBER, R G.** Plato's *Euthyphro*. *Phronesis* 3,95–107 1958.
- HOERBER, Robert G.** More On Justice In The Republic. *Phronesis* 5,32–34 1960.
- HOERBER, Robert G.** Plato's Greater Hippias. *Phronesis* 9,143–155 1964.
- HOERBER, Robert G.** Plato's Lesser Hippias. *Phronesis* 7,121–131 1962.
- HOERBER, Robert G.** Plato's *Lysis*. *Phronesis* 4,15–28 1959.
- HOERBER, Robert G.** Plato's *Meno*. *Phronesis* 5,78–102 1960.
- HOERBER, Robert G.** Thrasylus' Platonic Canon And The Double Titles. *Phronesis* 2,10–20 1957.
- HOERBER, William.** *Scientific Foundation Of Philosophy*. Los Angeles Hoerber 1952.
- HOERES, Walter.** Francis Suarez And The Teaching Of John Duns Scotus On *Univocatio Entis*. *Stud Phil Hist Phil* 3,263–290 1965.
- HOERNLÉ, R F Alfred.** Kant's Concept Of The "Intrinsic Worth" Of Every "Rational Being". *Personalist* 24,130–146 Ap–Spr 43.
- HOERNLÉ, Reinhold Friedrich Alfred.** *Studies In Philosophy* (edited By Daniel S Robinson). Cambridge Harvard Univ Pr 1952.
- HOFFER, Eric.** *The Passionate State Of Mind And Other Aphorisms*. NY Harper 1955.
The Pacific longshoreman—author of *The True Believer* has produced 280 additional aphorisms, mainly on the theme: "Every extreme attitude is a flight from the self" because of one form of self-hatred or another. "It is primarily against ourselves that we league ourselves with others" in fanatical movements. Man's great need is for self-awareness, "without which there can be neither sensitivity, self-cultivation, intellectual integrity, nor a genuine feeling for one's fellow men."
- HOFFMAN, Charles G.** Whitehead's Philosophy Of Nature And Romantic Poetry. *J Aes Art Crit* 10,258–263 Mr 52.
- HOFFMAN, Frederick J.** The Wheel Of Self: Some Contemporary Examples And Definitions. *J Existent* 2,105–112 Sum 61.
- HOFFMAN, Michael J.** Gertrude Stein And William James. *Personalist* 47,226–233 Spr–Ap 66.
- HOFFMAN, Robert.** A Note On Mill's Method Of Residues. *J Phil* 59,495–496 Ag 62.
- HOFFMAN, Robert.** Logic, Meaning, And Mystical Intuition. *Phil Stud* 11,65–70 1960.
This article examines the cognitive character of mystical experience, noting, in particular, what is involved, from a linguistic point of view, in making a claim. The author argues that in order to put forward a claim, we must be able not merely to utter sounds (or make marks) but to speak a language. And speaking a language involves following linguistic rules. He concludes that the mystic, in not following linguistic rules, is not making a genuine knowledge claim.
- HOFFMAN, Robert.** On The Interrelationships Between Some Basic Concepts In The Aesthetics Of Literature. *S J Phil* 2,24–33 Spr 64.
- HOFFMAN, Robert.** Some Remarks On Professor Ulich's Philosophy Of Education. *Educ Theor* 9,41–49 Ja 59.
- HOFFMAN, Robert.** The Problem Of Other Minds—Genuine Or Pseudo? *Phil Phenomenol Res* 20,503–512 Je 60.
The author claims that one knows other minds through an analogical inference, the procedure of which cannot have a proof of its validity. If by "knowledge of other minds" is meant a kind of knowledge the criterion for which is the certainty of self-knowledge, then there cannot be knowledge of other minds. The existence of such knowledge would be a logical contradiction. Nevertheless, it is meaningful to speak of other persons' experiences. It may be that one is never able to know anything about the feelings or sensations of another person; but, it is not meaningless, that one is sometimes able to make true statements about the content of other minds.
- HOFFMAN, Ronan.** The Council And The Missions. *Thomist* 27,537–550 Ap–Jl–O 63.
- HOFFMAN, Ross John Swartz.** *The Spirit Of Politics And The Future Of Freedom*. Milwaukee Bruce 1951.
- HOFFMAN, Ross.** Four Centuries Of Political Idolatry. *Thought* 17,231–239 Je 42.
- HOFFMAN, Ross.** The Task Of Restoring Christendom. *Thought* 18,12–24 Mr 43.
- HOFFMANN, Banesh.** *The Strange Story Of The Quantum, An Account For The General Reader Of The Growth Of The Ideas Underlying Our Present Atomic Knowledge*. NY Harper 1947.
- HOFFMANN, Charles G.** The Change In Huxley's Approach To The Novel Of Ideas. *Personalist* 42,85–90 Wint–Ja 61.
- HOFFMANN, Richard M.** Some Psychological Aspects Of Mortification. *Thomist* 25,107–155 Ja 62.
- HOFFMANN, David C.** The Schools And Neutrality: In Response To Professor Robert Ennis. *Educ Theor* 14,182–185 Jl 64.

HOFSTADTER, Albert. *Agony And Epitaph: Man, His Art And His Poetry*. NY Braziller 1969.

In this text the author develops a theory of man based upon a definition of being as the act of belonging. Through consciousness man is able to see what is and is not his own. Through artistic creation man is able to make his own what is alien to him. In art the particular oneness of our age departs from a presentation of the beautiful and manifests itself in a presentation of feeling, the means for determining what does and does not belong to man. How oneness appears in the arts is developed through an analysis of poetry, which is taken as a paradigm for all art. Poetry is discussed as being both a symbol and not a symbol. It is not symbolic in the sense that it does not point to something beyond itself, but it is symbolic in the sense that its being is a symbol of man's being. The text concludes with an essay which presents the thesis that the oneness of love is the ultimate source of all human belonging.

HOFSTADTER, Albert. *Truth And Art*. NY Columbia Univ Pr 1965.

The author assigns to aesthetics a philosophical centrality in the manner of the Kantian tradition and German idealism. The thesis he advances is characteristically fresh and is designed to answer problems that have become central in recent discussion. He combines his own analysis with critical suggestions from the writings of Dewey, Heidegger, Husserl and the more recent treatments of symbolic form and language. The theory of language and truth developed here is in turn applied to the problems of art. By distinguishing between three basic and sequential forms of truth, the author is able to show how approaches to art result when each form of truth is given primacy over others. He argues that truth of art is more than "truth about." The main point is that "the essence of art is the articulation of human being, i.e., of the spiritual being of man." This thesis is placed within a broader philosophical framework which purports to show how science, practical life, and art as the truth of spirit can be all treated in a single context.

HOFSTADTER, Albert. A Conception Of Empirical Metaphysics. *J Phil* 45,421–434 Jl 48.

HOFSTADTER, Albert. Art And Spiritual Validity. *J Aes Art Crit* 22,9–20 Fall 63.

HOFSTADTER, Albert. Causality And Necessity. *J Phil* 46,257–269 Ap 49.

HOFSTADTER, Albert. Does Intuitive Knowledge Exist? *Phil Stud* 6,81–86 1955.

HOFSTADTER, Albert. Explanation And Necessity. *Phil Phenomenol Res* 11,339–347 Mr 51.

HOFSTADTER, Albert. Generality And Singularity In Historical Judgment. *J Phil* 42,57–65 F 45.

HOFSTADTER, Albert. Objective Teleology. *J Phil* 38,29–38 Ja 41.

HOFSTADTER, Albert. On The Grounds Of Esthetic Judgment. *J Phil* 54,679–687 O 57.

HOFSTADTER, Albert. Professor Ryle's Category–Mistake. *J Phil* 48,257–269 Ap 51.

The Concept of Mind, by Gilbert Ryle, proposes that the system of dualism involves a category mistake. The author of this article presents several criticisms of Ryle's view; Ryle is guilty of excesses of nominalism and the overuse of logical analysis.

HOFSTADTER, Albert. Six Necessities. *J Phil* 54,597–613 S 57.

HOFSTADTER, Albert. Some Reflections On The Problem Of Man. *Phil Phenomenol Res* 10,25–35 S 49.

HOFSTADTER, Albert. Subjective Teleology. *Phil Phenomenol Res* 2,88–97 S 41.

HOFSTADTER, Albert. The Causal Universal. *J Phil* 46,485–495 Ag 49.

HOFSTADTER, Albert. The Myth Of The Whole: A Consideration Of Quine's View Of Knowledge. *J Phil* 51,397–416 Jl 54.

HOFSTADTER, Albert. The Question Of Categories. *J Phil* 48,173–184 Mr 51.

The problem of categories as they are related to metaphysics are discussed, with specific references to the metaphysics of Aristotle, Kant, and Hegel. The author holds the test of the adequacy of a categorical theory is its ability to organize intelligibly the facts of experience.

HOFSTADTER, Albert. The Seriousness Of Moral Philosophy. *Ethics* 66,284–287 Jl 56.

HOFSTADTER, Albert. The Tragicomic: Concern In Depth. *J Aes Art Crit* 24,295–302 Wint 65.

HOFSTADTER, Albert. Truth Of Being. *J Phil* 62,167–182 Ap 65.

Theoretical, practical, and ontological truth are described in order, with emphasis on the last. Truth is understood in terms of the adequation relation between intended and actual entity. Theoretical truth is adequation of intended with actual entity, practical truth adequation of entity to intended norm. In ontological truth the adequation relationship present externally in theoretical and practical truth is internalized within the true entity. The concept applies to artificial entities due to the constituting power of the mind that intends them. It applies to persons by way of their own immanent intentionality. An intentionalistic entity's essence is of the nature of a potency consisting in an endeavor after essence and actuality. For it, to be is to be a hunger for truth of being. This is described for persons in the ethico-social sense and in the sense of the full possibility of their being: truth of personal being.

HOFSTADTER, Albert. Universality, Explanation, And Scientific Law. *J Phil* 50,101–114 F 53.

HOFSTADTER, Albert. Validity Versus Value: An Essay In Philosophical Aesthetics. *J Phil* 59,607–616 O 62.

Aesthetics is commonly conceived as a value discipline. All the various theories of aesthetic value judgment fail, however, to recognize the essential aesthetic fact for what it is, one not primarily of value but of validity. Nothing is as fatal to aesthetic discernment and aesthetic philosophy as this tendency to confuse the beautiful—the central aesthetic phenomenon—with the good, validity with value. To say that works of art have aesthetic value is not so much false as it is absurd. This thesis, which concerns proper philosophical, not ordinary, usage, is developed and defended in the paper.

HOFSTADTER, Richard (ed) and Lipset, Seymour Martin (ed). *Sociology And History: Methods*. NY Basic Books 1968.

HOFSTADTER, Richard. *Social Darwinism In American Thought 1860-1915*. Philadelphia Univ Of Penn Pr 1944.

In this age of science, there is a recurrent interest in the implications of the scientific outlook for ethics and social action. This essay deals with a particular phase of that problem, the author using the expression "social Darwinism" to adopt it to the general adaptation of Darwinism and related biological concepts.

HOFSTADTER, Richard. Parrington And The Jeffersonian Tradition. *J Hist Ideas* 2,391-400 O 41.

HOGREFE, Pearl. *The Sir Thomas More Circle: A Program Of Ideas And Their Impact On Secular Drama*. Urbana 1959.

HOHENSEE, H. *The Augustinian Concept Of Authority*. NY 1954.

HOHM, Mary and Sheen, Fulton J and Hart, Charles A. Symposium: Philosophy And Order In Thought And Action. *Proc Cath Phil Ass* 17,167-172 J 48.

HOLBORN, Hajo. Bismarck's Realpolitik. *J Hist Ideas* 21,84-98 Ja-Mr 60.

HOLBORN, Hajo. Dilthey And The Critique Of Historical Reason. *J Hist Ideas* 11,93-118 Ja 50.

HOLBORN, Hajo. Greek And Modern Concepts Of History. *J Hist Ideas* 10,3-13 Ja 49.

HOLBORN, Hajo. History And The Humanities. *J Hist Ideas* 9,65-69 Ja 48.

HOLBORN, Hajo. History And The Study Of The Classics. *J Hist Ideas* 14,33-50 Ja 53.

HOLBROOK, Clyde A. *The Ethics Of Jonathan Edwards: Morality And Aesthetics*. Ann Arbor 1973.

HOLBROOK, Clyde A. Edwards Re-examined. *Rev Metaph* 13,623-641 Je 60.

HOLCK, Frederick H (ed). *Death And Eastern Thought: Understanding Death In Eastern Religions And Philosophies*. Nashville TN Abingdon Pr 1974.

HOLLAND, L Virginia. *Counterpoint: Kenneth Burke And Aristotle's Theories Of Rhetoric*. NY Philosophical Lib 1959.

This is the first full study of the contemporary American literary critic Kenneth Burke. The author's main aim is to acquaint the reader with Burke's doctrines. To this end Burke's books and journal articles are considered in terms of his own categories. These are "rhetoric," "action," "identification," "form," and "society." Since Burke has always maintained that his position is close to Aristotle's the writer of this critical study sets out to discover if this is so. Her hypothesis is: "Burke's rhetorical theory is like Aristotle's, and although it has some innovations, these do not conflict with Aristotle's views of rhetoric, but rather are implicit in them." The first four chapters are devoted to Burke's critical theories; the last four to a comparison of Burke and Aristotle in terms of the conception of rhetoric and of methodology that each has.

HOLLAND, R F. A Disclaimer. *Phil Rev* 66,239-241 Ap 57.

HOLLAND, R F. The Miraculous. *Amer Phil Quart* 2,43-51 Ja 65.

Although the idea of a violation of natural law is not necessarily involved in the idea of the miraculous, there is *one kind* of miracle which seems to involve it. Hume's discussion of the evidence for miracles relates to this kind and is interpretable as an argument against its possibility. Also there is an argument that the expression "violation of natural law" signifies a confusion in which the ideas of natural law and legal law collapse into each other. Neither of these arguments is efficacious. Furthermore, the contention that there can be no such thing as establishing the absence of a natural cause is open to objection. However, to be conceived as a violation of natural law, a miracle must be thought of as an occurrence which is both empirically certain and conceptually impossible—which ought to make the notion ridiculous. And yet it need not.

HOLLANDER, John. The Music Of Poetry. *J Aes Art Crit* 15,232-244 D 56.

HOLLEY, Frank C. Context And The Analytic. *Educ Theor* 9,165-168 Jl 59.

HOLLINGDALE, R J. *Nietzsche: The Man And His Philosophy*. Baton Rouge 1965.

This intellectual biography of Nietzsche provides a brief guide to the study of his thought and draws on much recent German scholarship. The interpretation of Nietzsche's principal ideas is based on those works which Nietzsche himself published and assumes "that anything in the *Nachlass* [made up of abandoned drafts] which cannot be paralleled in the published work is *not valid*." The work centers on the philosophy of power which the author sees as Nietzsche's positive contribution to contemporary thought. "To say that Nietzsche was a (perhaps unintentional) nihilist or an existentialist, and nothing more, involves robbing his philosophy of all positive content." With very full quotation of textual evidence it is argued that Nietzsche retained his critical powers through failing health until the collapse of 1889 although he did have an increasingly grandiose self-image.

HOLLINGWORTH, Harry Lewis. *Psychology And Ethics: A Study Of The Sense Of Obligation*. NY Ronald Pr 1949.

HOLLISTER, William W. *Government And The Arts Of Obedience*. NY King's Crown Pr 1948.

In this work, Mr Hollister makes a significant contribution not only to the substance of theoretical analysis in politics but also to the method. The work is not an attempt to re-examine the grounds of political obligation, to re-appraise the ethical bases of men's obligation to obey laws in particular, or political authority in general. Yet it would be a mistake to infer that Mr Hollister is unconcerned with this fundamental matter, or that his approach and treatment are either purely descriptive or purely positivistic. He has, indeed, a profound conviction of the desirability of consent, of representation of two-way communication, as constituting the practicably ideal form of government and obedience.

HOLLISTER, William W. Conduct And The Circle. *J Phil* 50,57-69 Ja 53.

HOLLORAN, Patrick J. World Peace And Benedict XV. *Mod Sch* 19,56 Mr 42.

HOLLOWAY, Harry A. Mill's Liberty, 1859-1959. *Ethics* 71,130-132 Ja 61.

HOLLOWAY, Maurice R (ed) and Sweeney, Leo (ed) and Daves, Vincent F (ed). *Wisdom In Depth: Essays In Honor Of Henri Renard*. Milwaukee Bruce 1966.

HOLLOWAY, Maurice R and Klubertanz, George P. *Being And God: An Introduction To The Philosophy Of Being And To Natural Theology*. NY 1963.

Klubertanz, who has done a volume on metaphysics, and Holloway, a volume on natural theology, unite their efforts to produce a single text that will handle both courses in one semester. This is "not a scholarly treatise, but an introductory exposition at the college level." The following topics are treated: being, analogy, becoming, substance and accident, act and potency, the agent, transcendentals, existence of God, proofs, nature and perfections of God, knowledge and will, creation and providence, and God as the end of man.

HOLLOWAY, Maurice Redmond. Abstraction From Matter In Human Cognition According To St Thomas. *Mod Sch* 23,120-130 Mr 46.

HOLLOWAY, Maurice R. Providence And Exemplarity In A Philosophy Of Being. *Mod Sch* 21,26-36 N 43.

HOLLOWAY, Maurice. Man And Mr Huxley. *Mod Sch* 20,157-164 Mr 43.

HOLMER, Paul F. *Theology And The Scientific Study Of Religion*. Minneapolis Denison 1961.

Holmer attempts to make clear a distinction between "learning about religious matters and the learning (and language) that flows forth from the religious life." Holmer insists that the contemporary Christian must take seriously the language of theology and doctrine. Religious faith, the author says, is a matter of passion, of attitude and of obedience. But, religious faith must also be articulated in a meaningful way in the contemporary world, else religious language becomes only emotive and therefore meaningless. In order to demonstrate what he finds to be examples of the scholarly and scientific study of religion, Holmer surveys a number of contemporary theologians and philosophers. In their concern for religion (and the orderly and systematic way they go about this concern) they demonstrate that "there is indeed a language of faith, different in kind and scope from both the everyday patois and the language of scientific study."

HOLMER, Paul L. Kierkegaard And Ethical Theory. *Ethics* 63,157-170 Ap 53.

HOLMES, Arthur F. *Christian Philosophy In The 20th Century: An Essay In Philosophical Methodology*. Nutley NJ Craig Pr 1969.

HOLMES, Arthur F. Martian Unicorns Or Blue Cats: An Essay On Philosophical Method. *Phil Phenomenol Res* 24,135-142 S 63.

HOLMES, Arthur F. Moore's Appeal To Common Sense. *J Phil* 58,197-206 Ap 61.

This article examines Moore's appeal to common sense and contends that he has provided therein a philosophical starting point that merits serious consideration. The author sees only two alternatives to the view that certain truths—i.e., truths that cannot be denied without self-contradiction—provide the foundation of philosophy. Either we neglect analysis or we welcome contradiction.

HOLMES, Arthur Frank. *Faith Seeks Understanding: A Christian Approach To Knowledge*. Grand Rapids MI Eerdmans 1971.

HOLMES, E C. *Social Philosophy And The Social Mind: A Study Of The Genetic Methods Of J M Baldwin*. NY Holmes 1942.

Holmes' study of these three important figures in the development of American thought is clarifying and rewarding. Holmes contrasts and orients methods and ideals: Baldwin's "societal preservation" which forbids rebellion against the "state"; Mead's strangely Hegelian notion of "mind" and his resulting scepticism of democratic control and reliance upon the "state" as the guardian of interests; Boodin's "group will" which has a distinct individuality of its own, dragging him back to the paradox of achieving spiritual individuality in the cultural community, in a superstate. Here is the reduction of three of the most popular attempts to state a social philosophy indigenous to American life and expressive of observable democratic instincts.

HOLMES, Eugene C. Alain Locke—Philosopher, Critic, Spokesman. *J Phil* 54,113-118 F 57.

HOLMES, Eugene C. The Kantian Views On Space And Time Reevaluated. *Phil Phenomenol Res* 16,240-244 D 55.

HOLMES, John Haynes. *The Affirmation Of Immortality*. NY Macmillan 1947.

HOLMES, Larry. Peirce On Self-control. *Trans Peirce Soc* 2,113-130 Fall 66.

HOLMES, O W and Cohen, Morris R. The Holmes-Cohen Correspondence (Edited By Felix S Cohen). *J Hist Ideas* 9,3-52 Ja 48.

HOLMES, O W. Letter From Justice Holmes Replying To Professor Otto. *J Phil* 38,389-392 Jl 41.

HOLMES, Oliver W. *Human Reality And The Social World: Ortega's Philosophy Of History*. Amherst Univ Of Mass Pr 1975.

This study of José Ortega y Gasset's philosophy of history is grounded in an examination of his notion of "human life" as the radical or fundamental reality. The key element here is Ortega's conception of the historicity of human reality. With this as the background the author proceeds to examine what Ortega meant by the social world, treating first his concept of "generation" and, finally, what is history. The book is the first in English to connect Ortega with Neo-Kantism, Phenomenology, and Historicism—all of which throws additional light on Ortega's philosophy of history, both man as history and history as generations.

HOLMES, Robert L. Descriptivism, Supervenience, And Universalizability. *J Phil* 63,113-119 Mr 66.

By saying that it is in virtue of their descriptive meaning that moral judgments are universalizable, R M Hare creates for himself a problem similar to the one G E Moore faced and could not successfully resolve with respect to intrinsic value, viz., that of explaining the exact relationship between moral and non-moral properties. Nothing less than a necessary connection will do the jobs they expect of their respective

- ethical systems. But for Hare, unlike for Moore, to insist upon this seems to commit him to saying that the connection is analytic. From this there follows, first, a concession to ethical naturalism of a sort that many universalists are unwilling to make, and secondly, a conflict between universalizability and prescriptivity. The upshot is that the universalist of Hare's variety cannot have universalizability, descriptiveness and prescriptivity each in the sense he wants it without inconsistency.
- HOLMES, Robert L.** John Dewey's Moral Philosophy In Contemporary Perspective. *Rev Metaph* 20,42-70 S 66.
- To support his argument that Dewey did not subscribe to ethical naturalism, the author first reviews the arguments in favor of a naturalistic interpretation and considers Dewey's position on metaethical issues. He then reconstructs Dewey's account of moral judgments: a judgment expresses the moral way of life if and only if (a) it is made with a view to promoting the good, and (b) it is warranted and verifiable from an empirical standpoint, that is, it issues not from habit or impulse but from a reflective survey of the facts and can be supported by reasons.
- HOLMES, Robert L.** On Generalization. *J Phil* 60,317-322 Je 63.
- Marcus Singer (*Generalization in Ethics*) argues that justification of a genuine moral judgment presupposes the *generalization argument*: "If the consequences of everyone's doing *x* would be undesirable, then no one ought to do *x*." Concern centers on the deduction of this proposition. It is argued that the inference from an assertion about the collective consequences of everyone's doing *x* to an assertion about what someone ought to do leads to a dilemma which is avoided only by so qualifying the argument that its conclusion would have limited application and could no longer be considered a presupposition of all moral justification.
- HOLMES, Robert L.** The Development Of John Dewey's Ethical Thought. *Monist* 48,392-406 Jl 64.
- An examination of the importance of Dewey's account of judgments and propositions in the development of his thought reveals that the conventional interpretations of his ethics are misleading, particularly on questions of (a) the relationship between science and ethics, (b) the relationship between practical judgments and descriptive statements, and (c) differentiae between moral and scientific judgments within the genus practical judgment. A review of his account shows that he views the whole relationship of moral to scientific judgments, hence of science to ethics, in a different light than is generally supposed; and that, in consequence, much of his ethics needs reappraisal as having relevance to topics in the forefront of contemporary British and American ethical philosophy.
- HOLMES, Robert L.** Ultimate Rules In Ethics: A Reply To Mr Schon. *Phil Phenomenol Res* 21,384-387 Mr 61.
- HOLMES, Roger W.** The Philosopher's Alice In Wonderland. *Antioch Rev* 19,133-148 Sum 59.
- HOLMES, Roger W.** The Problem Of Philosophy In The Twentieth Century. *Antioch Rev* 22,287-296 Fall 62.
- HOLMES, S J.** The Two Sides Of Reality. *Phil Rev* 51,383-396 Jl 42.
- HOLT, Herbert** and Winick, Charles. The Consention Approach To Dreams. *J Existent* 1,219-232 Sum 60.
- HOLT, Herbert.** Existential Analysis And Pastoral Counseling. *J Existent* 5,233-242 Spr 65.
- HOLT, Herbert.** The Case Of Father M: A Segment Of An Existential Analysis. *J Existent* 6,369-396 Sum 66.
- HOLT, Herbert.** The Hidden Roots Of Aggression In American Society. *J Existent* 6,225-234 Wint 1965-66.
- HOLT, W Stull.** The Idea Of Scientific History In America. *J Hist Ideas* 1,352-362 Je 40.
- HOLTHERR, W B** and Helmbold, William Clark. *Unity Of The Phaedrus*. Berkeley Univ Of Calif Pr 1952.
- HOLTHERR, William B** and Fearnside, W Ward. *Fallacy: The Counterfeit Of Argument*. Englewood Cliffs NJ Prentice-Hall 1959.
- HOLTON, Gerald (ed).** *Science And The Modern Mind: A Symposium*. Boston Beacon Pr 1958.
- Guerlac, Harcourt Brown and Santillana consider how science influenced culture in the 17th and 18th centuries. Philipp Frank, Robert Oppenheimer and Jerome Bruner consider the contemporary change in the concepts of science, and how this affects our world views. P W Bridgman, Charles Morris and Howard Mumford Jones reject a view that science and the humanities are in detrimental conflict, but see no way to bring unity into the pattern of the world.
- HOLTON, Gerald And Others.** Do Life Processes Transcend Physics And Chemistry? *Zygon* 3,442-472 D 68.
- HOLTON, Gerald.** *Thematic Origins Of Scientific Thought*. Cambridge Harvard Univ Pr 1973.
- Case studies of the growth of ideas of Kepler, Newton, Einstein, Bohr, and others demonstrate that the traditional view of how the scientific mind works must be changed and supplemented. In particular, analysis of the thematic content of science—a dimension orthogonal to the empirical and analytical content—demonstrates the crucial role of themata in the initiation and acceptance of individual scientific insights. The case of the origins of relativity theory is singled out for study in depth, drawing in part on unpublished documents in the *Nachlass* of Einstein.
- HOLTON, Gerald.** Einstein, Michelson, And The "Crucial" Experiment. *Isis* 60,133-197 1969.
- The relation between A A Michelson's experiments and A Einstein's special theory of relativity forms a case study for many questions of philosophic and historic interest regarding modern science. Examination of all relevant published and unpublished documents in the Einstein archives reveals that, contrary to popular belief, pedagogic accounts, or experimentalist philosophers, the documents support Einstein's repeated assertion that Michelson's experiments played at most only a small, indirect role in the genesis of Einstein's relativity theory.
- HOLTON, Gerald.** Johannes Kepler: A Case Study On The Interaction Of Science, Metaphysics, And Theology. *Phil Forum (Boston)* 14,21-33 1956.
- HOLTON, Gerald.** Mach, Einstein, And The Search For Reality. *Daedalus* 97,636-673 Spr 68.
- This essay, a portion of a more extensive study, is concerned with Albert Einstein's gradual philosophical re-orientation, from a philosophy of science in which sensationism and empiricism were at the center, to one in which the basis was a rational realism. Einstein's largely unpublished scientific correspondence provides many clues to the development of his thinking, to the early influence of Ernst Mach, and to the evolution of Einstein's thought after the early development of relativity theory.
- HOLTON, Gerald.** On Being Caught Between Dionysians And Apollonians. *Daedalus* 103,65-81 Sum 74.
- The scientist is caught between two groups of critics. One, the "new Dionysians," primarily social and cultural critics, agree in their suspicion or contempt of conventional rationality and in their conviction that the consequences of science and technology are preponderantly evil. The other group includes certain philosophers; they are the "new Apollonians," who advocate confinement to the analytical side of science, and restrict the meaning of rationality to statements whose objectivity seems guaranteed by the consensus in public science.
- HOLTON, Gerald.** On The Role Of Themata In Scientific Thought. *Science* 188,328-334 25 Ap 75.
- Thematic analysis of scientific work allows the investigation of recurring, identifiable conceptual elements that constrain or motivate the individual, guide the scientific community, and determine the course of controversies. Distinctions are made between the thematic concept, the methodological thema, and the thematic proposition or hypothesis. The relatively small number of themata, their antiquity and persistence, the frequent coupling of themata in antithetical mode, and the interdisciplinary sharing of a thema within science are discussed, and used is a thematic analysis of the work of the physicist Steven Weinberg.
- HOLTON, Gerald.** The Roots Of Complementarity. *Daedalus* 99,1015-1055 Fall 70.
- Niels Bohr's 1927 introduction of complementarity transformed the course of quantum physics and raised important problems for the philosophy of science. This is an analysis of the roots from which Bohr's point of view came to be developed, and the goals of his achievement. It is shown that his proposal was an attempt to make complementarity the cornerstone of a new epistemology, and to emphasize the universal significance of the new concept, in fields far beyond physics.
- HOLTON, Gerald.** The Thematic Imagination In Science. *Graduate Journal* 7,87-109 1965-66.
- Current professional and popular accounts of scientific procedures largely neglect discussion of the source of the original induction and of the criteria of preselection at work in scientific decisions. A specific example from Newton's *Principia* illustrates the need to look beyond the explicit explanation of procedure to the position and role of themata in the scientific imagination. The themata used by a scientist are usually left implicit. Themata are largely continuous throughout the development of science, but may be most obvious when a science is young.
- HOLYOKE, Thomas C (ed)** and Hahn, S W (ed) and Bullock, Jack J (ed). *Foundations Of Mathematics: Symposium Papers Commemorating The 60th Birthday Of Kurt Gödel*. NY Springer Verlag 1969.
- HOLZIGER, Rudolf.** Analytic And Integrative Therapy With The Help Of LSD- 25. *J Existent* 4,225-236 Wint 64.
- HOLZMAN, Donald.** Conversational Tradition In Chinese Philosophy. *Phil Today* 2,162-165 Fall 58.
- HOLZMAN, Donald.** The Conversational Tradition In Chinese Philosophy. *Phil East West* 6,223-230 O 56.
- HOLZNER, Burkart.** The Social Construction Of Reality. *Humanitas* 1,135-146 Fall 65.
- HOMANS, George Caspar.** *The Nature Of Social Science*. NY: 1967.
- HOMANS, Peter.** Toward A Psychology Of Religion: By Way Of Freud And Tillich. *Zygon* 2,97-119 Mr 67.
- HOMBERGER, Conrad P.** An Introduction To John Dewey. *Educ Theor* 5,98-109 Ap 55.
- HONDERICH, Ted.** *Political Violence*. Ithaca NY Cornell Univ Pr 1976.
- In Chapter 1 he provides an empirical framework for subsequent discussion of violence and its relation to inequality. He considers several prohibitions against violence based on morality and irrationality and concludes that such prohibitions are not absolute. He then presents a "principle of equality" by which to evaluate political violence. In Chapter 2 the author analyzes two arguments concerning the obligation to obey the law and he concludes that legal obligation does not serve as an absolute prohibition against political violence. In Chapter 3 the author compares political violence and democracy and he concludes that political violence shares certain features with the practice of democracy and that at least some political violence is morally justified.
- HONIG, Edwin.** Re-creating Authority In Allegory. *J Aes Art Crit* 16,180-193 D 57.
- HO, Tzu-Hua.** *m-valued Sub-system Of (m + n)-valued Propositional Calculus*. *J Sym Log* 14,177-181 S 49.
- HOOD, Bruce L.** Some Comments On C D Hardie's "Refutation" Of Dewey. *Educ Theor* 14,300-304 O 64.
- HOOD, F C.** *The Divine Politics Of Thomas Hobbes, An Interpretation Of Leviathan*. NY Oxford Univ Pr 1964.
- HOOK SIDNEY.** John Dewey—Philosopher Of Growth. *J Phil* 56,1010-1017 D 59.

HOOK, Sidney (ed). *Determinism And Freedom In The Age Of Modern Science*. NY New York Univ Pr 1958.

HOOK, Sidney (ed). *Dimensions Of Mind: A Symposium*. NY New York Univ Pr 1960.

HOOK, Sidney (ed). *Human Values And Economic Policy: A Symposium*. NY New York Univ Pr 1967.

HOOK, Sidney (ed). *John Dewey: Philosopher Of Science And Freedom*. NY Dial Pr 1950.

HOOK, Sidney (ed). *Language And Philosophy, A Symposium*. NY New York Univ Pr 1969.

This book is divided into three parts: "Language and Culture," "Linguistics and Philosophy," and "Logic and Language." The principal papers are by Floyd Lounsbury, Noam Chomsky, and Paul Ziff respectively.

HOOK, Sidney (ed). *Law And Philosophy, A Symposium*. NY New York Univ Pr 1964.

This volume brings together lawyers and philosophers to discuss questions which border on both fields: the relation of law to ethics, the concept of natural law, and the nature of juridical reasoning.

HOOK, Sidney (ed). *Philosophy And History, A Symposium*. NY New York Univ Pr 1963.

This is the fifth stimulating Symposium of the New York University Institute of Philosophy. It brings together philosophers and historians to discuss problems of the nature and methods of history, particularly historical narrative, historical explanation, and historical objectivity.

HOOK, Sidney (ed). *Psychoanalysis, Scientific Method And Philosophy*. NY New York Univ Pr 1959.

HOOK, Sidney (ed). *Religious Experience And Truth*. NY New York Univ Pr 1961. The contents of this volume are: Part I, "The Meaning and Justification of Religious Symbols"; Part II, "The Nature of Religious Faith"; Part III, "Meaning and Truth in Theology."

HOOK, Sidney (ed) and Kurtz, Paul (ed) and Todorovich, Miro (ed). *The Idea Of A Modern University*. Buffalo NY Prometheus Books 1974.

This work consists of forty-five essays, comments, and replies by scholars who convened to consider the plight of the American university. The work responds to an obvious need—the need to consider foundational problems of the university from a variety of viewpoints. It is divided into three parts: the first devoted to universal higher education; the second to politicalization of the university; the third to a miscellany of problems including collective bargaining, the affirmative-action program of HEW, and tenure.

HOOK, Sidney (ed) and Kurtz, Paul W (ed) and Todorovich, Miro (ed). *The Philosophy Of The Curriculum: The Need For General Education*. Buffalo NY Prometheus Books 1975.

This book is an anthology representing an essentially liberal and meliorist view of educational reform. The essayists offer a critical review of the situation of the undergraduate curriculum. The essays are organized under traditional rubrics—humanities, social sciences, sciences. Critics of the curriculum from left and right, e.g., those concerned with "de-schooling" society, or with radicalizing the university, or with re-establishing essentialist education—are absent.

HOOK, Sidney. *Education And The Taming Of Power*. La Salle IL Open Court 1973.

This work is a collection of eighteen essays dealing with issues concerning progressive education which have arisen since John Dewey's death. These essays have been classified under three headings. Part I is entitled as "Studies in the Educational Philosophy of John Dewey," Part II as "Problems in Professional Education," and Part III as "Appendix."

HOOK, Sidney. *Education For Modern Man*. NY Dial Pr 1946.

HOOK, Sidney. *Heresy, Yes—Conspiracy, No*. NY Day 1953.

HOOK, Sidney. *Hero In History: A Study In Limitation And Possibility*. Boston Beacon Pr 1955.

HOOK, Sidney. *Marx And The Marxists: The Ambiguous Legacy*. Princeton NJ Van Nostrand 1955.

This is a brief introduction dealing with "the issues which have divided Marxists from non-Marxists and Marxists from each other," and is designed to tempt the reader to further study of "the ambiguous legacy." In Part I, Professor Hook expounds critically the orthodoxy of Marx, Engels, Kautsky, and Plekhanov; the revisionism of Bernstein and Jaurès; its development in Lenin, Trotsky, and Stalin; and an evaluation of its contemporary status. Part II illustrates by brief selections the central doctrine, its modifications, and some of its applications to history, morality, and culture.

HOOK, Sidney. *Metaphysics And Historicity, The Aquinas Lecture*, By Emil L Fackenheim. *Hist Theor* 3,389–392 1964.

HOOK, Sidney. *Political Power And Personal Freedom: Critical Studies In Democracy, Communism, And Civil Rights*. NY Criterion Books 1959.

HOOK, Sidney. *Pragmatism And The Tragic Sense Of Life*. NY Basic Books 1974.

This collection of essays elaborates the author's pragmatic philosophy, first through some direct statements and then by critiques of other thinkers. By applying rational scientific intelligence to our moral and social problems, we can optimize the available goods within a situation while acknowledging our limits by recognizing that there are other values we have failed to attain. This liberal vision is compared and contrasted with the views of Dewey, Hegel, Hartmann, Popper, Vivas, Reinhold Niebuhr, Tillich, and Polanyi.

HOOK, Sidney. *Reason, Social Myths And Democracy*. NY Day 1940.

This book is devoted to a logical analysis of contemporary social theories and their broader philosophical implications. The earlier essays appraise some of the more dynamic contenders to social doctrine which have been put before our generation; while the later ones analyze, from a philosophical point of view, the meaning of the

theory of dialectical materialism. The connection between the first part of this book ("Conflicts in Social Doctrine") and the second ("Science and Mythologies of Reason") is thus the natural development of searching questions about society driven home to their ultimate philosophical assumptions.

HOOK, Sidney. *The Paradoxes Of Freedom*. Berkeley Univ Of Calif Pr 1962.

In the opening chapter Hook attacks the absolutist conception of human rights. He argues that there is inescapable conflict among a multiplicity of rights and that our only absolute obligation is to be intelligent and intelligently to resolve these conflicts. In the second chapter Hook asks whether the Supreme Court's power of judicial review over Congress is compatible with democratic theory. He first shows that the Court is not genuinely limited in its power in many of the ways often suggested. His suggestion is that the Court nullify Congressional action only when unanimous and that even a unanimous veto be overridden by a two-thirds vote of Congress. In the final chapter he takes up the justification of civil disobedience and revolution. He holds that one is justified in disobeying a law that is the product of democratic processes only if one is willing to accept the punishment entailed by this defiance. He attacks both those who hold that the majority can legitimately vote to abolish majority rule and those who wish to abandon the experiment of self-government for the sake of survival in a thermo-nuclear age.

HOOK, Sidney. A Discussion Of The Theory Of International Relations. *J Phil* 42,493–495 Ag 45.

HOOK, Sidney and Nagel, Ernest and Dewey, John. Are Naturalists Materialists? *J Phil* 42,515–530 S 45.

HOOK, Sidney. Education For Vocation. *Antioch Rev* 5,415–428 S 45.

HOOK, Sidney. From Question To Assertion: A Rejoinder To Professor Demos. *Phil Phenomenol Res* 7,439–445 Mr 47.

HOOK, Sidney. Humanism And The Labor Movement. *Humanist* 9,58–61 Sum 49.

HOOK, Sidney. Is Physical Realism Sufficient? *J Phil* 41,544–550 S 44.

HOOK, Sidney. J H Randall Jr On American And Soviet Philosophy. *J Phil* 56,416–418 Ap 59.

HOOK, Sidney. Man And Nature: Some Questions For Mr Mitin. *J Phil* 56,408–415 Ap 59.

HOOK, Sidney. Mindless Empiricism. *J Phil* 49,89–99 F 52.

HOOK, Sidney. Not Mindful Enough. *J Phil* 49,112–120 F 52.

HOOK, Sidney. Pragmatism And Existentialism. *Antioch Rev* 19,151–167 Sum 59.

HOOK, Sidney. Pragmatism And The Tragic Sense Of Life. *Proc Amer Phil Ass* 33,5–26 O 1960.

HOOK, Sidney. Synthesis Or Eclecticism? *Phil Phenomenol Res* 7,214–225 D 46.

HOOK, Sidney. The Counter-Reformation In American Education. *Antioch Rev* 1,109–116 Spr 41.

HOOK, Sidney. The Philosophical Presuppositions Of Democracy. *Ethics* 52,275–296 Ap 42.

HOOK, Sidney. The Philosophy Of Democracy As A Philosophy Of History. *Phil Phenomenol Res* 9,576–587 Mr 49.

HOOK, Sidney. The Quest For "Being". *J Phil* 50,709–730 N 53.

HOOK, Sidney. Theological Tom-Tom And Metaphysical Bag-Pipe. *Humanist* 2,96–102 Autumn 42.

HOOK, Sidney. Thirteen Arrows Against Progressive Education. *Humanist* 4,1–10 Spr 44.

HOOKER, C A (ed). *Contemporary Research In The Foundations And Philosophy Of Quantum Theory*. Boston Reidel 1973.

HOOLEY, J and Goodstein, R L. On Recursive Transcendence. *Notre Dame J Form Log* 1,127–137 1960.

HOOPER, Philip K. The Undecidability Of The Turing Machine Immortality Problem. *J Sym Log* 31,219–234 Je 66.

HOOPES, Robert. *Right Reason In The English Renaissance*. Cambridge Harvard Univ Pr 1962.

HOPE, Richard. Plato's *Phaedo* On Deathlessness. *Personalist* 32,19–25 Wint–Ja 51.

HOPKINS, Jasper. *A Companion To The Study Of St Anselm*. Minneapolis Univ Of Minnesota 1972.

This guide to the writings of Saint Anselm provides a comprehensive introduction to his philosophy and theology, showing clearly his relation to Augustine. Chapter I discusses Anselm's basic writings and sources. Successive chapters deal not only with the more philosophical issues of truth, freedom, and evil but also with the specifically theological themes of trinity, incarnation, and redemption.

HOPKINS, Jasper. Bultmann On Collingwood's Philosophy Of History. *Harvard Theological Review* 58,227–233 Ap 65.

In *History and Eschatology* Rudolf Bultmann sanctions R G Collingwood's theory of history as the re-enactment of past thought, while criticizing his view that "all history properly so called is the history of human affairs." I show how Bultmann has misinterpreted Collingwood; and I explain why Bultmann ought to have criticized the theory of re-enactment while sanctioning the view that history is of human affairs.

HOPKINS, Jasper. Sartrean Philosophy And Existential Psychotherapy. *Human Inquiries* 10,83–92 1970.

Sartre's phenomenological characterization of love, hate, generosity, and indifference misrepresents human reality. Yet, his existential-psychoanalytic categories retain a kind of validity, even though they abrogate the distinction between neurosis and normalcy.

HOPKINS, Jasper. Theological Language And The Nature Of Man In Jean-Paul Sartre's Philosophy. *Harvard Theological Review* 61,27–38 Ja 68.

Students of J-P Sartre's atheistic philosophy are struck by his unabashed use of

- theological idiom. This usage is explored in the light of Sartre's philosophical anthropology.
- HOPKINS, John V.** Existence: A Note On Substantial Change. *Mod Sch* 42,82-83 N 64.
- HOPKINS, Louis J.** Current Thought: "Scientific Method And The Concept Of Emergence". *Personalist* 24,77-78 Ja-Wint 43.
- HOPKINS, Louis J.** From Conflict To Cooperation. *Personalist* 24,21-31 Ja-Wint 43.
- HOPKINS, Louis J.** Philosophy And Physics. *Personalist* 23,239-246 JI-Sum 42.
- HOPKINS, Louis J.** The Moral Judgment. *Personalist* 22,133-145 Ap-Spr 41.
- HOPKINS, Martin.** St Thomas And The Encyclical *Mystici Corporis*. *Thomist* 22,1-24 Ja 59.
- HOPKINS, Vincent C.** Darwinism And America. *Thought* 34,259-268 Je 59.
- HOPKINS, Vincent C.** Nationalism Re-examined. *Thought* 30,389-401 S 55.
- HOPKINS, Vincent C.** The Conservative Concern. *Thought* 31,27-54 Mr 56.
- HOPKINS, Vincent C.** The Supremacy Of Law: Idea And Ideal. *Thought* 34,25-53 Mr 59.
- HOPKINS, Vivian C.** *Spire Of Form: A Study Of Emerson's Aesthetic Theory*. Cambridge Harvard Univ Pr 1951.
- HOPWOOD V G.** Dream, Magic, And Poetry. *J Aes Art Crit* 10,152-159 D 51.
- HORA, Thomas.** The Epistemology Of Love. *J Existent* 2,303-312 Wint 62.
- HORA, Thomas.** Transcendence And Healing. *J Existent* 1,501-511 Wint-Spr 61.
- HORKHEIMER, Max.** *Eclipse Of Reason*. NY Oxford Univ Pr 1947.
- This book is highly critical of one school of thought after another: naturalism, positivism, Huxleyan ready-made mysticism, neo-Thomism, Darwinism, psychoanalysis and all their cohorts. "The fundamental issue discussed in this book, the relation between the subjective and objective concepts of reason, must be treated in the light of the foregoing reflections on spirit and nature, subject and object."
- HORN, Alfred.** On Sentences Which Are True Of Direct Unions Of Algebras. *J Sym Log* 16,14-21 Mr 51.
- HORN, Alfred.** The Separation Theorem Of Intuitionist Propositional Calculus. *J Sym Log* 27,391-399 D 62.
- HORNIK, Henry.** On Change In Literature. *J Aes Art Crit* 17,330-343 Mr 59.
- HOROSZ, William (ed)** and Feaver, J Clayton (ed). *Religion In Philosophical And Cultural Perspective: A New Approach To The Philosophy Of Religion Through Cross-disciplinary Studies*. Princeton NJ Van Nostrand 1967.
- HOROSZ, William.** *The Crisis Of Responsibility: Man As The Source Of Responsibility*. Norman . 1975.
- In a comprehensive survey, competing models of responsibility are rejected: youthful spontaneity, efforts to overcome the subject-object split, "totalistic participation," and man's purposiveness; so are theories of responsibility and various theories of humanistic psychology. Two basic theories of responsibility then confront modern man: "responsibility for" and "responsibility to." The solution is "the liberation of the human orderer for responsible participation in existence" and the radicalization of responsibility by making man "the center that radiates response-relations." All totalities "are but the human productions of man's search for wholeness." The bifurcation of "responsibility for" and "responsibility to" must be closed by man's "full 'responsibility for' his search for wholeness."
- HOROSZ, William.** *The Promise And Peril Of Human Purpose*. St Louis Green 1970.
- The author attempts to locate "purpose" within human nature itself as a precondition of all purposive activity. Thus, he identifies four levels: the ontological, defined as man's capacity for "self direction" and prior to all other purposiveness; the phenomenological, i.e., aims, goals; the analytical "intentionality," or decision-making and choosing; and the "artifactual," i.e., being directed by and directing oneself toward objects or things. Using this schema, Horosz deals critically with Heidegger as an instance of "pre-purposive" thinking and with Christian Humanism as "post-purposive," i.e., really traditional teleology reconstructed with more attention to secular problems yet still traditional. Included are useful discussions of Niebuhr, the "death of God" theologies, and the theme of alienation.
- HOROSZ, William.** Idioms, Old And New, Of Contemporary Religious Thought. *Phil Phenomenol Res* 22,393-404 Mr 62.
- HOROSZ, William.** Recent Literature In The Philosophy Of Religion. *Phil Phenomenol Res* 18,388-399 Mr 58.
- HOROSZ, William.** Some Reflections In Recent Philosophy Of Religion. *Phil Phenomenol Res* 20,397-408 Mr 60.
- HOROWITZ, Irving L.** *The Idea Of War And Peace In Contemporary Philosophy*. NY Paine Whitman 1957.
- The author offers critical appraisals of the views of a number of contemporary writers on war and peace. Among the philosophers whose views are analysed are Whitehead, Santayana, Russell, Maritain and Lenin. Attention is also given to such important thinkers as Tolstoy, Gandhi and Einstein. Although concentrating on their views of war and peace, the author develops, for each of the thinkers discussed, the philosophical context in which these ideas are expressed. The volume closes with a chapter on the author's own views: "Towards an Integrated Philosophy of Peace." An introductory essay, "Philosophical Orientation and Peace," is contributed by Roy Wood Sellars.
- HOROWITZ, Irving Louis.** *Claude Helvetius: Philosopher Of Democracy And Enlightenment*. NY Paine-Whitman 1954.
- HOROWITZ, Irving Louis.** *Estructura Y Sentido De La Historia: Según La Literatura Apocalíptica*, By Gerardo Leiserson Baendel, And Related Books. *Hist Theor* 2,85-88 1962.
- HOROWITZ, Irving Louis.** *Philosophy, Science And The Sociology Of Knowledge*. Springfield IL Thomas 1961.
- Although valuable examinations of the history of the sociology of knowledge have been made by J J Maquet, Hans Barth, and Werner Stark, until now little has been done from a methodological and analytical perspective. Throughout, the author stresses the relation of the sociology of knowledge to established philosophic trends, the connection between epistemology and the social investigation of ideologies, the link between ideas in general and ideologies in particular, the empirical starting point and boundaries of the sociology of knowledge, the connection of the sociology of knowledge to the behavioral sciences, and the philosophic status of conflicting trends in the sociology of knowledge. The range is vast, for this is both a historical account of the awareness of the limitations upon thought, and yet a contemporary critical analysis of the empirical theories of knowledge.
- HOROWITZ, Irving Louis.** *The Renaissance Philosophy Of Giordano Bruno*. NY Coleman-Ross 1952.
- HOROWITZ, Irving Louis.** Marxism According To C Wright Mills. *Phil Phenomenol Res* 24,402-405 Mr 64.
- HOROWITZ, Irving Louis.** On The Social Theories Of Giovanni Gentile. *Phil Phenomenol Res* 23,263-268 D 62.
- HOROWITZ, Irving Louis.** Professionalism And Disciplinaryism: Two Styles Of Sociological Performance. *Phil Sci* 31,275-281 JI 64.
- HOROWITZ, Irving Louis.** The Moral And The Ethical. *Phil Phenomenol Res* 19,104-107 S 58.
- HOROWITZ, Irving L.** Science, Criticism, And The Sociology Of Knowledge. *Phil Phenomenol Res* 21,173-186 D 60.
- HORSBURGH, H J N.** The Relevance Of The Utopian. *Ethics* 67,127-138 Ja 57.
- HORSBURGH, H J N.** Trust And Collective Security. *Ethics* 72,252-265 JI 62.
- HORSBURGH, H J N.** Trust And Social Objectives. *Ethics* 72,28-40 O 61.
- HORVATH, Nicholas.** *Essentials Of Philosophy: Hellenes To Heidegger*. Woodbury NY Barron's Educ Ser 1974.
- HOSIASSEN- LINDENBAUM, Janina.** On Confirmation. *J Sym Log* 5,133-148 D 40.
- HOSKIN, Michael A.** 'Mining All Within': Clarke's Notes To Robault's *Traité De Physique*. *Thomist* 24,353-364 Ap-JI-O 61.
- HOSLETT, Schuyler Dean.** Spinoza And Lucretius. *Personalist* 22,159-168 Ap-Spr 41.
- HOSLETT, Schuyler Dean.** The Epicurean "Good Life". *Personalist* 25,64-72 Ja-Wint 44.
- HOSLETT, Schuyler Dean.** The Irony Of Sophocles. *Personalist* 21,75-76 Ja-Wint 40.
- HOSPERS, John.** *An Introduction To Philosophical Analysis*. NY Prentice-Hall 1953.
- This book presents a systematic introduction to the problems of philosophy, beginning with the philosophy of language, continuing with problems of epistemology and metaphysics, and concluding with problems of philosophy of religion and ethics.
- HOSPERS, John.** *Libertarianism: A Political Philosophy For Tomorrow*. Los Angeles Nash 1971.
- This book is a systematic exposition of the political philosophy of libertarianism: its view of the State, its conception of the proper function and limits of the State, and its view of civil liberties and economic relations, as distinguished from "liberal" and "conservative" views.
- HOSPERS, John.** *Meaning And Truth In The Arts*. Chapel Hill Univ Of N Car Pr 1946.
- The first part of this study is directed toward preliminary distinctions in the field of meaning in the arts followed by analyses of representation, expression, and meaning in music, painting and literature. The second part is confined to a redefinition of truth in the arts, an investigation of propositional truth and artistic truth, the esthetic relevance of truth, "reality" and knowledge. The concepts of Reid, Santayana, Dewey, Fry, Greene and others are quoted and discussed.
- HOSPERS, John.** "Punishment, Protection, And Retaliation" in *Justice And Punishment*, J Cederblom And W Blizek (eds), 17-50. Boston Ballinger 1977.
- This article is a survey of four different views concerning the moral basis of punishment, and an assessment of each of them. Also included is a discussion of the question, "By whom should punishments be administered, and why?"
- HOSPERS, John.** Baier And Medlin On Ethical Egoism. *Phil Stud* 12,10-15 1961.
- The aim of the article is to show that the attempted refutations of ethical egoism by Kurt Baier and Brian Medlin are unsuccessful.
- HOSPERS, John.** Getting From Here To There. *Reason* 8,24-30 F 77.
- This article discusses some difficulties of principle and others of strategy in getting from the present social order to an ideal one. What may be compromised and what not and the problem of gradualism are discussed.
- HOSPERS, John.** Implied Truths In Literature. *J Aes Art Crit* 19,37-46 Fall 60.
- In addition to explicitly stated truths, literature contains many propositions (both true and false) which are not stated but implied. An examination of five senses in which propositions may be said to be implied in works of literature is considered.
- HOSPERS, John.** Is There A Conflict Between Poetry And Science? *Humanist* 15,222-225 O 55.
- HOSPERS, John.** Literature And Human Nature. *J Aes Art Crit* 17,45-57 S 58.
- This article is a defense of the view that "truth to human nature" is an important requirement in the creation of literary works, and a reformulation of Aristotle's formula that literature provides "universal truth" whereas history gives only "particular truth."
- HOSPERS, John.** Meaning And Free Will. *Phil Phenomenol Res* 10,307-330 Mr 50.
- HOSPERS, John.** On Explanation. *J Phil* 43,337-355 Je 46.

HOSPERS, John. Some Problems Concerning Punishment And The Retaliatory Use Of Force. *Reason* 4 N 72.

This article is an examination of some problems concerning the use of force: (1) what constitutes force, (2) whether the initiation of force is ever justified, (3) the scope of threat of force as opposed to its actual use, (4) for what offenses legal punishment is justifiable, (5) the basis for punishment in those offenses meriting punishment.

HOSPERS, John. The Life And Death Of New York City. *Reason* 6,14-22 Ag 74.

This article is an analysis of the problems besetting New York City, centering largely in the interventions of government (federal, state, and local) with the operations of the market, leading to increased economic stagnation and poverty.

HOSPERS, John. The Two Classes. *Reason* 7,12-17 S 75.

A historical and contemporary exposition of the concept of "the two classes" in society: the producers (owners, managers, workers) and the parasites (those "on the take" from government, who receive government checks)—the first group supports the second group thru taxation. Today for the first time in American history the second group outnumbers the first. The article explains the implications of this ominous fact for the future of the US: loss of initiative and inability to save, debt and inflation to sustain the parasite class, the corruption of Congress, controls, followed by shortages, followed by dictatorship and totalitarian government.

HOSPERS, John. Will Free Market Courts And Police Suffice? *Reason* 5,19-23 My 73.

A defense of the view that minimal government, as opposed to no government (anarchy), is necessary for the preservation of a peaceful social structure.

HOSSFELD, Paul. Karl Jaspers And Religion. *Phil Today* 3,277-280 Wint 59.

HOTOPF, W H N. *Language, Thought And Comprehension: A Case Study Of The Writings Of I A Richards.* Bloomington Indiana Univ Pr 1965.

HOUE, Roland. A Bibliography Of Albert The Great: Some Addenda. *Mod Sch* 39,61-64 N 61.

HOUE, Roland. A Nonexistent *Corpus Articuli*. *Mod Sch* 35,124 Ja 58.

HOUGH, Lynn Harold. *Great Humanists.* NY 1952.

HOUGHTON JR, Walter E. The English Virtuoso In The Seventeenth Century (Part II). *J Hist Ideas* 3,190-219 Ap 42.

HOUGHTON JR, Walter E. The English Virtuoso In The Seventeenth Century (Part I). *J Hist Ideas* 3,51-73 Ja 42.

HOUGHTON, Walter E. The History Of Trades: Its Relations To Seventeenth-Century Thought. *J Hist Ideas* 2,33-60 Ja 41.

HOUGHTON, Walter E. Victorian Anti-Intellectualism. *J Hist Ideas* 13,291-313 Je 52.

HOURLANI, Albert (ed) and Brown, Vivian (ed) and Stern, S M (ed). *Islamic Philosophy And The Classical Tradition: Essays Presented By His Friends And Pupils To Richard Walzer On His Seventieth Birthday.* Columbia Univ Of S Car Pr 1972.

HOURLANI, George F. *Ethical Value.* Ann Arbor 1956.

The thesis of this essay in philosophical analysis is that ethical words are used referentially, that for the most part they have a single unitary sense, and that they refer to whatever is "happy-making" or satisfying. The author supports this conclusion by means of detailed refutations of some of the criticisms brought against naturalism, paying special attention to the "naturalistic fallacy" argument as developed by Moore, Ewing and the contemporary non-cognitivists. He concludes that philosophical analysis ought to reject the "method of introspection" in favor of inductive inquiries into the ways in which as a matter of fact people use ethical words.

HOURLANI, George Fadlo (ed). *Essays On Islamic Philosophy And Science.* Albany SUNY Pr 1975.

HOURLANI, George F. Thrasymachus' Definition Of Justice In Plato's *Republic*. *Phronesis* 7,110-120 1962.

HOUSE, R W and Rado, T. A Generalization Of Nelson's Algorithm For Obtaining Prime Implicants. *J Sym Log* 30,8-12 Mr 65.

HOUSTON, Jean. Psycho-Chemistry And The Religious Consciousness. *Int Phil Quart* 5,397-413 S 65.

This paper attempts to explore the phenomenon of psycho-chemically evoked states of consciousness similar to those attendant upon religious experience. It describes one of the research programs of The Foundation for Mind Research: the creation and clinical evaluation of religious-type experiences induced through the ingestion of LSD-25. Involving over one hundred case studies the program reveals that 40% of the subjects become involved in symbolic or phylogenetic experience wherein significant myth and ritual themes appear to be experienced or "lived" with dramatic clarity. Only a few subjects would seem to undergo religious or mystic-type experience. Those who have, however, report a remarkable similarity in the structure and development of their experience—often speaking in terms of well-known religious and mystical analogues. The paper concludes with a descriptive phenomenology of the religious consciousness as it is evoked in the LSD experience.

HOUSTON, Percy H. Irving Babbitt, Man And Teacher. *Personalist* 24,395-401 O-Autumn 43.

HOWARD, Alan and Scott, Robert A. Cultural Values And Attitudes Toward Death. *J Existent* 6,161-174 Wint 1965-66.

HOWARD, Alvin R. Perceiving Psychological Movement In The Classroom. *Educ Theor* 7,193-195 Jl 57.

HOWARD, Delton Thomas. *Analytical Syllogistics: A Pragmatic Interpretation Of The Aristotelian Logic.* Evanston IL. 1946.

HOWARD, Dick. *The Development Of The Marxian Dialectic.* Carbondale S Illinois Univ Pr 1972.

Howard argues that the dialectic is the key to Marx's thought, but that Marx's use of it has been misinterpreted. "Mediation" is the concept which is central. Hegel viewed mediation as the connection between "is" and "ought" but used only

thought-mediation. Howard traces Marx's intellectual development (primarily through his early years) using mediation as a pivotal concept—from Marx's first encounter with Hegelianism, to his recognition (1843-1844) of the proletariat as the solution to the theory-praxis dialectic, and briefly into his later works. The proletariat is created by objective conditions but becomes a subjective force. Thus the proletariat is the "subject-object" of history, the mediating principle which reconciles the ideal and reality. This insight gives unity and continuity to all of Marx's thought.

HOWARD, Leon. *"The Mind" Of Jonathan Edwards: A Reconstructed Text.* Berkeley Univ Of Calif Pr 1963.

HOWARD, R J. Ryle's Idea Of Philosophy. *New Scholas* 37,141-163 Ap 63.

HOWARD, Richard Foster. The Commonplaces Of Visual Aesthetics. *J Aes Art Crit* 1,92-95 Spr 41.

HOWE, Daniel Walker. *The Unitarian Conscience: Harvard Moral Philosophy 1805-1861.* Cambridge Harvard Univ Pr 1970.

HOWE, Mark De Wolfe. *Justice Oliver Wendell Holmes: I, The Shaping Years 1841-1870.* Cambridge Harvard Univ Pr 1957.

HOWELL, Ronald F. Political Philosophy On A Theological Foundation: An Expository Analysis Of The Political Thought Of Reinhold Niebuhr. *Ethics* 63,79-99 Ja 53.

HOWELL, Thomas J. Philosophy And The Control Of Educational Beliefs. *Proc Phil Educ* 20,59-66 Mr 64.

HOWELL, Wilbur Samuel. *Eighteenth-century British Logic And Rhetoric.* Princeton NJ Princeton Univ Pr 1971.

HOWELL, Wilbur Samuel. *Logic And Rhetoric In England, 1500-1700.* Princeton NJ Princeton Univ Pr 1956.

The author offers this "chapter in the history of ideas" as a "new interpretation of the theories that governed the production" of the much-studied writings of the Renaissance in England. The two centuries examined span the transition from mediaeval Aristotelianism and Ciceronianism to the Royal Society and the plain style.

HOWICK, William H. *Philosophies Of Western Education.* Danville IL 1971.

HOWIE, John. Pascal's Doctrine Of Man. *Phil Forum (Boston)* 17,60-70 1959-60.

HOWLAND, Elihu S. Nostalgia. *J Existent* 3,197-204 Fall 62.

HOYLE, Fred. *Man In The Universe.* NY Columbia Univ Pr 1966.

HOYT, Nellie Noémie. *History In The Encyclopédie.* NY Columbia Univ Pr 1947.

HOYT, Nelly S. *Some 20th-Century Historians* (Edited By S William Halperin). *Hist Theor* 3,284-287 1963.

HUANG, Siu-Chi. *Lu Hsiang-shan, A Twelfth Century Chinese Idealist Philosopher.* New Haven CT 1944.

Lu Hsiang-shan, a twelfth-century Chinese philosopher, was a Neo-Confucianist who developed a form of monistic idealism which profoundly affected Chinese thought in subsequent centuries and in the twentieth century still has its advocates. The monograph under review is the first attempt in a western language to trace the development of the Lu-Wang school of thought. A major part of the work is devoted to the origins of the school of thought as developed by Lu Hsiang-shan. The writer sharpens the study by comparing Lu Hsiang-shan's doctrines with those of the leading philosopher of the day, Chu Hsi, a dualistic realist.

HUANG, Siu-Chi. Musical Art In Early Confucian Philosophy. *Phil East West* 13,49-60 Ap 63.

HUBBARD, Gertrude L. Science And Faith. *Fran Stud* 10,1-8 Mr 50.

HUBBEN, William. *Four Prophets Of Our Destiny: Kierkegaard, Dostoevsky, Nietzsche, Kafka.* NY Macmillan 1952.

HUBER, Raphael M. Alexander Of Hales; His Life And Influence On Medieval Scholasticism. *Fran Stud* 5,353-365 D 45.

HUBERT, Marie Louise. *Pascal's Unfinished Apology, A Study Of His Plan.* New Haven Yale Univ Pr 1952.

HUBY, Pamela M. *Greek Ethics.* NY St Martin's Pr 1967.

HUBY, Pamela M. Phaedo 99D-102A. *Phronesis* 4,12-14 1959.

HUBY, Pamela M. The *Menexenus* Reconsidered. *Phronesis* 2,104-114 1957.

HUDNUT, William H. Samuel Stanhope Smith: Enlightened Conservative. *J Hist Ideas* 17,540-552 O 56.

HUDSON, Jay William. Recent Shifts In Ethical Theory And Practice. *Phil Rev* 49,105-120 Mr 40.

HUDSON, W D. *Ethical Intuitionism.* NY St Martin's Pr 1967.

HUDSON, William Donald. *Modern Moral Philosophy.* Garden City NY Anchor Books 1970.

HUDSON, William Donald. *Reason And Right; A Critical Examination Of Richard Price's Moral Philosophy.* San Francisco Freeman Cooper 1970.

HUERGA, Alvaro. The Bishop In His Diocese. *Thomist* 27,236-261 Ap-Jl-O 63.

HUERTAS-JOURDA, José. *The Existentialism Of Miguel De Unamuno.* Gainesville Univ Of Florida Pr 1963.

HUFFMAN, Clarence. "The Comradé Of My Choice". *Personalist* 38,372-375 Autumn-O 57.

HUG, Pacific L. The Place And Function Of The Catholic Philosopher In The World Today. *Proc Cath Phil Ass* 32,34-53 1958.

HUGGARD, William A. Emerson's Glimpses Of The Divine. *Personalist* 36,167-176 Spr-Apr 55.

HUGGARD, William A. Whitman's Poem Of Personalism. *Personalist* 28,273-278 Jl-Sum 47.

HUGGETT, W J. The Nonexistence Of Ontological Arguments. *Phil Rev* 71,377-379 Jl 62.

- HUGH-JONES, E. M.** Inquest On Nationalization. *Ethics* 62,169-183 Ap 52.
- HUGHES, Charles W.** Music And Its Audiences Two Hundred Years Ago. *J Aes Art Crit* 2,54-61 Fall 43.
- HUGHES, Charles W.** Music And Machines. *J Aes Art Crit* 5,28-34 S 46.
- HUGHES, Dominic.** The Dynamics Of Christian Perfection. *Thomist* 15,247-288 Ap 52.
- HUGHES, G E** and Londey, D G. *The Elements Of Formal Logic*. NY Harper & Row 1965.
- HUGHES, Graham Beynon John (ed).** *Law, Reason, And Justice: Essays In Legal Philosophy*. NY NY Univ Pr 1969.
- HUGHES, H Stuart.** *Consciousness And Society: The Reorientation Of European Social Thought, 1890-1930*. NY Knopf 1958.
- This study is an examination of the theories concerning the nature and method of social theorizing as this is exemplified in the work of such men as Freud, Weber, Croce, Durkheim, Pareto, Bergson, Sorel, Jung, *et al.* The study is limited to the years 1890-1930 when thinkers were re-appraising traditional assumptions concerning the mainsprings of human conduct, when they were questioning the possibility of "objectivity" in social thought, and when they were groping for new foundations on which to erect a valid knowledge of society. The author discusses agreements and disagreements among the ideas of the men studied so as to disclose interrelationships and the common intellectual framework within which they labored.
- HUGHES, H Stuart.** *Oswald Spengler; A Critical Estimate*. NY Scribners 1952.
- The author of this book examines Spengler's work in broad perspective, evaluates the man as historian and diagnostician, and considers such "new Spenglerians" as Toynbee, Kroeber and Sorokin. There is an excellent discussion of the various theories of history and a careful examination of the sources and influences of Spengler's *The Decline of the West*.
- HUGHES, Henry Stuart.** *History As Art And As Science: Twin Vistas On The Past*. NY Harper & Row 1964.
- HUGHES, Mary Cosmas.** *The Intelligibility Of The Universe*. Washington DC 1946.
- HUGHES, Merritt Y.** A Meditation On Literary Blasphemy. *J Aes Art Crit* 14,106-115 S 55.
- HUGHES, Merritt Y.** Spenser's Acrasia And The Circe Of The Renaissance. *J Hist Ideas* 4,381-399 O 43.
- HUGHES, Percy.** Discussion Of Professor Loewenberg's Paper. *J Phil* 37,290 My 40.
- HUGHES, Phillip.** Decisions And Curriculum Design. *Educ Theor* 12,187-192 Jl 62.
- HUGO, John J.** *St Augustine On Nature, Sex And Marriage*. Chicago Scepter 1969.
- HUISINGH, Donald.** Should Man Control His Genetic Future? *Zygon* 4,188-199 Je 69.
- HUIZINGA, J.** History Changing Form. *J Hist Ideas* 4,217-223 Ap 43.
- HULA, Erich.** The Revival Of The Idea Of Punitive War. *Thought* 21,405-434 S 46.
- HULL, Clark L And Others.** *Mathematico-Deductive Theory Of Rote Learning: A Study In Scientific Methodology*. New Haven Yale Univ Pr 1940.
- This volume offers a hypothetico-deductive theory for one field of human behavior. In the introduction the authors briefly discuss aspects of scientific method relevant to the undertaking, and describe some of the techniques and problems of the experiments upon rote-learning. They then develop their theory *more geometrico*, making full use of modern techniques for the construction of deductive systems.
- HULL, Clark L.** A Note Concerning Winthrop's "Conceptual Difficulties In Modern Economic Theory". *Phil Sci* 12,218 Jl 45.
- HULL, Clark L.** Value, Valuation, And Natural-Science Methodology. *Phil Sci* 11,125-141 Jl 44.
- HULL, David L.** *Darwin And 19th Century Philosophies Of Science*. Bloomington Indiana Univ Pr 1972.
- The influence of the writings of Herschel, Whewell and Mill on Darwin's theory of evolution is set out. According to 19th century philosophers of science, Newton's theory of universal gravitation was a genuine scientific theory; Darwin's theory of biological evolution was not. The faults lay with 19th century philosophy of science, not Darwin's theory.
- HULL, David L.** "Darwinism And Historiography" in *The Comparative Reception Of Darwinism*. Austin Univ Of Texas Pr 1974.
- A summary is provided of the dozen or so papers which detail the reception of evolutionary theory throughout the Western world, with special reference to the roles of translations, philosophy and religion, politics and economics, universities and the scientific establishment, as well as reason, argument and evidence.
- HULL, David L** and Buck, Roger. The Logical Structure Of The Linnaean Hierarchy. *Systematic Zoology* 15,97-111 1966.
- Set theory is applied to the taxonomic hierarchy: organisms are individuals, taxa are classes and categories are classes of classes. The only peculiarity is that taxa names are intensionally defined. Otherwise, the practice of monotypic classification produces paradoxes.
- HULL, David L.** Are Species Really Individuals? *Systematic Zoology* 25,174-191 1976.
- I argue that evolutionary theory requires that species (the things which evolve) be construed as spatiotemporally extended and localized individuals. Several important implications follow from this ontological shift. The names of species are best construed as being proper names and species' descriptions as, just that, descriptions. No reference to a particular species can be made in a scientific law. Evolutionary theory does not refer to particular species but to kinds of species.
- HULL, David L.** Central Subjects And Historical Narratives. *Hist Theor* 14,253-274 1975.
- Central subjects are spatiotemporally extended and localized individuals. The roles which such entities play in cosmology, geology, paleontology and human history are explained. In each case, they serve as a focus for an historical narrative, a

description of their continued existence through time. Just as a paleontologist describes the changes which take place as a biological species evolves gradually through time, an historian describes changes which take place in the case of individual people, lineages, nations, societies and the like. One controversial contention is that descriptions of theoretically significant individuals are just explanatory as the subsuming of such individuals under theoretically significant classes.

- HULL, David L.** Certainty And Circularity In Evolutionary Taxonomy. *Evolution* 21,174-189 1967.

Phenetic taxonomists criticize evolutionary taxonomy as being logically circular. The nature of this particular logical fallacy is explained and shown not to be especially applicable to the practices of evolutionary taxonomists. If anything, the appropriate criticism is that their reconstructions are frequently not very warranted.

- HULL, David L.** Consistency And Monophyly. *Systematic Zoology* 13,1-11 1964.

The purpose of biological classification, according to G G Simpson, is to construct a set of indented taxa names consistent with reconstructed phylogeny. I show that the principles of classification which Simpson suggests are too weak to permit much in the way of inferences from a classification to phylogeny. Hence, inconsistency is all but impossible. Subsequently, Willi Hennig has suggested much stronger principles of classification which would permit precise inferences about phylogeny from a classification.

- HULL, David L.** Contemporary Systematic Philosophies. *Ann Rev Ecol Syst* 1,19-54 1970.

Recent work in contemporary systematic philosophies is summarized, including that of the cladists, evolutionists and pheneticists.

- HULL, David L.** Reduction In Genetics—Biology Or Philosophy? *Phil Sci* 39,491-499 1972.

If reduction is interpreted as the derivation of the theory being reduced from the reducing theory, then Mendelian genetics has not been reduced to molecular biology. Difficulties are presented for even the in principle derivation of anything that could legitimately be called Mendelian genetics from molecular biology. Nor is there any progress in this direction discernible in the biological literature. However, Mendelian genetics is being reduced to molecular biology. Hence, the traditional analysis of theory reduction is inappropriate for this example.

- HULL, David L.** Systemic Dynamic Social Theory. *Sociological Quarterly* 11,351-363 1970.

Hugo Engelmann has constructed a social theory using quantum theory as a model. I argue that his theory is empirically vacuous and trades on equivocations to gain the little plausibility it has.

- HULL, David L.** The Operational Imperative—Sense And Nonsense In Operationism. *Systematic Zoology* 17,438-457 1968.

The weaknesses of operationism in physics and psychology are pointed out. Comparable weaknesses in operational criticisms of several biological concepts are then detailed.

- HULL, David L.** What Philosophy Of Biology Is Not. *J Hist Biol* 2,241-268 1969.

Recent work in philosophy of biology is summarized and criticized. The conclusion is that philosophy has had little impact on biology and biology even less impact on philosophy. The major exceptions to this conclusion are the writings of Thomas Goudge and Morton Beckner.

- HULL, David.** *Philosophy Of Biological Science*. Englewood Cliffs NJ Prentice-Hall 1974.

The book is intended as an introductory text for courses in philosophy of science with special reference to those subjects traditionally viewed as the subject matter of philosophy of biology—reduction, teleology and the structure of evolutionary theory.

- HULLFISH, H Gordon.** A Theoretical Consideration Of Educational Administration. *Educ Theor* 8,65-75 Ap 58.

- HULLFISH, H Gordon.** Excerpt From "Aspects Of Thorndike's Psychology In Their Relation To Educational Theory And Practice". *Educ Theor* 13,225-234 Jl 63.

- HULLFISH, H Gordon.** On The Agenda Of Pragmatism. *Educ Theor* 1,241-247 D 51.

- HULLFISH, H Gordon.** Reflective Thinking As Educational Method. *Educ Theor* 13,235-244 Jl 63.

- HULLFISH, H Gordon.** Response To Donohue's "From A Philosophy Of Man: Reflections On Intelligence As A Dyadic Function". *Proc Phil Educ* 14,29-34 Mr-Apr 58.

- HULME, Thomas Ernest.** *Further Speculations*, Sam Hynes (ed). Minneapolis : 1955.

This book is a collection of philosophical, literary and critical essays presenting the influential views of T E Hulme and throwing new light upon the complex personality of their originator. The book also includes Hulme's war diary, his controversy with Russell on war, some poems and fragments, and a complete bibliography of his writings.

- HUME, David.** Hume's Early Memoranda, 1729-1740: The Complete Text (Edited By Ernest C Mossner). *J Hist Ideas* 9,492-518 O 48.

- HUMMEL, Arthur W.** The Art Of Social Relations In China. *Phil East West* 10,13-22 Ap-Jl 60.

- HUMPHREY, George.** *Directed Thinking*. NY Dodd Mead 1948.

- HUMPHREY, Norman D.** Social Insight, Nuance, And Mind-Types: A Polar Hypothesis. *Phil Sci* 8,580-584 O 41.

- HUMPHREY, Richard.** *Georges Sorel, Prophet Without Honor: A Study In Anti-intellectualism*. Cambridge Harvard Univ Pr 1951.

- HUMPHREYS, Willard C.** *Anomalies And Scientific Theories*. San Francisco Freeman Cooper 1968.

This book combines the logical, epistemological, and historical approaches to science. The author argues that on the basis of the essential role played by anomalies in

- science, the view that physical theories are "rigid axiomatic schemata" is untenable. He studies four cases: Newton's work in optics, Leverrier's discovery of Neptune, the photoelectric effect, and the discovery of the meson, to show the essential role played by anomalies in actual scientific practice. Discussions of scientific explanation, concepts of probability, and interpretations of quantum physics provide succinct summaries as well as the author's criticism of current thought on these topics. He then provides a more refined treatment of these topics based upon the ideas of anomaly, boundary conditions, and approximative inference.
- HUNG, Tscha.** Moritz Schlick And Modern Empiricism. *Phil Phenomenol Res* 98690-708 Je 49.
- HUNGERLAND, Helmut.** A Kallen Bibliography In Aesthetics. *J Aes Art Crit* 11,303-304 Mr 53.
- HUNGERLAND, Helmut.** An Analysis Of Some Determinants In The Perception Of Works Of Art. *J Aes Art Crit* 12,450-456 Je 54.
- HUNGERLAND, Helmut.** Consistency As A Criterion In Art Criticism. *J Aes Art Crit* 7,93-112 D 48.
- HUNGERLAND, Helmut.** Perception, Interpretation, And Evaluation. *J Aes Art Crit* 10,223-241 Mr 52.
- HUNGERLAND, Helmut.** Problems Of Descriptive Analysis In The Visual Arts. *J Aes Art Crit* 4,20-25 S 45.
- HUNGERLAND, Helmut.** Psychological Explanations Of Style In Art. *J Aes Art Crit* 4,160-166 Mr 46.
- HUNGERLAND, Helmut.** Selective Current Bibliography For Aesthetics And Related Fields. *J Aes Art Crit* 19,499-511 Sum 61.
- HUNGERLAND, Helmut.** Selective Current Bibliography For Aesthetics And Related Subjects. *J Aes Art Crit* 15,507-526 Je 57.
- HUNGERLAND, Helmut.** Selective Current Bibliography For Aesthetics And Related Subjects. *J Aes Art Crit* 13,127-139 S 54.
- HUNGERLAND, Helmut.** Selective Current Bibliography For Aesthetics And Related Subjects. *J Aes Art Crit* 14,523-540 Je 56.
- HUNGERLAND, Helmut.** Selective Current Bibliography For Aesthetics And Related Subjects. *J Aes Art Crit* 13,550-563 Je 55.
- HUNGERLAND, Helmut.** Selective Current Bibliography For Aesthetics And Related Fields. *J Aes Art Crit* 24,621-646 Sum 66.
- HUNGERLAND, Helmut.** Selective Current Bibliography For Aesthetics And Related Subjects. *J Aes Art Crit* 18,542-557 Je 60.
- HUNGERLAND, Helmut.** Selective Current Bibliography For Aesthetics And Related Fields. *J Aes Art Crit* 20,475-491 Sum 62.
- HUNGERLAND, Helmut.** Selective Current Bibliography For Aesthetics And Related Fields. *J Aes Art Crit* 9,349-362 Je 51.
- HUNGERLAND, Helmut.** Selective Current Bibliography For Aesthetics And Related Fields. *J Aes Art Crit* 10,384-397 Je 52.
- HUNGERLAND, Helmut.** Selective Current Bibliography For Aesthetics And Related Subjects. *J Aes Art Crit* 16,546-572 Je 58.
- HUNGERLAND, Helmut.** Selective Current Bibliography For Aesthetics And Related Subjects. *J Aes Art Crit* 17,539-555 Je 59.
- HUNGERLAND, Helmut.** Selective Current Bibliography For Aesthetics And Related Fields. *J Aes Art Crit* 22,101-119 Fall 63.
- HUNGERLAND, Helmut.** Selective Current Bibliography For Aesthetics And Related Fields. *J Aes Art Crit* 22,499-516 Sum 64.
- HUNGERLAND, Helmut.** Selective Current Bibliography For Aesthetics And Related Fields. *J Aes Art Crit* 23,531-554 Sum 65.
- HUNGERLAND, Helmut.** Selective Current Bibliography For 1946: Addenda. *J Aes Art Crit* 5,341-343 Je 47.
- HUNGERLAND, Helmut.** Selective Current Bibliography Of Polish Contributions To Aesthetics And Related Fields In 1948. *J Aes Art Crit* 8,295-297 Je 50.
- HUNGERLAND, Helmut.** Selective Current Bibliography. *J Aes Art Crit* 11,428-440 Je 53.
- HUNGERLAND, Helmut.** Selective Current Bibliography. *J Aes Art Crit* 7,388-399 Je 49.
- HUNGERLAND, Helmut.** Selective Current Bibliography. *J Aes Art Crit* 8,278-295 Je 50.
- HUNGERLAND, Helmut.** Selective Current Bibliography. *J Aes Art Crit* 6,355-372 Je 48.
- HUNGERLAND, Helmut.** Selective Current Bibliography, January Through June, 1945. *J Aes Art Crit* 4,123-130 D 45.
- HUNGERLAND, Helmut.** Selective Current Bibliography, July Through December, 1945. *J Aes Art Crit* 4,256-266 Je 46.
- HUNGERLAND, Helmut.** Suggestions For Procedure In Art Criticism. *J Aes Art Crit* 5,189-195 Mr 47.
- HUNGERLAND, Helmut.** The Aesthetic Response Re-considered. *J Aes Art Crit* 16,32-43 S 57.
- HUNGERLAND, Helmut.** The Concept Of Expressiveness In Art History. *J Aes Art Crit* 3,22-28 Spr-sum 44.
- HUNGERLAND, Isabel C.** *Poetic Discourse.* Berkeley Univ Of Calif Pr 1958.
- Poetic discourse is conceived here in a broad sense. It is absurd "to define poetic discourse in terms of the predominance of some special kind of meaning." Poetic language is illimitable. The study treats poetry within the broader framework of art and literature in general. References to novels, stories, and plays as well as numerous examinations of poems or lines from poems are included. Some reference to the psychoanalytic theory of art, both Freudian and Jungian, is made. The author discusses problems of poetry and truth, the appraisal of literary works, and the interpretation of poetry. Chapters on figurative language and symbols in poetry are included. It is possible, the author argues, to comprehend and evaluate poetic discourse in an "objective" way, though qualifications are needed to unquote the key word. Thus, the emphasis is on the poem rather than the poet and on meaning rather than response. An overall theory of art or of poetry is neither sought for nor projected.
- HUNGERLAND, Isabel C.** The Concept Of Intention In Art Criticism. *J Phil* 52,733-741 N 55.
- HUNGERLAND, Isabel C.** The Interpretation Of Poetry. *J Aes Art Crit* 13,351-359 Mr 55.
- HUNGERLAND, Isabel C.** The Logic Of Aesthetic Concepts. *Proc Amer Phil Ass* 36,43-66 O 1963.
- HUNNEX, Milton D.** Mysticism And Ethics: Radhakrishnan And Schweitzer. *Phil East West* 8,121-136 O 58-Ja 59.
- HUNNEX, Milton D.** Time, Persons, And Novelty. *Phil Forum (Pacific)* 4,3-61 D 65.
- HUNT, Maurice P.** A Philosophy For The Social Studies. *Educ Theor* 3,166-170 Ap 53.
- HUNT, Richard N.** *Marxism And Totalitarian Democracy, 1818-1850.* Pittsburgh Pittsburgh Univ Pr 1974.
- HUNT, Robert Nigel Carew.** *Marxism Past And Present.* NY Macmillan 1955.
- HUNT, Robert Nigel Carew.** *The Theory And Practice Of Communism; An Introduction.* NY Macmillan 1951.
- HUNT, Thomas C.** Moral And Spiritual Values In Education. *Educ Theor* 3,374-381 O 53.
- HUNT, Thomas C.** Response To Beck's "Preception Of Individualism In American Culture And Education". *Proc Phil Educ* 17,128-131 Mr 61.
- HUNT, Thomas C.** Response To Presidential Address. *Educ Theor* 11,146-149 Jl 61.
- HUNT, Thomas C.** The Justification Of Value Judgments. *Proc Phil Educ* 18,33-39 Ap 62.
- HUNTER JR, William B.** Milton's Power Of Matter. *J Hist Ideas* 13,551-562 O 52.
- HUNTER, Frederick J.** The Value Of Time In Modern Drama. *J Aes Art Crit* 16,194-201 D 57.
- HUNTER, Geoffrey.** *Metalogic: An Introduction To The Metatheory Of Standard First Order Logic.* Berkeley Univ Of Calif Pr 1971.
- HUNTER, Geoffrey.** A Possible Extension Of Logical Theory? *Phil Stud* 16,81-87 1965.
- The article analyzes two propositions: (1) A man who knows of at least one case of an x being a y, and who does not know of any positive reason for thinking that an x might not be a y, has some reason for thinking that all x's are y's, and the contradictory proposition, (2) A man who knows of at least one case of an x being a y and does not know of any positive reason for thinking that an x might not be a y has no reason at all for thinking that all x's are y's. The author argues that (2) is absurd in virtue of the meaning of what is said—absurd in virtue of the concepts employed being what they are.
- HUNTER, William B.** Milton On The Incarnation: Some More Heresies. *J Hist Ideas* 21,349-369 Jl-S 60.
- HUNTINGTON, E.** *Mainsprings Of Civilization.* NY Wiley 1945.
- HUNTLEY, Frank Livingstone.** Sir Thomas Browne And The Metaphor Of The Circle. *J Hist Ideas* 14,353-364 Je 53.
- HUNTLEY, John F.** The Ecology And Anatomy Of Criticism: Milton's Sonnet 19 And The Bee Simile In *Paradise Lost*, l, 768-776. *J Aes Art Crit* 24,383-392 Spr 66.
- HUNTLEY, Martin.** Presupposition And Implicature. *Semantikos* 1,67-88 1976.
- The distinction between presupposing something and implicating it is explored in light of the idea that speakers' presuppositions are preconditions of their saying what they say. It is acknowledged that what is on occasion presupposed by a speaker may also on occasion be implicated by him, but it is also argued that a speaker cannot on one and the same occasion be both presupposing and implicating the same thing relative to the same audience. Further, it is argued that what a speaker is presupposing, unlike what he is implicating, is no part of what he means. The net effect of this is to give some motivation for treating presupposition as a pragmatic, and not a semantic, notion.
- HUPPÉ, Bernard F.** *Doctrine And Poetry: Augustine's Influence On Old English Poetry.* Albany 1959.
- HUPPÉ, Bernard** and Lindsay, Kenneth. Meaning And Method In Brueghel's Painting. *J Aes Art Crit* 14,376-386 Mr 56.
- HUPPERT, George.** The Renaissance Background Of Historicism. *Hist Theor* 5,48-60 1966.
- HURLBUTT, R H.** David Hume And Scientific Theism. *J Hist Ideas* 17,486-497 O 56.
- The thesis is that the main object of Hume's *Dialogues Concerning Natural Religion* is not only to refute the traditional design argument for the existence of God, but also to refute attempts of Isaac Newton and others to exploit science in their formulations of it. This claim is supported by comparisons of formulations of the argument in the *Dialogues* with those of two Newtonians, Colin Maclaurin, and George Cheyne. They are shown to match. The article provides new interpretations of Hume's arguments, and increased understanding of the interrelations of science, philosophy, and theology in the Eighteenth-Century.
- HURLBUTT, Robert H.** *Hume, Newton, And The Design Argument.* Lincoln 1965.
- The book is a historical and philosophical analysis of the design argument for the existence of God. The first part shows how Isaac Newton and others (Boyle, Locke, Butler, the Deists) used science in support of the argument. The second traces the argument from its ancient to its early modern formulations—Plato, Aquinas, Galileo

(among others). The third argues, first, that the main object of Hume's *Dialogues Concerning Natural Religion* was to refute Newtonian attempts to exploit the methods and contents of early modern science for theological purposes. It argues, further, that Hume's refutation of the design argument is conclusive.

HURLBUTT, Robert H. "A Philosopher's View" in *Man's Quest For Security*, E J Faulkner (ed). Lincoln 1966.

The article claims that many paradoxes concerning security relate to the belief, held mainly by Existentialists, that men are secure only in the total absence of problems. Security, for personas and groups, comes, so to speak, with an "empty problem-box." It is argued that this concept suffers from at least two incoherencies. First, it makes security logically impossible, since such a total absence cannot obtain. Second, the inclusion in the box of radically different problems—instances would be death, war, pneumonia—leads to category mistakes. In either case the concept of security is emptied of empirical content. One cannot secularize heaven.

HURLBUTT, Robert H. "Berkeley's Theology" in *George Berkeley*. Berkeley Univ Of Calif 1957.

The article analyzes the logical and epistemological features of George Berkeley's arguments for the existence and attributes of God. The arguments are shown to be versions of the design argument, whose logical form is analogical, and thus to reflect a theological position similar to the design theology common to eighteenth-century English philosophy. His theory does, however, have some unusual features. For instance there is an apparent influence from the Thomistic doctrine of "proportionate" analogy. The article argues that confusions over the *a priori* or *a posteriori* character of the reasoning, and over its demonstrative, certain, or probable force, lead Berkeley into inconsistency.

HURLEY, Michael. "Scriptura Soli": Wyclif And His Critics. *Traditio* 16,275–352 1960.

HURLEY, Neil P. The Open Society. *Thought* 41,589–600 D 66.

HURRELL, Paul Manson. Interrogatives, Testability And Truth-Value. *Phil Sci* 31,173–182 Ap 64.

HUSSERL, Edmund. A Letter To Arnold Metzger (translated And Introduced By Erazim V Kohak). *Phil Forum (Boston)* 21,48–68 1963–64.

HUSSERL, Edmund. Die Welt Der Lebendigen Gegenwart Und Die Konstitution Der Ausserleiblichen Umwelt, Edited By Alfred Schuetz. *Phil Phenomenol Res* 6,323–343 Mr 46.

HUSSERL, Edmund. Notizen Zur Raumkonstitution. *Phil Phenomenol Res* 1,21–37 S 40.

HUSSERL, Edmund. Notizen Zur Raumkonstitution, Continued. *Phil Phenomenol Res* 1,217–226 D 40.

HUSSERL, Edmund. Phänomenologie Und Anthropologie. *Phil Phenomenol Res* 2,1–14 S 41.

HUSSERL, Gerhart. Interpersonal And International Reality: Some Facts To Remember For The Remaking Of International Law. *Ethics* 52,127–152 Ja 42.

HUSSEY, Edward. *The Presocratics*. NY Scribner's 1973.

HUTCHESON, Harold R. Lord Herbert And The Deists. *J Phil* 43,219–221 Ap 46.

HUTCHINGS, P AE. Organic Unity Revindicated? *J Aes Art Crit* 23,323–328 Spr 65.

HUTCHINGS, Patrick Ae. What Does "Good" Tell Me? *Ethics* 76,47–52 O 65.

Philosophical theories have practical consequences and the practical consequences can provide a *reductio ad absurdum* of the theories. C L Stevenson's emotivism, applied to educational practices, for example, may lead to authoritarianism. What is unsatisfactory about emotivism thus appears in practice as its failure to account for why we must provide reasons for whatever moral position we take.

HUTCHINGS, Patrick. *Kant On Absolute Value*. Detroit Wayne State Univ 1972.

HUTCHINS, Robert M And Others. *Natural Law And Modern Society*. NY World 1962.

This is a collection of papers contributed by their authors at the invitation of the Center for the Study of Democratic Institutions at Santa Barbara, California, and under the auspices of the Fund for the Republic. The contributors set out to examine selected facets of contemporary institutions as related to the concept of natural law. J Cogley provides an "Introduction" to the general theme by way of placing the notion of natural law in historical and critical perspective.

HUTCHINS, Robert M. *Education For Freedom*. Baton Rouge 1943.

In this book Hutchins states his by now familiar thesis that American education has become ineffectual and irrelevant to the needs of a democratic citizenry. He lashes out at the skepticism, presentism, and scientism with which he feels American educators are preoccupied. He attacks the "academic potentates" for their anti-intellectualism and sees salvation in a return to the sages, and in a rigorous thinking out of contemporary life with constant reference to the classic experience.

HUTCHINS, Robert Maynard. *Conflict In Education In A Democratic Society*. NY Harper 1953.

HUTCHINS, Robert Maynard. *St Thomas And The World State*. Milwaukee Marquette Univ Pr 1949.

HUTCHINS, Robert M. The Freedom Of The University. *Ethics* 61,95–104 Ja 51.

HUTCHINS, Robert M. The Theory Of Oligarchy: Edmund Burke. *Thomist* 5,61–78 Ja 43.

HUTCHINSON, Paul. *The New Leviathan*. Chicago Willett-Clark 1946.

HUTCHINSON, William R. Aesthetic And Musical Theory: An Aspect Of Their Juncture. *J Aes Art Crit* 24,393–400 Spr 66.

HUTCHISON, John A. *Faith, Reason And Existence: An Introduction To Contemporary Philosophy Of Religion*. NY Oxford Univ Pr 1956.

This approach to contemporary philosophy of religion focuses upon what are deemed the fundamental ideas, problems, and issues in the field rather than upon the various philosophies of religion now current.

HUTCHISON, John A and Martin, James A. The Humanist Faith Today. *Humanist* 14,175–183 Ag 54.

HUTCHISON, John Alexander. *Language And Faith: Studies In Sign, Symbol, And Meaning*. Philadelphia Westminster Pr 1963.

HUTCHISON, John A. Some Recent Theology. *Rev Metaph* 11,94–107 S 57.

HUTCHISON, John. The Uses Of Natural Theology: An Essay In Redefinition. *J Phil* 55,936–943 O 58.

HUTTEN, Ernest H. *The Language Of Modern Physics: An Introduction To The Philosophy Of Science*. NY Macmillan 1956.

This book gives a semantic analysis of the main concepts of classical and quantum physics. The author holds that the task of philosophy of science is to explicate the meanings of scientific theories, laws, and hypotheses by formal reconstruction; semantic rules are a necessary part of such a reconstruction. Beginning with a simplified treatment of the required concepts of logical syntax and semantics, he proceeds to discuss in non-technical language the concepts of the chief physical theories, and concludes with a description of the methodology of theory construction and confirmation. His only unusual thesis is that, contrary to what physicists tell us, models still essentially underlie all physical theories and constitute the link between theory and experiment on which must be based the semantic rules needed to supplement attempts at formal reconstruction.

HUTTEN, Ernest Hirschclaff. Perception And Knowledge. *J Phil* 44,85–96 F 47.

HUTTEN, Ernest H. Methodological Remarks Concerning Cosmology. *Monist* 47,104–115 Fall 62.

HUXLEY, Julian Sorell and Huxley, Thomas Henry. *Touchstone For Ethics, 1893–1943*. NY Harper 1947.

HUXLEY, Julian. *The Human Crisis*. Seattle Univ Of Wash Pr 1963.

Two lectures, on "The Humanist Revolution" and "The World Population Problem" are presented in this volume. By the term "humanist revolution," the author means the coming upsurge in evolutionary and humanist thoughts and attitudes which will result from "the knowledge explosion" of the 100 years since Darwin's *Origin of Species*. This Knowledge explosion includes glimpses of the prehistory of Crete, our discoveries in genetics and biological evolution, our new view of the atom, and the findings of psychology and psychiatry. On the world population problem, Huxley contends that although the Occident is richer in knowledge of and research on birth control, the Orient is ahead in accepting the desirability of limiting the world's population.

HUXLEY, Julian. Evolutionary Humanism As A World-Unifying Philosophy. *Humanist* 9,57–58 Sum 49.

HUXLEY, Julian. Evolutionary Humanism—Part I. *Humanist* 12,201–208 S–O 52.

HUXLEY, Julian. Morals Without Religion. *Humanist* 15,120–122 Je 55.

HUXLEY, Julian. The Coming New Religion Of Humanism. *Humanist* 22,3–6 Ja–F 62.

HUXLEY, Julian. The Process Of Evolution. *Main Currents* 9,20–24 Mr 52.

HUXLEY, Thomas Henry and Huxley, Julian Sorell. *Touchstone For Ethics, 1893–1943*. NY Harper 1947.

HYDE, Lawrence. *Isis And Osiris*. NY Dutton 1948.

HYDE, William J. The Socialism Of H G Wells. *J Hist Ideas* 17,217–234 Ap 56.

HYMAN, Lawrence W. Moral Values And The Literary Experience. *J Aes Art Crit* 24,539–548 Sum 66.

HYMAN, Ray. *The Nature Of Psychological Inquiry*. Englewood Cliffs NJ Prentice-Hall 1964.

HYMAN, Stanley Edgar. The Marxist Criticism Of Literature. *Antioch Rev* 7,541–568 D 47.

HYNDMAN, Olan R. *The Origin Of Life And The Evolution Of Living Things; An Environmental Theory*. NY Philosophical Lib 1952.

HYPPOLITE, Jean. Alienation And Objectification. *Phil Today* 10,119–131 Sum 66.

ICHHEISER, Gustav. Why Psychologists Tend To Overlook Certain "Obvious" Facts. *Phil Sci* 10,204–207 Jl 43.

ICHHEISET, Gustav. Ideology Of Success And The Dilemma Of Education. *Ethics* 53,137–141 Ja 43.

ICHHEISER, Gustav. Social Perception And Moral Judgment. *Phil Phenomenol Res* 26,546–560 Je 66.

Whatever, in abstract, the relationship between "values" and "facts," it is indubitable that *concrete* moral judgments are based on facts as they are presented to us by our social perception. The so-called moral judgments, therefore, are a compound, the duality of which is confused by their evaluative aspects being often explicit, while the underlying factual assertions (or assumptions) are only implicit. Hence many *seemingly* moral disagreements are actually not moral but factual in their nature. We disagree with each other about seemingly moral issues because we perceive the underlying facts in different ways.

IGGERS, Georg G. Further Remarks About Early Uses Of The Term "Social Science". *J Hist Ideas* 20,433–436 Je–S 59.

IGGERS, Georg G. The Image Of Ranke In American And German Historical Thought. *Hist Theor* 2,17–40 1962.

IGNATIUS, Gnanapragasam. Sarvepalli Radhakrishnan And Jnana. *Mod Sch* 36,261–277 My 59.

IGNATIUS, Gnanapragasam. Sarvepalli Radhakrishnan And Jnana. *Mod Sch* 36,41–56 N 58.

IHDE, Don. *Listening And Voice: A Phenomenology Of Sound*. Athens Ohio Univ Pr 1976.

Listening And Voice is the first systematic phenomenology of the experience of sound. After an introduction to phenomenology and its main methods there follows a

descriptive analysis of the main features of the human experience of listening. In the second half of the book implications of the analysis are traced out with respect to the human voice and our self-understanding. Topics include human communication, dramaturgy in liturgy, drama and poetry, and the role of auditory imagination with special regard to inner speech.

IHDE, Don. Aristotle: *The Metaphysics And The Concept Of God.* *Phil Forum (Boston)* 19,73-82 1961-62.

IHDE, Don. Parmenidean Puzzles. *S J Phil* 4,49-54 Sum 66.

IHDE, Don. Rationality And Myth. *J Thought* 2,10-17 Ja 67.

IHLDE, Don. *Hermeneutic Phenomenology.* Evanston IL 1971.

The major thesis of this first complete study of the works of Paul Ricoeur through 1969 concentrates upon the development of a hermeneutic phenomenology. It shows that the question of language is at first latently, and then more explicitly important in this development. A hermeneutic phenomenology moves the central concern of phenomenology from a perceptualist to a linguistic base with a number of consequences indicated in the text. In the process of this critical exposition and thesis, the book seeks to portray the major methods and habits of thought displayed by Ricoeur.

IHRING, Ann H. The Post-Lineal Theorems For Arbitrary Recursively Enumerable Degrees Of Unsolvability. *Notre Dame J Form Log* 6,54-72 1965.

IINO, David Norimoto. Personalism In Japanese Thought. *Phil Forum (Boston)* 12,88-91 1954.

IINO, Norimoto. Dōgen's Zen View Of Interdependence. *Phil East West* 12,51-58 Ap 62.

IKI, Hiroyuki. Wang Yang-ming's Doctrine Of Innate Knowledge Of The Good. *Phil East West* 11,27-44 Ap-Jl 61.

IKONNIKOVA, S and Il'enkov, E and Murian, V. Ideals (Social, Esthetic, Moral). *Soviet Stud Phil* 4,35-51 Sum 65.

IL'ENKOV, E and Murian, V and Ikonnikova, S. Ideals (Social, Esthetic, Moral). *Soviet Stud Phil* 4,35-51 Sum 65.

ILARDI, Vincent. 'Italianità' Among Some Italian Intellectuals In The Early Sixteenth Century. *Traditio* 12,339-368 1956.

ILIE, Paul. *Unamuno: An Existential View Of Self And Society.* Madison 1967.

The main divisions of this study are: (I) Existential Psychology, (II) Nietzschean Categories, (III) Comparative Culture. According to Unamuno men are spiritual, intellectual, or natural, the first state being his preference. Integration of the physical world with the realm of intuition leads to the spiritual. Throughout the examination of these states one ends up by confessing increasing ignorance, emptiness, and nothingness.

ILIE, Paul. Antonio Machado And The Grotesque. *J Aes Art Crit* 22,209-216 Wint 63.

ILIE, Paul. Picturesque Beauty In Spain And England: Aesthetic Rapports Between Jovellanos And Gilpin. *J Aes Art Crit* 19,167-174 Wint 60.

INAGAKI, B Ryosuke. Thomas Aquinas And The Problem Of Universals: A Re-examination. *Stud Phil Hist Phil* 4,174-190 1967.

INAGAKI, Bernard R and Mc Allister, Joseph B. Japan, Philosophy And Thomism. *Thomist* 19,250-261 Ap 56.

INAGAKI, Bernard R. Thomism In Japan. *Proc Cath Phil Ass* 37,224-227 1963.

INDRADEVA, Shrirama. Correspondence Between Woman And Nature In Indian Thought. *Phil East West* 16,161-168 Jl-O 66.

INFELD, Leopold. *Albert Einstein, His Work And Its Influence On Our World.* NY Scribner 1950.

INGALLS, Daniel H H. *Materials For The Study Of Navya-nyāya Logic.* Cambridge Harvard Univ Pr 1951.

Professor Ingalls has regarded all Naiyāyikas from the time of Gaṅgeśa in the thirteenth century to the present as Navya-naiyāyikas. "The purpose of this book," he states in his introduction, "is to present a small number of Navya-nyāya texts in such fashion that they may be understood by a Westerner. This is not primarily a comparative study, but I have drawn comparisons to Aristotelian and mathematical logic when it seemed to me that a particular Navya-nyāya theory or technique might be elucidated thereby."

INGALLS, Daniel H H. Śamkara's Arguments Against The Buddhists. *Phil East West* 3,291-306 Ja 54.

INGALLS, Daniel H H. A Reply To Bhattacharya. *Phil East West* 5,163-166 Jl 55.

INGALLS, Daniel H H. Dharma And Moksa. *Phil East West* 7,41-48 Ap-Jl 57.

INGALLS, Daniel H H. Samkara On The Question: Whose Is Avidyā? *Phil East West* 3,69-72 Ap 53.

INGARDEN, Roman. A Marginal Commentary On Aristotle's *Poetics.* *J Aes Art Crit* 20,163-174 Wint 61.

INGARDEN, Roman. A Marginal Commentary On Aristotle's *Poetics.* *J Aes Art Crit* 20,273-286 Spr 62.

INGARDEN, Roman. Aesthetic Experience And Aesthetic Object. *Phil Phenomenol Res* 21,289-313 Mr 61.

The purpose here is to give a thorough phenomenological account of the aesthetic experience. The difference between cognitive perception of a real object and the aesthetic experience of an esthetic object is discussed at length. Elements and phases of an esthetic experience are delineated; illustrations of a preliminary emotion of esthetic experience are given, all of which suggest a fundamental change of attitude. From normal perceiving to esthetic perceiving there is a change from categorical structures to qualitative harmony structures, producing pleasure in the presence of an esthetic object.

INGARDEN, Roman. Edith Stein On Her Activity As An Assistant Of Edmund Husserl. *Phil Phenomenol Res* 23,155-175 D 62.

INGARDEN, Roman. The General Question Of The Essence Of Form And Content. *J Phil* 57,222-233 Mr 60.

The author distinguishes several meanings of "form" and "content" and, where possible, makes these meanings more precise. For his own purposes, he retains the terms "form" and "content" for only two sets of meanings and designates the remaining ones with other expressions.

INGARDEN, Roman. The Hypothetical Proposition. *Phil Phenomenol Res* 18,435-449 Je 58.

INGE, William Ralph. *Mysticism In Religion.* Chicago Univ Of Chicago Pr 1948.

Inge gives a broad, brief survey of the philosophic controversies ranging about the terms time, space, value, symbol, sign and myth insofar as they have any bearing upon the personality of God or the Absolute and the mystic's recognition of man's avenues to the ineffable.

INGERSOLL, David E. Karl Llewellyn, American Legal Realism, And Contemporary Legal Behaviorism. *Ethics* 76,253-266 Jl 66.

Contemporary "radicals" in legal scholarship are "intellectual progeny" of the legal realists of the thirties, a movement wrongly assumed to be dead and ignored. Kurt Llewellyn, a "rule skeptic," also deserves more attention as holding a central position in a movement in which Jerome Frank, a "fact skeptic" typically regarded as a representative legal realist, is really a left-winger. Realists split over why the doctrine of precedent was insufficient, with Llewellyn's group believing that "real" rules can be discerned behind the "paper rules" of written law and thus that accurate prediction of future judicial behavior is possible. Realism cannot be viewed as a movement to "destroy continuity and regularity in the analysis of law."

INGLE, Dwight J. Uncertainty As A Parameter Of Ethics. *Zygon* 3,323-334 S 68.

INGRAM-PEARSON, C W. The Reality Of Appearances. *Rev Metaph* 9,200-206 D 55.

INGRAM-PEARSON, Clive. On Talking About Non-Existents. *Rev Metaph* 12,352-360 Mr 59.

INGRAM-PEARSON, Clive. Our Knowledge Of Things-in-Themselves. *Rev Metaph* 11,579-584 Je 58.

INMAN, Floyd. Rudolph Carnap: Realist Or Nominalist? *Phil Forum (Boston)* 23,42-45 1965-66.

IORIO, Dominick A. The Problem Of The Soul And The Unity Of Man In Pietro Pomponazzi. *New Scholas* 37,293-311 Jl 63.

IOVCHUK, M T. The Philosophy Of N P Ogarev And Its Place In The History Of Russian Revolutionary Thought. *Soviet Stud Phil* 3,27-37 Wint 1964-65.

IRVINE, William. Shaw, The Fabians, And The Utilitarians. *J Hist Ideas* 8,218-231 Ap 47.

IRVING, John A. Philosophical Trends In Canada Between 1850 And 1950. *Phil Phenomenol Res* 12,224-245 D 51.

IRVING, John A. The Aesthetic Temper In Ethics. *Phil Phenomenol Res* 20,56-62 S 59.

IRVING, John A. The Comparative Method And The Nature Of Human Nature. *Phil Phenomenol Res* 9,545-557 Mr 49.

ISEMINGER, Gary. *An Introduction To Deductive Logic.* NY 1968.

This is a text for a first course in deductive logic. The book does not contain sections of exercises, although many questions are included in the text. The author states that the book is intended as a basis for elaboration and explanation by an instructor, rather than being entirely self-sufficient. The main portion of the book is devoted to symbolic logic, although there is a long appendix which discusses categorical propositions. As well as presenting propositional calculus by means of a system of natural deduction, the book contains chapters on the difference between an axiomatic system and a system of natural deduction, on metatheory, and on propositional modal logic.

ISENBERG, A I and Penelhum, T and Kennick, W E. Symposium: Pleasure And Falsity. *Amer Phil Quart* 1,81-100 Ap 64.

ISENBERG, Arnold (ed) and Aschenbrenner, Karl (ed). *Aesthetic Theories: Studies In The Philosophy Of Art.* Englewood Cliffs NJ Prentice Hall 1965.

ISENBERG, Arnold. *Aesthetics And The Theory Of Criticism: Selected Essays Of Arnold Isenberg,* William Collaghan and others (eds). Chicago Univ Of Chicago Pr 1973.

ISENBERG, Arnold. Critical Communication. *Phil Rev* 58,330-344 Jl 49.

In respect to explaining his evaluation of a work of art, the function of the critic is to get an audience to see in the work what he sees. After achieving this sameness of vision, the audience may share the critic's evaluation of the work. To the extent that this occurs, the critic's "reasons" justify his verdict. However, the relationship between the critic's "reasons" and his verdicts is neither logical nor psychological. The critic's remarks are not to be interpreted as a psychological explanation of his liking a work. Neither are his verdicts deducible from stated or implied norms.

ISENBERG, Arnold. Deontology And The Ethics Of Lying. *Phil Phenomenol Res* 24,463-480 Je 64.

A deontological theory must discover the moral significance of lying among the internal components of the act of lying. But the difference in moral significance accorded to various lies cannot be accounted for on the basis of internal components. Those components do establish a slight inherent disvalue of lying. On the other hand, consequences constitute the basis of differences in moral significance of various lies; but without reference to the act itself, moral significance is not attributable.

ISENBERG, Arnold. Natural Pride And Natural Shame. *Phil Phenomenol Res* 10,1-24 S 49.

Pride is the reflection upon the possession of a quality. There is no ethical distinction between pride in gifts and pride in accomplishments, since accomplishments are

- ultimately the result of gifts. Reasonable pride is proportionate to the value of the quality and not to the source of the quality. Pride reinforces the incentive to accomplish and is consistent with humility. "Shame is the feeling that comes with the consciousness of faults...." Shame concentrates on the past and is not compatible with corrective action. Shame of natural disadvantage is evil and not to be tolerated.
- ISENBERG, Arnold.** On Defining Metaphor. *J Phil* 60,609-621 O 63.
Metaphor is defined as "a transference of a word or phrase normally applied to one thing to a different but analogous object as to register upon the aesthetic sense and evoke some response, positive or negative." Difficulties with "resemblance in difference" and "unity in variety" as explanations of metaphor are discussed. Although the use of these terms in explaining metaphor lacks precision, some comparable notion is required. That "metaphor" is an approbative term applicable only to fine art is concluded from examples and from the authority of Croce and Dewey.
- ISENBERG, Arnold.** Perception, Meaning, And The Subject-Matter Of Art. *J Phil* 41,561-575 O 44.
"An all but complete analysis of 'subject matter' can be given by a *presentational* aesthetic." The notion of subject matter results from the description of certain aesthetic forms. Some of the forms which compose art objects bear resemblances to natural objects. In the absence of purely sensory terms, physical terms (the language of subject matter) are used to describe such forms. Used in this way, physical terms refer to only the forms designated. Aesthetic values are determined by forms themselves and not by the objects to which those forms bear a resemblance.
- ISENBERG, Arnold.** Perishable Art. *J Aes Art Crit* 4,217-229 Je 46.
- ISENBERG, Arnold.** The Esthetic Function Of Language. *J Phil* 46,5-19 Ja 49.
Since aesthetic objects must be directly perceivable and contemplable, they must be purely sensuous. But language is not purely sensuous. Consequently, it appears a paradox that poetry, drama, and fiction are regarded as fine arts. Isenberg's solution is to show that language is capable of non-referential meaning and that understanding language is independent of belief. The aesthetic function of language is to convey to the reader or listener situations which are directly contemplated without further reference. This fact has often been obscured by reliance upon a visual model of contemplation.
- ISENBERG, Arnold.** The Problem Of Belief. *J Aes Art Crit* 13,395-407 Mr 55.
Responses to poetry or prose may be influenced by the impingement of assertions of the work upon one's beliefs. The problem of belief is whether or not such beliefs are relevant and legitimate concerns of aesthetic appreciation and evaluation. Isenberg defends the position that "belief and aesthetic experience are mutually irrelevant." Ideas have values other than truth values and the treatment of a line in a poem as an aesthetic object implies a disregard of its truth value. The arousal of beliefs by a work is a distraction of attention away from aesthetic values.
- ISENBERG, Arnold.** The Technical Factor In Art. *J Phil* 43,5-18 Ja 46.
Isenberg argues that the role of technique in art is constitutive and not merely ancillary. His argument is set against Croce's view that the physical manifestation of a work of art is an externalization of a work already completed in the intuition. Isenberg maintains that practice of technique provides the artist a beforehand knowledge of the possibilities of a particular medium and that such knowledge is necessary for the completion of the idea of a work of art. Production in the physical medium is the final stage in the self-development of aesthetic purpose.
- ISHERWOOD, Christopher.** *Ramakrishna And His Disciples*. NY Simon & Schuster 1965.
- ISHIGURO, Hide.** *Leibniz's Philosophy Of Logic And Language*. Ithaca NY Cornell Univ Pr 1972.
- ITÔ, Schuntaro.** Biologische Erkenntnis Und Moderne Physik. *Phil Sci* 25,195-198 Jl 58.
- ITZKOFF, Seymour W.** *Ernst Cassirer: Scientific Knowledge And The Concept Of Man*. Notre Dame Notre Dame Univ Pr 1971.
This work is an analysis of the unity of Cassirer's thought and an assessment of some of the implications of Cassirer's philosophy of man and scientific knowledge. Although Cassirer has as far proved to be of limited significance for twentieth century philosophy the author argues that the bankruptcy of logical positivism has led to a position of man as symbolic animal which is close to that offered by Cassirer in *Substance and Function* and later generalized in the *Philosophy of Symbolic Forms*. Much of the work is historical and tries to trace the intellectual tradition from which Cassirer emerged, as Cassirer saw it. The author argues that Cassirer's bias was anti-metaphysical and that his epistemological views are in "the main line of contemporary thought."
- IVES, Margaret C.** *The Analogue Of Harmony: Some Reflections On Schiller's Philosophical Essays*. Pittsburgh Duquesne Univ Pr 1970.
This analysis of the concept of the harmonious personality in Schiller's philosophical essays contributes to our understanding of the great impact of Greek thought, as conceived in German literature, upon some patterns of the 18th and 19th-century theories of personality. M C Ives discusses the main contributions of German critics to the understanding of Schiller's concept of harmony.
- IVIE, Stanley D.** Jose Vasconcelos And Hispanic-American Education. *J Thought* 2,18-23 Ja 67.
- IVINS JR, W M.** A Note On Ipseity. *J Aes Art Crit* 7,38-41 S 48.
- IVINS JR, William M.** *Art And Geometry, A Study In Space Intuitions*. Cambridge Harvard Univ Pr 1946.
A famous English poet once wrote a poem eulogizing a Grecian Urn. What Ivins would have us believe is that the urn did not really deserve the eulogy. In his view Greek art and culture have been vastly overrated. The figures of Greek sculpture are "abstract ideological conformations devoid of physical, mental, or spiritual histories." Not only did the Greeks lack the ability to depict the psychic tensions of personality, but also their deficient geometry made them unaware of perspective. Fortunately the discoveries of Alberti and Desargues have led to the perspective of central projection and section, and nonmetrical geometry, thus helping Western Europe to free itself of the inhibiting burden of the Greek tradition. This work offers an informative history of the development of mathematical perspective and projective geometry.
- IWASAKI, Takeo.** Contemporary Japanese Moral Philosophy. *Phil East West* 6,69-76 Ap 56.
- JACK, Henry.** A Recent Attempt To Prove God's Existence. *Phil Phenomenol Res* 25,575-579 Je 65.
- JACK, Henry.** More On Prima Facie Duties. *J Phil* 63,521-523 S 66.
In this reply to Robert Shope three points are made: (1) that the interpretation of *prima facie*/actual duties in terms of good moral reasons/conclusive reasons is not new; (2) while Shope's term "moral demand" confuses Ross' *prima facie*/actual obligation distinction, nevertheless Shope is correct in saying that Ross is ambiguous (contrary to a previous criticism by Baumrind), and the present author favors the line that *prima facie* obligations are real obligations which continue to exist even when over-ridden; (3) that the notion of "exception to a *prima facie* duty" seems to be either senseless or artificial which poses a somewhat different problem about "exceptions" than the one Shope claimed to find in Ross.
- JACK, Henry.** On The Analysis Of Promises. *J Phil* 55,597-603 Jl 58.
- JACK, Henry.** Reply To Barker's Criticism Of Formalism. *Phil Sci* 26,355-361 O 59.
- JACKENDOFF, Ray.** On Belief-Contexts. *Linguistic Inquiry* 6,53-93 1975.
The property of referential opacity found in sentences about beliefs is studied as a collection of grammatical phenomena. The same grammatical phenomena are found in sentences describing pictures. A semantic analysis is given for picture-sentences which postulates a new sort of entity, the image within the picture. This analysis is then extended to belief-sentences, where the appropriate new entity is a mental image. It is shown that the formalism given for dealing with images solves the traditional problems of referential opacity rigorously, and that it is a major improvement on previous analyses.
- JACKENDOFF, Ray.** Toward An Explanatory Semantic Representation. *Linguistic Inquiry* 7,89-150 1976.
A formal analysis of traditional semantic notions such as Agent, Recipient, etc. in terms of the theory of thematic relations. In this theory, the analyses of abstract semantic fields of verbs are assimilated to the analysis of verbs of spatial location and motion. Inference rules are defined that correspond to fundamental spatial principles; the theory correctly predicts that these rules can be extended to a broad range of inferences in many more abstract domains. Finally, it is shown that the proposed semantic representations have some degree of psychological reality.
- JACKER, Corinne.** *Man, Memory And Machines: An Introduction To Cybernetics*. NY Macmillan 1964.
- JACKSON, Barbara Ward.** *Are Today's Basic Problems Religious And Moral Order In An Uncertain World*. Ann Arbor 1953.
- JACKSON, Howard.** Frege's Ontology. *Phil Rev* 69,394-395 Jl 60.
- JACKSON, Robert L.** *Dostoevsky's Quest For Form: A Study Of His Philosophy Of Art*. New Haven CT Yale Univ Pr 1966.
- JACKSON, Wallace.** Affective Values In Later Eighteenth-Century Aesthetics. *J Aes Art Crit* 24,309-314 Wint 65.
- JACOBSON, Leon.** *Art As Experience And American Visual Art Today*. *J Aes Art Crit* 19,117-126 Wint 60.
- JACOBSON, N P.** The Problem Of Civilization. *Ethics* 63,14-32 O 52.
- JACOBSON, Nolan Pliny.** *Buddhism: The Religion Of Analysis*. Carbondale 1970.
- JACOBSON, Nolan Pliny.** "Buddhism And Whitehead On The Art Of Living" in *Asian Studies Series*. Buffalo SUNY 1976.
Both Buddhism and Whitehead find the foundations of the world in aesthetic experience, rather than, as with Kant and almost all Western philosophers, in the cognitive or conceptive experience. The ultimate aim of life, according to Buddhism and Whitehead, is found in the passing moment in the awakening of the live creature to more of the flow of quality in the fullness of existence. Reason finds its function in freeing life from its compulsions and fixations, vivifying original centers of experience where men and women in the passing moment are deeply, joyfully, and memorably alive.
- JACOBSON, Nolan Pliny.** "The Problem Of Civilization" in *Social Change*, John Eric Nordskog (ed). NY McGraw-Hill 1960.
Along with an essay by Arnold J Toynbee, "Civilization on Trial," this essay constitutes the final section of the book. Civilization is conceived as a process, seven aspects of which are described: (1) growth of the sensitivities of individual men and women, (2) maturing of these new sensitivities through practical expression, (3) growing effectiveness of individuals as sources of social change, (4) broadening diffusion, interweaving, and communication of each individual's responses with the thought and action of others, (5) increasing interdependence between everyone so involved, (6) increasing assimilation of non-human nature, and (7) widening range of awareness in an increasingly human world.
- JACOBSON, Nolan Pliny.** "The Unbalanced Revolution" in *Science And Society: Past, Present And Future*, Nicholas H Steneck (ed). Ann Arbor 1975.
Offered in a symposium at Ann Arbor on the occasion of the 500th anniversary of Copernicus, the paper describes the conditions which have joined scientific research and development to the interests of what Eisenhower called "the military-industrial complex" and attempts to identify powerful tendencies of an interdependent global community to reconceive science as self-corrective inquiry operating across the total spectrum of human concerns. Science in this new perspective operates in a new

dominant social paradigm, carrying the human adventure to new horizons of development and freeing inquiry from all predetermined goals.

JACOBSON, Nolan Pliny. Marxism And Religious Naturalism. *Journal Of Religion* 39,95-113 Ap 49.

The essay endeavors to show that the actual writings of Marx are not inconsistent with a philosophy of religious naturalism originating in Process Philosophers such as Whitehead, Dewey, Wieman and Charles Hartshorne. The center of Marx's thought is the process of human labor which transforms both man and his social and natural matrix of life. As this practical-critical activity comes to grips with a world structured by previous labor, individuals develop their powers progressively to perceive and transform both themselves and the rest of nature. Civilization always depends for its continuation upon penetrating existing forms of social existence.

JACOBSON, Nolan Pliny. The Cultural Role Of Scientific Behavior. *Educ Theor* 18,23-31 Wint 68.

JACOBSON, Nolan Pliny. The Faith Of John Dewey. *Journal Of Religion* 40,190-198 Jl 60.

Originally presented at the Dewey Centennial at Columbia University in 1959, the essay examines all available writings by Dewey on the nature of religious faith, concluding that his remarks concerning the surpassing wonder of communication and the "standing mystery" of the union of the ideal with the real are firmly rooted in Dewey's total orientation to life. Personal letters written to the author clearly show Dewey's philosophical shift from the "Humanist Manifesto" of earlier days, and specifically from the cultural provincialism in which he lived and wrote prior to his two-year visit to China and Japan. After that trip, as Jane Dewey observed, "everything appeared different."

JACOBSON, Nolan Pliny. The Predicament Of Man In Zen Buddhism And Kierkegaard. *Phil East West* 2,238-253 O 52.

JACOBSON, Nolan Pliny. The Uses Of Reason In Religion: A Note On David Hume. *Journal Of Religion* 39,102-110 Ap 59.

The essay is the eventual outcome of papers presented to professional societies showing that Hume was much more than a philosophical skeptic. When Hume shows that life cannot adequately be either understood or lived on the intellectual level, he is expressing his own life experience. Intellect is rooted in feeling. Concepts may have their origin, not merely in what he called (with great philosophic originality) "custom," but also in the ulcerated colon which may well have undermined his health. Concepts originate in social communication, the heart of which Hume thought of as "sympathy." Readers of Hume are prone to overlook this sublingual level of his thought.

JACOBY, Paul. A Triangle Of Opposites For Types Of Propositions In Aristotelian Logic. *New Scholas* 24,32-56 Ja 50.

JACOBY, Paul. Contrariety And The Triangle Of Opposites In Valid Inferences. *New Scholas* 34,141-169 Ap 60.

JAEGER, Hans. Heidegger And The Work Of Art. *J Aes Art Crit* 17,58-71 S 58.

JAEGER, Werner. Early Christianity And Greek Paideia. Cambridge MA Belknap Pr 1961.

The concluding work by the most philosophical of twentieth century classical scholars. In this volume, Jaeger stresses the adaptation of Christianity to that pervasive classical culture which he earlier called *paideia*, and shows that it was by this adaptation that Christianity was able to change from a local offshoot of Judaism into a universal religion and a world force. But adaptation is two-sided: in this process *paideia* changed from a secular education relying upon the Olympian religion into a process of spiritual growth embracing this world and the next. The book is written in the form of public lectures, with notes.

JAEGER, Werner. Humanism And Theology. Milwaukee Marquette Univ Pr 1943.

The author deals here with the more general historical problem of the theocentric view of the world represented by St Thomas and its relationship to the Greek ideal of culture and the classical tradition, which is the foundation of all humanism.

JAEGER, Werner. Diocles Of Carystus: A New Pupil Of Aristotle. *Phil Rev* 49,393-414 Jl 40.

JAFFA, Harry V. Thomism And Aristotelianism; A Study Of The Commentary By Thomas Aquinas On The Nicomachean Ethics. Chicago Univ Of Chicago Pr 1952.

JAFFE, Judith Snyder. The Expressive Meaning Of A Dance. *J Aes Art Crit* 12,518-521 Je 54.

JAFFE, Raymond. The Pragmatic Conception Of Justice. Berkeley Univ Of Calif Pr 1960.

After a brief review of pragmatic arguments against emotivism, the author of this monograph proceeds to outline and criticize two conflicting concepts of the morally right in Dewey's writings. A third interpretation, involving an "interaction of the factual and the normative" is advanced as more conformable to the spirit of instrumentalism.

JAFFEE, Harold B. Literature And The Formation Of Character. *Mod Sch* 24,158-169 Mr 47.

JAGER, Bernd. Pfänder On Motivation. *Humanitas* 3,285-292 Wint 68.

JAGER, Bernd. The Three Dreams Of Descartes. *Rev Exist Psychol Psychiat* 8 1968. A phenomenological exploration of the famous three sequential dreams which, by Descartes own estimation, had a profound effect upon his life and thought. The main themes of the dream are placed within the context of Cartesian thought. This seen, dream-life and intellectual life show themselves to be thoroughly intertwined.

JAGER, Ronald. The Development Of Bertrand Russell's Philosophy. NY Humanities Pr 1972.

The various stages in the development of Russell's thought, which the author seeks to survey comprehensively and critically, are seen as falling into three main phases:

realism, atomism, and neutral monism. The discussion of his early realist metaphysics centers around the doctrines Russell embraced concerning being and existence, external relations, contingent and necessary properties, and propositions and truth. Russell's views on the nature of logic and mathematics are expounded, along with the technical notions involved in his contribution to formal logic. The philosophy of logical atomism is then considered under two headings: "Theories of Language" and "Theories of Knowledge." In the first the author discusses the Theory of Descriptions and allied topics relating to reference and existence; in the second he deals with acquaintance, particulars and universals, sense-data and logical constructions. The chapters devoted to neutral monism treat of Russell's theories of mind and matter and his conceptions of the public and the private world.

JAGER, Ronald. Realism And Necessity. *Rev Metaph* 18,711-738 Je 65.

The author argues that two mutually incompatible and individually indefensible interpretations of Henry Veatch's account of necessity are possible and that Veatch claims the advantages of both and the liabilities of neither. On the first interpretation, the truth-necessity of a metaphysical proposition has its "warrant" in its own analyticity and its "source" in the nature of the subject; no difference is affirmed between the bases of truth and necessity. On the second interpretation, metaphysical propositions are, if true, necessary. The author critically examines each position and closes with remarks on Veatch's notion of "aboutness."

JAKI, Stanley L. Brain, Mind And Computers. NY Herder & Herder 1969.

JAKI, Stanley L. The Role Of Faith In Physics. *Zygon* 2,187-202 Je 67.

JAKI, Stanley. The Relevance Of Physics. Chicago Univ Of Chicago Pr 1966.

The author examines the methods and achievements of physics in an historical perspective in order to show that one must be wary of claims that physics or any branch of science has reached a "final truth." The first section traces the history of organicism, mechanism and the use of mathematical models from the Greeks to the present, showing errors and limitations in these programs. It is then argued that the reduction of biology to physics is yet but a program with no assurance or even reasonable expectation of success, since the basic fact of life is hardly a subject for physics. The author shows that metaphysics, ethics and theology are distinct from physics, that the former cannot be reduced to or explained in terms of the latter, and that scientists cannot do without belief in some metaphysical principles (e.g., symmetry uniformity). The concluding sections trace the history of scientism, exposing the errors and misconceptions of this overenthusiastic view of science.

JAKOBSON, Roman (ed). Structure Of Language And Its Mathematical Aspects. Providence RI Amer Math Soc 1961.

The list of contributions reads like a Who's Who in Linguistics and the articles though technical indicate that these are people who know how to use language as well as write about it.

JAMES JR, Ralph E (ed) and Reeves, Gene (ed) and Brown, Delwin (ed). *Process Philosophy And Christian Thought*. Indianapolis Bobbs-Merrill 1971.

JAMES, D G. The Life Of Reason; Hobbes, Locke, Bolingbroke. NY Longmans Green 1949.

JAMES, George G M. Stolen Legacy. NY Philosophical Lib 1954.

"The aim of this book is to establish better race relations in the world, by revealing a fundamental truth concerning the contribution of the African Continent to civilization." The author claims that "the true authors of Greek philosophy were not the Greeks, but the people of North Africa, commonly called the Egyptians." All the important doctrines of the Greeks, argues the author, are based on the Memphite Theology of 700 B C. Much of the evidence offered is from secondary sources.

JAMES, Helen. Nicolai Hartmann's Study Of Human Personality. *New Scholas* 34,204-233 Ap 60.

JAMES, Theodore E. Revised Liberal Arts Program Of Manhattan College. *Proc Cath Phil Ass* 24,62-69 1950.

JAMES, Theodore. Some Historical Aspects Of St Thomas' Treatment Of The Natural Law. *Proc Cath Phil Ass* 24,147-155 1950.

JAMESON, Frederic. Sartre: The Origins Of A Style. New Haven Yale Univ Pr 1961.

This essay is a hermeneutics of style in which language is examined in terms of its intentional structure and the implications of its philosophic texture. The focus is upon Sartre's deployment of style for special purposes as well as upon the ways in which the phenomena of his words implicitly intend ways of being and non-being. The analysis is developed in intimate connection with illustrations from Sartre's novels, plays, and stories. Ontological categories are utilized to explore the themes of "event," "things," and "human reality" as they achieve placement in Sartre's "style."

JAMESON, G. "Well-rounded Truth" And Circular Thought In Parmenides. *Phronesis* 3,15-30 1958.

JAMESON, Thomas H. Mathematics And Poetry. *Main Currents* 13,33-37 N 56.

JAMESON, Thomas Hugh. Francis Bacon: Criticism And The Modern World. NY Praeger 1954.

JAMMER, Max. Concepts Of Force: A Study In The Foundations Of Dynamics. Cambridge Harvard Univ Pr 1957.

This historical and critical study of the concept of force is intended to clarify its use in modern physics, and to overcome the specialized viewpoint involved in the study of such things as exchange forces or noncentral tensor forces. The twelve chapters of the book begin with the foundations in ancient science of an animistic and spiritual reality, in which the central concept of an impetus is surrounded by a multitude of extrascientific connotations. The book concludes by showing how the use of force in quantum mechanics and general relativity illustrates the modern trend toward eliminating the notion from the conceptual scheme of physical theory.

JAMMER, Max. Concepts Of Mass In Classical And Modern Physics. Cambridge Harvard Univ Pr 1961.

JAMMER, Max. *Concepts Of Space: The History Of Theories Of Space In Physics.* Cambridge Harvard Univ Pr 1954.

This book is a thorough and well-documented study of the major revolutions in the concept of space from Pythagoras to Einstein. The theories of the ancient atomists, of Plato, and of Aristotle regarding space are analyzed against the background of modern considerations concerning homogeneity, isotropy, continuity, and infinity. The part played by theology in the development of the concept of space, the controversy attending the Newtonian and Leibnizian developments of absolute and relative theories of space, and, finally, the role of geometry as developed by Gauss, Riemann, and Clifford in the physics of Eddington, Einstein, and Weyl are carefully elucidated.

JAMMER, Max. *The Conceptual Development Of Quantum Mechanics.* NY McGraw-Hill 1966.

JAMMER, Max. *The Philosophy Of Quantum Mechanics: The Interpretations Of Quantum Mechanics In Historical Perspectives.* NY Wiley 1974.

JANCAUSKAS, Raymond C. *The Morality Of Basing-Point Pricing.* *Thomist* 15,349-373 JI 52.

JANES, Robert W. *The Televised Lecture As A Conservative Innovation In The Instructional Environment.* *Educ Theor* 13,285-293 O 63.

JANSEN, G M A. *An Existential Approach To Theology.* Milwaukee Bruce 1966.

JANSEN, Lawrence F. *The Divine Ideas In The Writings Of St Augustine.* *Mod Sch* 22,117-131 Mr 45.

JANTZ, Harold. *Goethe's Faust As A Renaissance Man: Parallels And Prototypes.* Princeton NJ Princeton Univ Pr 1951.

JARRETT, James L. *The Quest For Beauty.* Englewood Cliffs NJ Prentice-Hall 1957.

This book discusses theories and problems of aesthetics, beginning with chapters on aesthetics as a discipline, the nature of art, and the meaning of "beauty." The following three chapters discuss the creative process, the relation of art to myth and to expression. The book is illustrated with thirteen small reproductions of paintings, and by many literary examples. In addition the author has drawn extensively on the work of contemporary philosophers, literary and art critics, and historians.

JARRETT, James L. "Old Codgers And Young Upstarts". *Personalist* 39,28-37 Wint-Ja 58.

JARRETT, James L and Harris, Robert T. *Language And Informal Logic.* NY Longmans Green 1956.

JARRETT, James L. *Art As Cognitive Experience.* *J Phil* 50,681-687 N 53.

JARRETT, James L. *More On Professor Pepper's Theory Of The Aesthetic Object.* *J Phil* 49,475-477 JI 52.

JARRETT, James Louis. *Philosophy For The Study Of Education.* Boston Houghton Mifflin 1969.

JARRETT, James L. *Verification In The Reading Of Poetry.* *J Phil* 46,435-443 JI 49.

JARVIS, Judith. *Ethics And Ethics And The Moral Life Again: A Reply.* *J Phil* 59,223-224 Ap 62.

JARVIS, Judith. *Ethics And Ethics And The Moral Life.* *J Phil* 58,65-82 F 61.

The author takes Bernard Mayo's *Ethics and the Moral Life* as illustrative of two harmful tendencies in ethical writing. First, there is the tendency to suppose that philosophical puzzles are the central issues in moral philosophy. Against this tendency, the author argues that to find the solution to a puzzle—such as whether the fundamental role of moral evaluation is the influencing of decisions or choices—is a matter of no direct importance; it has no direct bearing on the problems of moral philosophy. Second, there is the tendency to treat too casually the similarities and differences between fact-stating and moral discourse.

JARVIS, Judith. *In Defense Of Moral Absolutes.* *J Phil* 55,1043-1053 N 58.

JARVIS, Judith. *Professor Stenius On The Tractatus.* *J Phil* 58,584-596 S 61.

In a critique of Wittgenstein's *Tractatus* by Erik Stenius, the author argues both that Stenius misinterprets Wittgenstein's picture theory of language and that the picture theory, taken by itself, is very thin. She takes Stenius to task for his contention that Wittgenstein means by "objects" not only simple things but also properties (relational and nonrelational), submitting that this would make the picture theory incoherent. She also argues, against Stenius, that there is no way of regarding a compound sentence as a picture or transforming one into a picture. As for Wittgenstein's picture theory itself, she explores the case of subject-predicate sentences whose subjects fail to refer to show that the picture theory encourages a too narrowly restricted conception of the nature of logical relations.

JAŠKOWSKI, Stanislaw. *On Formulas In Which No Individual Variable Occurs More Than Twice.* *J Sym Log* 31,1-6 Mr 66.

JASPERS, Karl. *Truth And Science.* *Phil Today* 6,200-211 Fall 62.

JAUCH, Josef Maria. *Are Quanta Real: A Galilean Dialogue.* Bloomington Indiana Univ Pr 1973.

JAVET, Pierre. *From Being And Nothingness To A Critique Of Dialectical Reason.* *Phil Today* 5,176-183 Fall 61.

JAVIER, Benjamin P. *Joseph Maréchal's Metaphysics Of Intellectual Dynamism.* *Mod Sch* 42,375-398 My 65.

JAY, Martin. *The Dialectical Imagination: A History Of The Frankfurt School And The Institute Of Social Research 1923-1950.* Boston Little Brown 1973.

JAYNE, Sears. *John Colet And Marsilio Ficino.* NY Oxford Univ Pr 1963.

JEANS, James. *Physics And Philosophy.* NY Macmillan 1943.

Sir James Jeans' latest popular work seeks to discuss and explore the "borderland territory between physics and philosophy." After attempting to describe the nature of physics and philosophy, he turns to the domain of epistemology with special emphasis upon the views of Kant and Eddington. There is provided a clear,

qualitative explanation of physics, from Newton to Einstein, and from Planck to Dirac. The concluding chapter, on certain problems of philosophy, presents Jeans' own thesis that Occam's "method of simplicity" puts us in close touch with the character of nature, in that the simplest natural law must be the true law—that our simplest conceptions are in harmony with nature because nature is inherently simple and economical.

JEANS, Robert F and Garner, Harry H. *Confrontation Technique In Psychotherapy: Some Existential Implications.* *J Existent* 2,393-408 Spr 62.

JECH, Thomas J. *The Axiom Of Choice.* NY American Elsevier 1973.

JEFFERS, Robinson. *Thoughts Incidental To A Poem.* *Personalist* 21,239-242 JI-Sum 40.

JEFFERSON, Helen G. *Canaanite Literature And The Psalms.* *Personalist* 39,356-360 Autumn-O 58.

JEFFERSON, Howard B. *Experience And The Christian Faith.* NY Abingdon-cokes Pr 1942.

This book argues the need of "a distinctively Christian social philosophy." The first chapter analyses the conflict, in education and religion, between modernistic experimentalism and Christian traditionalism. In the view of experimentalism, some religion has failed in intellectual humility and by its absolutizing "has frequently impeded intelligent reform." The author's constructive solution is to preserve the sound elements in both scientific pragmatism and historic Christianity and blend them into "a synthetic theological method" which may reveal to the world the nature of the salvation it needs. In seven chapters this solution is translated, through historical analysis, into his double method's blended meanings in seven problems: knowledge, revelation, modernism, God and nature, God and evil, God and value, and social philosophy.

JEFFERSON, Howard B. *Experience And The Christian Faith.* NY Abingdon-cokes Pr 1942.

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JEFFERY, George B. *The Unity Of Knowledge: Some Reflections On The Universities Of Cambridge And London.* NY Cambridge Univ Pr 1950.

JEFFERY, Harriet. *Some Problems In The Philosophy Of Art Criticism.* *J Aes Art Crit* 5,296-301 Je 47.

JEFFRESS, L A (ed). *Cerebral Mechanisms In Behavior: The Hixon Symposium.* NY Wiley 1951.

JEFFREY, R C (ed) and Carnap, Rudolf (ed). *Studies In Inductive Logic And Probability.* Berkeley Univ Of Calif Pr 1971.

JEFFREY, Richard C. *The Logic Of Decision.* NY McGraw-Hill 1965.

The author's theory bears some resemblances to that sketched by Ramsey, but it draws somewhat on the later work of Von Neumann and Morgenstern. The author examines probability as viewed both statically—when the agent's attitudes are constant—and dynamically—when desirability and, consequently, probability assignments change.

JEFFREY, Richard C. *A Note On Finch's "An Explication Of Counterfactuals By Probability Theory."* *Phil Phenomenal Res* 20,116 S 59.

JEFFREY, Richard Carl. *Formal Logic: Its Scope And Limits.* NY McGraw-Hill 1967.

JEFFREY, Richard C. *Ethics And The Logic Of Decision.* *J Phil* 62,528-538 O 65.

A Bayesian model of deliberation is proposed as a more adequate substitute for the basically deductive accounts of decision-making commonly employed in moral philosophy. In the Bayesian framework, knowledge of the agent's preference ranking of propositions is equivalent to knowledge of the numerical probabilities and desirabilities he attributes to those propositions. A thesis of *radical optimism* is discussed, according to which for humans, a Bayesian preference ranking would necessarily be a morally acceptable one—coherence being in fact an ideal never fully attained and only roughly approximated when the propositions in the agent's preference ranking are numerous and various. According to the thesis, we are so constituted that the process of eliminating incoherencies from our preference rankings yields new preference rankings for which the corresponding probability and desirability functions are, respectively, reasonable and moral. "To discuss benevolence or malevolence, one must be able to make sense of the notion of one man's comparing another's desirability function with his own." Two suggestions are made toward this end.

JEFFREY, Richard C. *Goodman's Query.* *J Phil* 63,281-288 My 66.

"In their constructive work on confirmation theory... Carnap and Goodman take radically different approaches." "In the raw form that it takes in the *Query*, (Goodman's) position seems to be that in induction we select some property of observed objects and attribute it to unobserved objects in such a way that the hypothesis must say about the future all and only what the evidence says about the past. The key problem is to select a projectible property which the evidence will attribute to observed individuals and which the hypothesis will then attribute to unobserved individuals; and if this problem is to be solvable, it is important to exclude irrelevant truths from the evidence, where a truth counts as irrelevant if it attributes to an observed individual some property other than the one that is to be projected."

JEFFREY, Richard C. On Indeterminate Conditionals. *Phil Stud* 14,37-42 1963.

The article goes into the logical status of conditionals in which the antecedent if false. Specifically, the author is concerned with whether such indeterminate conditionals are assertable. He holds that there is content to such statements, referring for support to the case of promises, arguing that in such a case we have a serious interest in knowing the meaning of the consequent of the conditional of which the antecedent is false.

JEFFREY, Richard C. Valuation And Acceptance Of Scientific Hypotheses. *Phil Sci* 23,237-246 JI 56.

JEFFREYS, M V C. *Mystery Of Man*. NY Pitman 1957.

JEFFREYS, Montagu Vaughan Castelman. *Education: Its Nature And Purpose*. NY Barnes & Noble 1971.

JEFFRIES, Christie. Metaphor In *Sons And Lovers*. *Personalist* 29,287-292 Sum-JI 48.

JENKINS, Daniel T. *The Scope Of Theology*. Cleveland World 1965.

This is an introduction to the study of theology. Theology is defined by Jenkins as "systematic discourse concerning God and His ways." Theology arises as a consequence of "a specific religious experience which appears in a particular context." For the Christian, both the experience and the context are related to the historic Christian church, especially to that faith (within the Church) which claims that Jesus Christ reveals the truth about God. The study of theology necessarily involves a considerable number of disciplines, or subdivisions under the discipline of theology. For this reason, the student must investigate carefully the Bible, Church History, Systematic or Dogmatic Theology, Theological Ethics, the relationship between Theology and Philosophy, the Natural Sciences, the Social Sciences, the Arts, Education, and finally the Religions of the World. Each of these disciplines (or subdivisions of Theology) is dealt with by noted scholars; for example James Barr in Old Testament, Ninian Smart in Other Religions.

JENKINS, Iredell. *Art And Human Enterprise*. Cambridge Harvard Univ Pr 1958.

This book presents the thesis that "art exists for life's sake and that life could not exist without art." Arguments against the adequacy of a theory of aesthetics as such are based upon the need for a theory of art as a fundamental human activity. Human beings naturally organize their world of making in terms of 1) technology, which orders man's environment in accord with values; 2) art, which seeks to create the individual and the unique; 3) theory, which seeks to explain. The author's aim is to account for the relationship of art to the other human activities of science, religion, morality, and the establishment of a meaningful cultural tradition.

JENKINS, Iredell. Art And Ontology. *Rev Metaph* 9,623-637 Je 56.

JENKINS, Iredell. Ethical Naturalism: Pro, Con, And Meta. *S J Phil* 3,202-208 Wint 65.

JENKINS, Iredell. Hippolyte Taine And The Background Of Modern Aesthetics. *Mod Sch* 20,141-156 Mr 43.

JENKINS, Iredell. Imitation And Expression In Art. *J Aes Art Crit* 2,42-52 Spr 42.

JENKINS, Iredell. Laissez-Faire Theory Of Artistic Censorship. *J Hist Ideas* 5,71-90 Ja 44.

JENKINS, Iredell. Logical Positivism, Critical Idealism, And The Concept Of Man. *J Phil* 47,677-694 N 50.

The author examines certain assumptions, involving the character of man, which are made by the schools of logical positivism and critical idealism. He feels those schools conceive of man as independent of, unconditioned by, and unconnected with, the environment. These assumptions differ considerably with what the author considers to be the firmly grounded hypothesis of the empirical sciences of man; man is a being who is dependent upon and conditioned by the total environment in which he lives.

JENKINS, Iredell. Some Large Scale Moral Theorizing. *Rev Metaph* 5,309-326 D 51.

JENKINS, Iredell. The Aesthetic Object. *Rev Metaph* 11,3-11 S 57.

JENKINS, Iredell. The Analysis Of Justice. *Ethics* 57,1-13 O 46.

JENKINS, Iredell. The Being And The Meaning Of Art. *Rev Metaph* 14,685-694 Je 61.

JENKINS, Iredell. The Dimensions Of Morality. *Rev Metaph* 5,181-198 D 51.

JENKINS, Iredell. The Postulate Of An Impoverished Reality. *J Phil* 39,533-546 S 42.

JENKINS, Iredell. The Present Status Of The Value Problem. *Rev Metaph* 4,85-110 S 50.

JENKINS, Iredell. The Process Of Evaluation. *Rev Metaph* 6,133-140 S 52.

JENKINS, Iredell. The Significance Of Conscience. *Ethics* 65,261-270 JI 55.

JENKINS, Iredell. The Unity And The Varieties Of Art. *J Aes Art Crit* 13,185-202 D 54.

JENKINS, Iredell. What Is A Normative Science? *J Phil* 45,309-332 Je 48.

JENKINS, Iredell. Spontaneity, Initiative, And Creativity As Modes Of Novelty. *Phil Forum (Pacific)* 4,62-75 D 65.

JENKINS, Owen. *Shakespeare's Historical Plays*, By S C Sen Gupta. *Hist Theor* 5,336-341 1966.

JENKINS, Russell L and Platt, James H. These Problems Of "Communication". *Educ Theor* 5,146-151 JI 55.

JENKINS, William (ed). *The Nature Of Knowledge: Implications For The Education Of Teachers*. Milwaukee 1962.

JENSEN, De Lamar. *Machiavelli And Guicciardini*, By Felix Gilbert. *Hist Theor* 5,207-212 1966.

JENSEN, O C. Nicolai Hartmann's Theory Of Virtue. *Ethics* 52,463-479 JI 42.

JEPSEN, Laura. *Ethical Aspects Of Tragedy; A Comparison Of Certain Tragedies By Aeschylus, Sophocles, Euripides, Seneca, And Shakespeare*. Gainesville Univ Of Florida Pr 1953.

JERPAGNON, Lucien. Repentance. *Phil Today* 3,176-182 Fall 59.

JESSUP, Bertram Emil. *Relational Value Meanings*. Eugene Univ Of Oregon 1943.

The writer's main thesis is that primary or ultimate value is defined in the relational situation of valuing. The major portion of the text is devoted to a detailed, acute analysis of propositions to determine the various possibilities as to the locus of value within the relational situation. As against G E Moore and Nicolai Hartmann, the author argues that for an object to be valuable means ultimately that it is capable of being valued, but not that it has any value-qualities antecedent to being valued by a given subject. Taken as a whole *Relational Value Meanings* is a study which clarifies and systematizes some of the basic issues in contemporary epistemological and psychological thought insofar as it has a bearing on value theory.

JESSUP, Bertram E. Relation Of Hobbes's Metaphysics To His Theory Of Value. *Ethics* 58,209-217 Ap 48.

JESSUP, Bertram E. The Comparative Esthetic Judgment. *Phil Phenomenol Res* 14,546-552 Je 54.

JESSUP, Bertram E. Truth As Material In Art. *J Aes Art Crit* 4,110-114 D 45.

JESSUP, Bertram. *Philosophy In Shakespeare*. Eugene Univ Of Oregon Pr 1959.

JESSUP, Bertram. Aesthetic Size. *J Aes Art Crit* 9,31-38 S 50.

JESSUP, Bertram and Rader, Melvin. *Art And Human Values*. Englewood Cliffs NJ Prentice-Hall 1976.

In Part One a general theory of value is defined and aesthetic theory is examined from this viewpoint. The characterization of aesthetic value as a gestalt avoids a onesided emphasis on *form* and *quality* (the objective component) or *feeling* (the subjective component). The *gestalt* consists of the two components and their interlocking relation. The authors then explore the aesthetic value in common life, fine art, and nature. Part Two discusses art in relation to religion, morals, history, science, economic activity, freedom, and urban and regional planning. The book is thus a far-ranging examination of art and aesthetic value in their various and broad connections with the condition of man. It is a critique of culture from an aesthetic perspective.

JESSUP, Bertram. Art And Economics. *Personalist* 44,180-190 Spr-Apr 63.

JESSUP, Bertram. Meaning Range In The Work Of Art. *J Aes Art Crit* 12,378-385 Mr 54.

JESSUP, Bertram. On Fictional Expressions Of Cognitive Meaning. *J Aes Art Crit* 23,481-486 Mo 65.

JESSUP, Bertram. Taste And Judgment In Aesthetic Experience. *J Aes Art Crit* 19,53-60 Fall 60.

JESSUP, Bertram. The Data Of Aesthetics. *Proc Amer Phil Ass* 29,26-41 O 1956.

JESSUP, Bertram. The Mind Of Elia. *J Hist Ideas* 15,246-259 Ap 54.

JETTE, Celine Rita. *The Philosophy Of Nietzsche In The Light Of Thomistic Principles*. NY Pageant Pr 1967.

The first principles and the ethical doctrine of Nietzsche are concisely presented and then systematically refuted by opposing them to the positions of Saint Thomas. She analyses Nietzsche's atheism, his denial of objective purpose and substitution of life as will to power, his equation of truth as impotence and his promotion of lying, his denial of the soul, the value of the individual, human equality and rights, the rejection of Christianity as will to power in decadence and the concomitant rejection of morality and denial of free will, the contention that good and evil are complementary and not antagonistic and that the code of the masters is not that of the slaves.

JEVONS, F R. I, Dequantitation In Plotinus's Cosmology. *Phronesis* 9,64-71 1964.

JOACHIM, Harold H. *Descartes' Rules For The Direction Of The Mind*, Errol E Harris (ed). NY Macmillan 1957.

JOAD, C E M. *Decadence: A Philosophical Inquiry*. NY Philosophical Lib 1949.

The author attempts to direct philosophy back to its original function of judging and guiding the arts and sciences. The title, "Decadence" stems from the "dropping of the object," that is the discarding of the idea of an end or goal and the denial that there can be an object of experience external to that experience. Philosophy says the author, has lost much of its traditional function through its failure to indicate ends and prescribe values, or by obscuring these ends and values.

JOAD, C E M. *How Our Minds Work*. NY Philosophical Lib 1947.

JOAD, Cyril E M. *Guide To Philosophy*. NY Dover 1946.

JOBE, Evan K. A Note On Connotation And Attribute. *J Phil* 62,325-327 Je 65.

JOBE, William H. Functional Completeness And Canonical Forms In Many-valued Logics. *J Sym Log* 27,409-422 D 62.

JOCELYN, M. Time The Measure Of Movement. *Thomist* 24,431-440 Ap-JI-O 61.

JOERGENSEN, Joergen. *The Development Of Logical Empiricism*. Chicago Univ Of Chicago Pr 1951.

This recent addition to a familiar series provides a history of logical empiricism in terms of events as well as ideas. It begins with such predecessors as Mach, Russell, and Wittgenstein, and moves on to an exposition of basic tenets as developed by Schlick, Neurath, Carnap, Reichenbach, and many others. Dr Joergensen leaves off at World War II, and Norman M Martin provides a postscript which carries the development up to the present.

JOHANN, Robert O. *The Meaning Of Love: An Essay Towards A Metaphysics Of Intersubjectivity*. Westminster MD Newman Pr 1955.

Johann's book is an attempt to unite the inwardness of the existentialists with a Thomistic teleological realism. Because man is a creature in nature, with ends external to himself, he has desires which can only be fulfilled by appropriating the goods of the world; because he is also a person, whose ends are internal to himself, who must communicate as well as appropriate, he must seek his perfection inwardly. These two strains are necessary ingredients in man, and in him they find their reconciliation.

- JOHANN, Robert O.** *The Pragmatic Meaning Of God.* Milwaukee Marquette Univ Pr 1966.
Johann is chiefly concerned to show that Dewey's concept of experience is compatible with traditional theism.
- JOHANN, Robert O.** A Comment On Secondary Causality. *Mod Sch* 25,19–25 N 47.
- JOHANN, Robert O.** A Meditation On Friendship. *Mod Sch* 25,126–131 Ja 48.
- JOHANN, Robert O.** Subjectivity. *Rev Metaph* 12,200–234 D 58.
- JOHANN, Robert O.** The Logic Of Evolution. *Thought* 36,595–612 D 61.
- JOHANN, Robert O.** The Return To Experience. *Rev Metaph* 17,319–339 Mr 64.
Against the intellectualist tradition in Western philosophy, the author argues for the primacy of experience over thought. Thinking is necessarily ordered to the fulfillment of persons which experience alone can provide. Moreover, the simple identification of knowledge with logical truth is unjustified: the author distinguishes between explicit and prereflective knowledge and between logical and ontological truth. Thinking presupposes the real as already delivered, and the "return" must be a "reconstruction" of experience. After discussing Marcel's three stages of human development, the author concludes that the search for the real is the quest for authentic existence.
- JOHANN, Robert.** The Problem Of Love. *Rev Metaph* 8,225–245 D 54.
- JOHN OF ST THOMAS.** *Entia Rationis And Second Intentions* (translated By John J Glanville, G Donald Hollenhorst, And Yves R Simon). *New Scholas* 23,395–413 O 49.
- JOHN OF ST THOMAS.** The Gifts Of The Holy Ghost (Part I) (translated By James M Egan And Walter D Hughes). *Thomist* 8,244–284 Ap 45.
- JOHN OF ST THOMAS.** The Gifts Of The Holy Ghost (Part II) (translated By James M Egan And Walter D Hughes). *Thomist* 8,369–403 Jl 45.
- JOHN OF ST THOMAS.** The Gifts Of The Holy Ghost (Part III) (translated By James M Egan And Walter D Hughes). *Thomist* 8,471–519 O 45.
- JOHN OF ST THOMAS.** The Gifts Of The Holy Ghost (Part VI And Appendix) (translated By James M Egan And Walter D Hughes). *Thomist* 9,266–326 Ap 46.
- JOHN OF ST THOMAS.** The Gifts Of The Holy Ghost (Parts IV And V) (translated By James M Egan And Walter D Hughes). *Thomist* 9,66–116 Ja 46.
- JOHN OF ST THOMAS.** The Gifts Of The Holy Ghost (Parts VII, VIII And IX) (translated By James M Egan And Walter D Hughes). *Thomist* 9,421–460 Jl 46.
- JOHN, Helen James.** *The Thomist Spectrum.* NY Fordham Univ Pr 1966.
An introduction to the varieties of Neo-Thomism in Europe and America. Miss John organizes the material around the discussion of "the act of being"; she stresses those European philosophers who are inaccessible to English readers. The influence of existentialism and phenomenology on Thomism is evident. Garrigou-Lagrange, Maritain, Gilson, Forest, Marc, Descoqs, Fabro, Geiger, DeRaeymaeker, Marechal, J de Finance, Hayen, Rahner, and Goreth are the chief philosophers discussed.
- JOHN, Helen James.** Participation Revisited. *Mod Sch* 39,154–165 Ja 62.
- JOHN, Helen James.** Pedro Descoqs: A Devil's Advocate On Essence And Existence. *Mod Sch* 40,39–54 N 62.
- JOHN, Helen James.** The Emergence Of The Act Of Existing In Recent Thomism. *Int Phil Quart* 2,595–620 D 62.
- JOHNSON JR, Henry C.** Progressive Education: A Case Of Arrested Development? *Educ Theor* 15,188–197 Jl 65.
- JOHNSON JR, Mauritz.** Definitions And Models In Curriculum Theory. *Educ Theor* 17,127–140 Ap 67.
- JOHNSON, A E.** The Art Of Immortality. *Personalist* 37,241–254 Sum–Jl 56.
- JOHNSON, A H.** *Whitehead's Philosophy Of Civilization.* Boston Beacon Pr 1958.
Whitehead's philosophy of civilization is discussed in this book. Noting that this aspect of Whitehead's philosophy is less well known and appreciated than his work in mathematics and metaphysics, the author presents it as "an impressive treatment of the meaning and values of civilization." Actually the book presents Whitehead's views on Western Christian civilization rather than on civilization *per se*, as discerned in "a series of insights," rather than by "detailed systematic presentation." Since Whitehead wrote no treatise exclusively on this topic, this book draws from *Science and the Modern World*, *Process and Reality*, *Adventures in Ideas*, and articles written by him after 1925. The final chapter relates Whitehead's philosophy of civilization to his "highly technical terminology" and "demonstrates that Whitehead's main ideas in his philosophy of civilization are in accordance with his metaphysics—, i.e., his theory of reality." One chapter discusses various criticisms of Whitehead.
- JOHNSON, A H.** "Truth, Beauty And Goodness" In The Philosophy Of A N Whitehead. *Phil Sci* 11,9–29 Ja 44.
- JOHNSON, A H.** A Philosophical Foundation For Democracy. *Ethics* 68,281–285 Jl 58.
- JOHNSON, A H** and Lowe, Victor and Hartshorne, Charles. *Whitehead And The Modern World: Science, Metaphysics, And Civilization: Three Essays On The Thought Of Alfred North Whitehead.* Boston Beacon Pr 1950.
Whitehead's chief contribution to the philosophy of natural science was his method of "extensive abstraction" for defining ideally exact concepts such as points in terms of relationships perceptually evident. Such definitions are called for if the relational theory of space is taken seriously. The method is explained and defended against some standard criticisms of it. Whitehead's approach to causality and induction is touched on, as another example of his unusual approach to the foundations of natural science. No sharp separation of his philosophy of science from his metaphysics is finally possible.
- JOHNSON, A H** and Lowe, Victor and Hartshorne, Charles. *Whitehead And The Modern World: Science, Metaphysics, And Civilization.* Boston Beacon Pr 1950.
- JOHNSON, A H.** Hartshorne And The Interpretation Of Whitehead. *Rev Metaph* 7,495–498 Mr 54.
- JOHNSON, A H.** Leibniz And Whitehead. *Phil Phenomenol Res* 19,285–305 Mr 59.
The author explores the agreements and differences in the metaphysics of Leibniz and Whitehead, especially in relation to their common mentalistic position. The purpose is to give a detailed comparative examination of these important mentalistic positions, with particular emphasis on God, the problem of evil, and the problem of freedom. The primary difference is that Whitehead rejects the mutual exclusiveness implicit in the traditional concept of substance, whereas Leibniz remains consistently within this framework.
- JOHNSON, A H.** Modern Realistic Epistemology And The "Man In The Street". *J Phil* 39,414–418 Jl 42.
- JOHNSON, A H.** Modes Of Being According To Paul Weiss. *Phil Phenomenol Res* 21,114–131 S 60.
- JOHNSON, A H.** Ordinary Experience. *Phil Phenomenol Res* 25,96–107 S 64.
Some philosophers cast aspersions on ordinary experience because of its reputed contradictory and superficial characteristics. This paper is a general examination of some phases of ordinary experience at its best, namely the experience of enlightened, adult, normal, human beings. "Adult" and "normal" have their obvious meanings. By "experience" is meant awareness of an entity. "Enlightened" experience is characterized by comprehensiveness and balance, in particular the recognition of genuine distinctions and the avoidance of the artificial and oversimplification. In the context of this type of experience, the following topics are briefly discussed: the perception of physical objects, meaning, truth, causation, good, God. It is concluded that some philosophers have inadequately observed and interpreted this type of experience.
- JOHNSON, A H.** Recent Discussions Of Alfred North Whitehead. *Rev Metaph* 5,293–308 D 51.
- JOHNSON, A H.** Some Aspects Of Whitehead's Social Philosophy. *Phil Phenomenol Res* 24,61–72 S 63.
It is argued here, that formulating his metaphysics, Whitehead regards the findings of his social philosophy as of fundamental importance. His metaphysics is based not only on the data of natural science mathematics, but also on a serious consideration of the social life of human beings. Many comments are given which indicate Whitehead's attitudes towards philosophy.
- JOHNSON, A H.** The Intelligibility Of Whitehead's Philosophy. *Phil Sci* 10,47–55 Ja 43.
- JOHNSON, A H.** The Social Philosophy Of Alfred North Whitehead. *J Phil* 40,261–270 My 43.
- JOHNSON, A H.** The Wit And Wisdom Of Whitehead. *Phil Sci* 13,223–251 Jl 46.
- JOHNSON, A H.** Whitehead And The Making Of Tomorrow. *Phil Phenomenol Res* 5,398–406 Mr 45.
- JOHNSON, A H.** Whitehead's Philosophy Of History. *J Hist Ideas* 7,234–249 Ap 46.
- JOHNSON, A H.** Whitehead's Theory Of Actual Entities: Defence And Criticism. *Phil Sci* 12,237–295 O 45.
- JOHNSON, Allison Heartz.** *Experiential Realism.* NY Humanities Pr 1973.
- JOHNSON, Allison Heartz.** *Whitehead's Theory Of Reality.* Boston Beacon Pr 1952.
- JOHNSON, Donald H.** The Ground For A Scientific Ethics According To St Thomas. *Mod Sch* 40,347–372 My 63.
- JOHNSON, Early Ashby.** *The Crucial Task Of Theology.* Richmond VA John Knox Pr 1958.
The current attacks on theology from various Christian and secular sources are answered in Johnson's book by the setting forth of the aim of theology as the integration of all knowledge, natural and revealed, and its methods as including analysis, induction, authority, and personal commitment. The author recognizes the practical limitations imposed upon theology by language, by its subjective elements, and by the contingency of its common-sense synthesis of methods. But he maintains that theology results in something more than science in its concern with symbolic representation of non-propositional truth.
- JOHNSON, Edgar N** and others. *Freedom And The University.* Ithaca NY Cornell Univ Pr 1950.
This volume discusses the responsibility of the university for the maintenance of freedom in the American way of life. A point of general agreement arising out of the several papers is found in the conclusion that the characteristic element of the American way of life is identical with the central principle of the university tradition: the freedom of disciplined minds to use critically and impartially all relevant evidence toward the solution of human problems.
- JOHNSON, Elaine Hoisington.** The Political Novels Of Ignazio Silone. *Personalist* 34,41–45 Wint–Ja 53.
- JOHNSON, Elaine H.** The Intelligent Mr E M Forster. *Personalist* 35,50–58 Wint–Ja 54.
- JOHNSON, F Ernest (ed).** *Wellsprings Of The American Spirit, A Series Of Addresses.* NY Harper 1948.
- JOHNSON, Francis R.** Preparation And Innovation In The Progress Of Science. *J Hist Ideas* 4,56–59 Ja 43.
- JOHNSON, Francis R.** Thomas Hood's Inaugural Address As First Mathematical Lecturer Of London (1588). *J Hist Ideas* 3,94–106 Ja 42.
- JOHNSON, Frank (ed).** *Alienation: Concept, Term And Meanings.* NY Seminar Pr 1973.
- JOHNSON, Frederick A.** A Three-Valued Interpretation For A Relevance Logic. *Relevance Logic Newsletter* 1,123–128 1976.
The author modifies the propositional calculus to prevent the derivation of any statement from a contradiction. He shows that for his system, RC, B is derivable from

A if and only if B is a logical consequence of A. Furthermore, he shows how the steps in the Lewis-derivation of any statement from a contradiction are treated in RC.

JOHNSON, Howard A (ed) and Thulstrup, Niels (ed). *A Kierkegaard Critique: An International Selection Of Essays Interpreting Kierkegaard*. NY Harper 1962.

JOHNSON, J Prescott. The Axiological Theism Of Wilbur Marshal Urban. *Int Phil Quart* 5,335-360 S 65.

Professor Urban developed three relatively distinct theories of value. A psychological theory defines value as the funded affective-volitional meaning of an object for a subject. According to a philosophical approach, value is an objective ought-to-be which transcends being. In a theological theory value is identified with being. In this article I show how, methodologically, these three approaches to the value problem are to some extent unified as based upon the principle of sufficient reason. I then show how, substantively, the former two axiologies give way to and are complemented by the theological view, that of axiological theism, in which value and being are identified. Finally, I discuss certain epistemological problems involved in the identification of value and being, both as such and in the context of Urban's earlier, provisional value theories.

JOHNSON, J Prescott. The Ontological Argument In Plato. *Personalist* 44,24-34 Wint-Ja 63.

Plato employs the *a posteriori* mode of reason to remove the initial hypothesis which qualifies the ontological argument. He argues that in conceiving of the various specific Ideas, the supreme Idea of the Good is conceived as the constitutive and ordering principle of the lesser Ideas. The Idea of the Good thus assuredly obtains as content for thought. This is, in effect, Plato's refutation of positivism. In the *a priori* mode of reason, Plato demonstrates that the Idea of the Good must, in order to be conceived as self-consistent content for thought, be conceived as necessarily self-existent. To think the Idea of the Good as "anhypotheton," as unconditioned, is to think it, necessarily, as self-existent. Plato here removes himself from the Kantian criticism that the merely possible and the existent cannot differ qualitatively.

JOHNSON, J W. "Of Differing Ages And Climes". *J Hist Ideas* 21,465-480 O-D 60.

JOHNSON, J W. The Scythian: His Rise And Fall. *J Hist Ideas* 20,250-257 Ap 59.

JOHNSON, James R. Art History And The Immediate Visual Experience. *J Aes Art Crit* 19,401-406 S 61.

JOHNSON, James Turner (ed) and Smith, David Herbert (ed). *Love And Society: Essays In The Ethics Of Paul Ramsey*. Missoula MT Scholars Pr 1974.

The essays in this book respond to the work of theological ethicist Paul Ramsey under three headings: Foundations, War and Political Ethics, and Medical Ethics. Some of the essays are analytical and interpretive of Ramsey's thought, while others use it as a base for further moral investigation of issues touched on by Ramsey. Topics treated include good acts v. good rules, killing, just war theory, just distribution of medical care, the role of covenants in ethics, death and dying, and experimentation on minors.

JOHNSON, James Turner. *Ideology, Reason And The Limitation Of War: Religious And Secular Concepts, 1200-1740*. Princeton NJ Princeton Univ Pr 1975.

This book traces and interprets the development of just war theory from the medieval period to the origins of secular international law. Classic just war doctrine, not in coherent form before 1500, derived from interaction between religious and secular forces and represented a broad cultural consensus about limits to war. When medieval culture collapsed, just war doctrine divided into a holy war doctrine stressing religious-ideological truth claims and a rival naturalistic doctrine that gave birth to modern international law on war. But lacking the moral element, legal limits on war are not as just as those of classic doctrine.

JOHNSON, James William. Chronological Writing: Its Concepts And Development. *Hist Theor* 2,124-145 1962.

JOHNSON, James W. That Neo-Classical Bee. *J Hist Ideas* 22,262-266 Ap-Je 61.

JOHNSON, James W. The Meaning Of "Augustan". *J Hist Ideas* 19,507-522 O 58.

JOHNSON, Leighton H. The Individual And The Structure Of Education. *Educ Theor* 5,188-192 JI 55.

JOHNSON, Martin. *Time, Knowledge, And The Nebulae: An Introduction To The Meanings Of Time In Physics, Astronomy, And Philosophy*. NY Dover 1947.

The author distinguishes "between physical and metaphysical discussions of time" and suggests "that the dissection has been incomplete and misleading and obscures the main participation of temporal experience in the mental constructs of science."

JOHNSON, Oliver A. God And St Anselm. *Journal Of Religion* 45,326-334 1965.

The paper raises a question about the ontological argument rarely considered in the literature: What can the nature of the God whose existence the argument "proves" be? The conclusion argued for is that, on logical grounds alone, it can be shown that this God cannot be a being transcendent of the world, therefore cannot be the traditional God of Christianity.

JOHNSON, Oliver A. Rightness, Moral Obligation, And Goodness. *J Phil* 50,597-607 S 53.

The paper is concerned with the critique of axiological ethics found in the writings of the deontologists, particularly Prichard and Ross. The major arguments are reviewed and assessed and the conclusion reached that the deontologists' account of moral obligation is unacceptable. A modified form of teleological theory is then offered as the most satisfactory account of the moral life.

JOHNSON, Paul E. Brightman's Contribution To Personalism. *Personalist* 35,59-72 Wint-Ja 54.

JOHNSON, Paul E. Is Loyalty Enough? *Personalist* 25,144-153 Ap-Spr 44.

JOHNSON, Paul E. Margins Of Consciousness. *Phil Forum (Boston)* 13,9-28 1955.

JOHNSON, Paul E. Psychology And Values. *Personalist* 40,272-279 Sum-JI 59.

JOHNSON, Paul E. The Inductive Approach To God. *J Phil* 38,375-380 JI 41.

JOHNSON, Raynor C. Imaginism And Scientific Thought. *Main Currents* 14,40-41 N 57.

JOHNSON, Robbin S. *More's Utopia*. New Haven Yale Univ Pr 1969.

Part of the message of More's *Utopia* is that the myth of a *telos*, an ideal end for society, is illusory. Furthermore, utopian schemes tend to sacrifice the individual to the institutional ideal and thereby to destroy his individuality.

JOHNSON, Rochelle J. A Commentary On "Radical Behaviorism". *Phil Sci* 30,274-285 JI 63.

JOHNSON, S F. A Counterstatement To R S Crane's "A Reply To Mr Johnson". *J Aes Art Crit* 12,265-267 D 53.

JOHNSON, S F and Crane, R S. "Critics And Criticism," A Discussion. *J Aes Art Crit* 12,248-266 D 53.

JOHNSON, Stewart R and Gloye, Eugene E. A Critical Analysis Of Psychological Treatment Of Children's Drawings Andpaintings. *J Aes Art Crit* 17,242-250 D 58.

JOHNSON, Thomas H (ed). *In Defense Of Democracy*. NY Putnam's 1949.

JOHNSON, Wallace J S. *Responsible Individualism: Perspectives On A Political Philosophy For Our Time*. NY Devin-Adair 1967.

JOHNSON, Wendell Stacy. Browning's Music. *J Aes Art Crit* 22,203-208 Wint 63.

JOHNSON, Wendell Stacy. Some Functions Of Poetic Form. *J Aes Art Crit* 13,496-506 Je 55.

JOHNSTON JR, Frederick S. *Foundamental Relationships And Their Logical Formulations*. NY Philosophical Lib 1974.

JOHNSTON JR, Frederick S. *The Logic Of Relationship*. NY Philosophical Lib 1968.

JOHNSTON, A M (ed) and Michaelis, John U (ed). *The Social Sciences: Foundations Of The Social Studies*. Boston Allyn & Bacon 1965.

JOHNSTON, Charlotte. Locke's Examination Of Malebranche And John Norris. *J Hist Ideas* 19,551-558 O 58.

JOHNSTON, Herbert Leo. *A Philosophy Of Education*. NY McGraw-Hill 1962.

JOHNSTON, Herbert. *Business Ethics*. NY Pitman 1956.

JOHNSTON, Herbert. Locke's Leviathan. *Mod Sch* 26,201-210 Mr 49.

JOHNSTON, Herbert. On The Meaning Of "Consumed In Use" In The Problem Of Usury. *Mod Sch* 30,93-108 Ja 53.

JOHNSTON, Herbert. Some Remarks About Locke's Teaching On Property. *New Scholas* 24,146-152 Ap 50.

JOHNSTON, Thomas E. *Freud And Political Thought*. NY Citadel Pr 1965.

JOHNSTONE JR, Henry W. *The Problem Of The Self*. University Park Penn State Univ Pr 1970.

JOHNSTONE JR, Henry W. A Postscript On Sense-Data. *J Phil* 48,809-813 D 51.

JOHNSTONE JR, Henry W. An Alternative Set Of Rules For The Syllogism. *Phil Sci* 21,348-351 O 54.

The traditional five rules of the syllogism are transformed into a dual set by substitution of "negative" for "particular," "universal" for "affirmative," "distributed" for "undistributed," and *vice versa*. The author establishes that each of 1-5' (the dual set) is implied by 1-5 and *vice versa*, using some formal proofs. He also establishes that, like 1-5, each of 1-5' is independent of the others. It is shown that this duality also applies to the rules of the syllogistic figures. The duality, it is emphasized, will not work under the existential interpretation of universal propositions.

JOHNSTONE JR, Henry W and Marienthal- Maschler, Chaninah. Skepticism And Inferior Knowledge: A Note On Aristotle's Pluralism. *Phil Phenomenol Res* 22,472-480 Je 62.

The function and peculiar character of Aristotle's pluralism is explained. It is maintained that the pluralism serves as a rejoinder to scepticism; for instance, the sceptic ignores the peculiarity of the nature of knowledge in political life. The plurality of types of knowledge is shown also as not merely a reply to scepticism, but as attended to by Aristotle independently. The last half of the article intends to show that Aristotle envisaged an ordered plurality of prior and posterior with dependency as the ordering principle, and that, therefore, "inferior knowledge" need not form a basis for doubt; Aristotle retains both variety and excellence.

JOHNSTONE JR, Henry W. Argument And Truth In Philosophy. *Phil Phenomenol Res* 18,228-236 D 57.

Philosophy is distinguished from science in terms of the role of argument in each. The author defines the truth of a statement as being *relative to argument* when "it is impossible to think of the statement as true without thinking of an argument in its favor." It is maintained, using relevant examples, that scientific statements, although relative to certain assumptions, are considered true no matter what arguments derive them from their assumptions, but no philosophical statement can be true except relative to an argument. The author analyzes a philosophical statement to demonstrate that it is incomprehensible apart from arguments for and against it. This leads to a discussion of philosophical argument as "controversy," a distinction which sharply divides philosophy from science.

JOHNSTONE JR, Henry W. Can Philosophical Arguments Be Valid? *Bucknell Review* 11,89-98 1963.

Addressing Waismann in "How I See Philosophy," the author disagrees with the idea that a philosopher *builds up a case* (instead of proving) and develops his own idea of the validity of a philosophical argument. It is claimed that in "building a case" the rightness of the choice being made can be analyzed independent of the considerations which led to the choice, but in philosophy the right choice must be made for the right reasons. The second half of the article allays the notion that only mathematics has valid arguments while other arguments live for persuasion: while arguments in mathematics can be rigorous, arguments in philosophy (e.g., arguing a

reductio can be *cogent* and formally valid; an argument is cogent to whomever is forced to accept its presuppositions regardless of a lack of general assent.

JOHNSTONE JR, Henry W. Cause, Implication, And Dialectic. *Phil Phenomenol Res* 14,400-404 Mr 54.

A threefold classification of knowledge as necessary/contingent, synthetic/analytic, and definite/non-definite is introduced to make room for dialectic as a kind of knowledge. The author analyses the relations of cause and effect, premises and logically valid conclusion, and dialectical thesis and antithesis along these lines. Examples of dialectic are given from Hegel and others to support the classification of it as non-definite, synthetic, and necessary. The parameter of definiteness is considered to be a crucial addition to a twofold classification in characterizing dialectical knowledge. All eight possible classification schemes are considered. Four are argued to be insignificant (help from Hume, Kant, Logical Positivists). The other four classify material implication, logical implication, cause, and dialectic.

JOHNSTONE JR, Henry W. Hume's Arguments Concerning Causal Necessity. *Phil Phenomenol Res* 16,331-340 Mr 56.

An analysis of effectiveness of some of Hume's arguments in a framework developed by the author. The author states his position that arguments attacking positions attempt to show that, given the assumptions of a position, certain consequences are incompatible with it—a valid species of *argumentum ad hominem*. Although this species does not work for constructive philosophical "proofs," it will work inversely in arguments (defending such proofs) which cite possible objections. These charge *petitio*: the objection assumes what the position denies or *vice versa*. Eight arguments are judged as *ad hominem* or as charging *petitio* and as effective or ineffective in either case. The analyses elaborate the author's position, and the mode of analysis is suggested as an adjunct to considering a philosopher's conclusions.

JOHNSTONE JR, Henry W. Knowledge And Purpose. *J Phil* 47,493-500 Ag 50.

A refutation of the doctrine that certification of any empirical proposition requires an infinite context of facts. A distinction is made between practical knowledge and theoretical knowledge. It is argued that practical knowledge requires only a finite context of facts to service a system of purposes, and furthermore that it is none other than what is called "empirical knowledge." The possibility of a type of knowledge that requires an infinite context (perhaps, theoretical knowledge) is left open to question. Four objections to the idea of practical knowledge are entertained in order to strengthen the thesis.

JOHNSTONE JR, Henry W. New Outlooks On Controversy. *Rev Metaph* 12,57-67 S 58.

This is a combined review of two books, *Methods and Criteria of Reasoning* by Crawshaw-Williams and *La nouvelle rhétorique* by Perelman and Olbrechts-Tyteca. *mCR* is said to be concerned with tests for correctness of statements "put forward with a sort of claim to general acceptance" (*MCR*, pages 8-9), while *La nouvelle rhétorique* is concerned with ways of expressing claims to general acceptance. *mCR* is outlined, and the author takes issue especially with the treatment of context. Next, *La nouvelle rhétorique* is outlined and objections are raised about the discussions of "quasi-logical arguments," "arguments based on the structure of the real," and "dissociation" with the conclusion that the book may be ambiguous as to whether rhetoric is a mode of truth or a technique.

JOHNSTONE JR, Henry W. Philosophy And *Argumentum Ad Hominem*. *J Phil* 49,489-498 Jl 52.

JOHNSTONE JR, Henry W. Self-Refutation And Validity. *Monist* 48,467-485 O 64.

The author challenges some distinctions made by Passmore in *Philosophical Reasoning* concerning self-refutation and the nature of validity in philosophical arguments. After outlining Passmore's idea of absolute self-refutation (the only valid sort for him), the author documents three reasons for rejecting the distinction between it and other kinds of self-refutation (including *ad hominem*): (1) absolute self-refutation does not reduce to an assertion of *p* and not-*p*; (2) conclusions of absolute self-refutations are *not* immune to evasion; (3) the supposition that absolute self-refutations are valid while others are not cannot be upheld. The article concludes by citing valid uses of *petitio* and *ad hominem* type refutations and states that validity admits of no effective criterion but is relative to arguments.

JOHNSTONE JR, Henry W. The Categoriocentric Predicament. *S J Phil* 4,207-220 Fall 66.

In an issue devoted to a critical assessment of Everett Hall's Commonsense Realism, the author considers hall's "categoriocentric predicament" (a philosopher's categorical commitment systematically distorts his interpretations of the efforts of other philosophers). The author attempts to critically assess this idea and suggests that Hall might better call it a paradox. The greater part of the article is devoted to: 1) the pattern of Hall's criticism of positions that respond to alleged incomparability and incommunicability of categorically committed philosophies, and 2) Hall's proposal that common thought and speech are the basis for communication and comparison. Many of Hall's arguments are branded as use of *ad hominem*, and it is suggested that in places Hall relies on the law of non-contradiction as extra-categoriocentric.

JOHNSTONE JR, Henry W. The Nature Of Philosophical Controversy. *J Phil* 51,294-299 My 54.

JOHNSTONE, H W and Rosen, S H and Anderson, J M. *Essays In Philosophy*. University Park Penn State Univ Pr 1962.

These ten essays are written in a sophisticated style, and range over problems in metaphysics, aesthetics, epistemology, and the philosophy of science. They bear out the authors' claim to be "united by nothing more than a sense of the importance and mission of a philosophy which assumes its total responsibilities" and an interest in the classical traditions of Western philosophy.

JOHNSTONE, Henry W. *Philosophy And Argument*. University Park Penn State Univ 1959.

Combining previous work with fresh material the author offers his most encompassing presentation of a theory of argument. Chapter II recognizes disagreement as more than pure logical opposition and concludes that the only response to disagreement is real controversy. Chapter III demonstrates that philosophical statements are unintelligible except relative to arguments pro and con. Chapter IV distinguishes validity from persuasion. Chapters V and VI deny the possibility of *ad rem* in philosophy and defend *ad hominem* as only valid argument. Chapter VII tests the theory on some of Hume's arguments, while Chapter VIII separates logical from "ontological" systems (paradigmatic for the relations among philosophical positions). Chapter IX shows the view of personality attendant on the possibility of valid philosophical arguments; the *homo in ad hominem*.

JOHNSTONE, Henry W. A New Theory Of Philosophical Argumentation. *Phil Phenomenol Res* 15,244-252 D 54.

A discussion of *Rhétorique et philosophie* by Perelman and Olbrechts-Tyteca, a book which attempts to define philosophical argumentation in terms of rhetoric. The article begins by explicating the authors' version of rhetoric, how it contrasts with formal logic and psychology of suggestion and parallels Aristotle's panegyric rhetoric. Their concern with adherence (not abstract truth), the nature of philosophical audience, and interaction of proponent and proposition are outlined. Ramifications for contrasting absolutism and relativism, for sociology of knowledge, and for the problem of freedom are dealt with. The conclusion is a critique of the position which parts ways with the authors' for, among other reasons, their belief in no difference, beyond degree, between rhetoric and dialectic.

JOHNSTONE, Henry W and Anderson, John M. *Natural Deduction, The Logical Basis Of Axiom Systems*. Belmont CA Wadsworth 1962.

Based upon Gentzen's methods of natural deduction, this book sets up in Part One, the standard logic through identity and description theory, and in Part Two discusses the metatheory of this system. Chapter 2 presents the propositional rules, with four separate rules for negation to facilitate comparison with the intuitionistic logic; in addition, Chapter 3 introduces the method of truth tables and normal forms, and Chapter 4 takes a brief glance at multivalued, intuitionistic, and modal logics. Chapter 5 and 6 are devoted to the monadic and general predicate logics. Part Two begins with a consideration of axiom systems generally, then discusses the consistency and completeness of each of the logics, ending with the Lowenheim-Skolem theorem. The final two chapters present intuitive set theory and some of the divergent approaches to the paradoxes engendered.

JOHNSTONE, Paul H. The Rural Socrates. *J Hist Ideas* 5,151-175 Ap 44.

JOKE, Ernst. Human Action. *Humanitas* 3,23-44 Spr 67.

JOLIVET, Régis. Neighbor: Communication To Communion. *Phil Today* 2,113-115 Sum 58.

JOLIVET, Régis. The Problem Of God In The Philosophy Of Merleau-Ponty. *Phil Today* 7,150-164 Sum 63.

JOLIVET, Régis. Work, Play, Contemplation. *Phil Today* 5,114-120 Sum 61.

JOLY, Ralph Ph. The Human Person In A Philosophy Of Education. NY Humanities Pr 1966.

JOLY, Ralph Ph. The Human Person In A Philosophy Of Education. NY Humanities Pr 1966.

JONAS, Hans. *The Gnostic Religion: The Message Of The Alien God And The Beginnings Of Christianity*. Boston Beacon 1958.

JONAS, Hans. *The Phenomenon Of Life: Toward A Philosophical Biology*. NY Harper And Row 1966.

"Put at its briefest," Jonas writes, "this volume offers an 'existential' interpretation of biological facts." However, he is concerned with the organic roots of man's existence, roots whose human dimension has not always been properly acknowledged in scientific biology. The development of the order of nature from its primitive beginnings to the expression of man's freedom is explored through a series of essays, whose themes include life, death, and immortality; Darwinism, metabolism, and motility; gnosticism, existentialism, and nihilism. In addition to a critique of cybernetics, the author presents a phenomenological description of the senses, centering on "The Nobility of Sight," and an essay in philosophical anthropology concerned with the nature of the image. A chapter on "Heidegger and Theology" presents in sharp outline "the profoundly pagan character of Heidegger's thought." Life is "viewed as an experiment with mounting stakes and risks which in the fateful freedom of man may end in disaster as well as in success."

JONAS, Hans. Causality And Perception. *J Phil* 47,319-323 My 50.

JONAS, Hans. Heidegger And Theology. *Rev Metaph* 18,207-233 D 64.

Despite its Christian elements and quasi-religious style, Heidegger's thought is essentially immanentist and profoundly pagan. After examining Heidegger's notions of being and fate, the author argues that the being whose fate Heidegger ponders is thoroughly secular and that, against this view, theology should gaurd the transcendence of its God. He then discusses the "groundwork for a natural theology" sketched in Heidegger's *Letter on Humanism* and argues that to define theology as a primal thinking concerning God is to accept a doctrine of permanent revelation and to admit the theological value of glossolalia. He closes with remarks on demythologizing.

JONAS, Hans. Life, Death, And The Body In The Theory Of Being. *Rev Metaph* 19,3-23 S 65.

The author's intent is to explain the central ontological significance of the problems of life, death, and the body. For the ancients, who experienced the omnipresence of life, death required explanation, but in modern thought death is natural and life the problem. The author argues that the discovery of matter and spirit as separate

spheres was crucial to this development. Two antithetical monisms, represented by modern materialism and modern idealism, are now possible. But pure consciousness is as little alive as pure matter, and the existence of feeling life in an unfeeling world remains problematic.

JONAS, Hans. Spinoza And The Theory Of Organism. *J Hist Phil* 3,43–58 Ap 65.

JONAS, Hans. The Nobility Of Sight. *Phil Phenomenol Res* 14,507–519 Je 54.

JONCICH, Geraldine. A Culture-Bound Concept Of Creativity: A Social Historian's Critique, Centering On A Recent American Research Report. *Educ Theor* 14,133–143 Jl 64.

JONES, Barclay. Prolegomena To A Study Of The Aesthetic Effect Of Cities. *J Aes Art Crit* 18,419–429 Je 60.

JONES, David H. Making And Keeping Promises. *Ethics* 76,287–296 Jl 66.

This article is a critical analysis of the use of the concept of the practice of promising by Rawls and Searle to justify the claim that one ought to keep a promise by appealing to the existence of the rules of the practice as institutional facts. In addition to casting doubt on the claim that there is one publicly shared and understood practice of promising, as these authors contend, it is also argued that the question "Ought I to keep my promise" can only be an external question asked by a person in a role not specified by the practice.

JONES, Edward Ellsworth and Gerard, H B. *Foundations Of Social Psychology*. NY Wiley 1967.

JONES, Frank P. Note On Collection Of Letters From John Dewey. *Educ Theor* 17,92–93 Ja 67.

JONES, Hardy E. *Kant's Principle Of Personality*. Madison 1971.

JONES, Howard Mumford. *American Humanism: Its Meaning For World Survival*. NY Harper 1957.

The author diagnoses the current issues in American humanism. Knowledge in the New World descended from Renaissance humanism and had special meaning in the new American republic. But this has been increasingly replaced by the "specialisms" of the "humanities," the "experts," and the "salesmen." This has meant a fragmentation of knowledge, a loss of philosophical meaning, and a dethroning of humanism. The core of true "humanism" is faith in the "dignity of individuals" and their "general intelligence," and a re-emphasis of this would have significant survival value for Western civilization.

JONES, Howard Mumford. *Reflections On Learning*. New Brunswick NJ Rutgers Univ Pr 1958.

This book contains a series of three lectures on the problems of education confronting our civilization. The first lecture—War, Science, and Learning—discusses the unbalancing influence of the governmental demands for scientists and engineers to the neglect of the humanities. The second lecture—The Grammar of the Arts—points to the tendency to envision the artist and the artisan as one; with, perhaps, the latter setting norms. The third lecture—A Joy Forever—briefly scans the history of modern scholarship and some of the extreme positions inadvertently assumed.

JONES, Howard Mumford. *The Pursuit Of Happiness*. Cambridge Harvard Univ Pr 1953.

JONES, J R. Are The Qualities Of Particular Things Universal Or Particular? *Phil Rev* 58,152–170 Mr 49.

JONES, J R. Characters And Resemblances. *Phil Rev* 60,551–562 O 51.

JONES, J R. Simple Particulars. *Phil Stud* 1,65–74 O 50.

JONES, Jack. Depth—Conservationism: A Post-Marxist Ideology? *Centennial Review* 10,327–346 Sum 66.

In the nature-conservationist themes there is an implicitly criticism of cultural evolution itself as a general hypertrophy of power at the expense of natural or more natural ways of living. This significantly complements the Freudian criticism of culture as entailing progressive instinctual renunciation. Marx misinterpreted this as the progressive "alienation" of "the worker" under capitalism. But both the external and the internal "alienation" of cultural from natural reality has only worsened under the auspices of Marxist totalitarianism. The twentieth century has yet to transcend Marx and achieve both theoretical and practical control over the environmental and totalitarian hypertrophies.

JONES, Jack. Five Versions Of Psychological Man. *Salmagundi* 86–113 Sum–Fall 72.

This article discusses Freud, Rank, Marcuse, N O Brown and Rieff, maintaining that Rieff's concept of emerging "psychological man" is viable only if established philosophically against Marxist "economic man." Most of Freud's biological, infantile, intrafamilial, Oedipal concepts have to be discarded, but there remains his great concept of repression, and of cultural evolution as entailing the progressive renunciation of the more natural ways of thinking and living. To this we must add Otto Rank's concept of the irrational factor in man as the belief in immortality, objectively false but subjectively true. Marcuse and Brown not only do not understand this last factor; their own work is fundamentally irrational.

JONES, Jack. Herbert Marcuse And The Cunning Of Revolution. *Michigan Quarterly Review* 9,71–84 Ap 70.

This article is an examination of Marcuse, concluding that he represents essentially a retrogression within intellectual history from Freudianism back to Marxism. Marx's early concept of "alienation" had been most fundamentally a proto-Freudian insight into the repression of natural by cultural reality—later mis-identified by Marx with "capitalism." The deeper issue was therewith anamorphosed as the socio-economic "class struggle," and the abolition of capitalism was tacitly equated with the abolition of repression. Marcuse only brings this out more explicitly, and also inaccurately and irrationally. All that can be done is to recognize and balance off reasonably the inherent contradiction, which inevitably has become more severe under the misleading Marxist auspices.

JONES, Jack. Otto Rank: A Forgotten Heresy. *Commentary* 30,219–229 S 60.

This article insists on the major importance of Otto Rank, once Freud's closest associate and intended successor. Rank is now commonly, but misleadingly, identified with the "birth-trauma" theory. His most significant and now little-known ideas actually came only later—those concerning the creative will and the "irrational" or religious factor in human nature. This last, despite Freud, not reducible to "the father" or anything real, was rather the inherent natural-psychological belief in immortality, a subjective value, truth and reality even though objectively illusory or "irrational." Since the religious eras this has persisted into and determined much in modern thought and sensibility, mistakenly thought of as "rational," and including much in Marxism.

JONES, Llewellyn. Grundtvig As A Scandinavian Precursor Of Humanism. *Humanist* 13,34–36 Ja–F 53.

JONES, Llewellyn. The Transmigration Of Kierkegaard. *Humanist* 2,24–27 Spr 42.

JONES, Marc Edmund. *George Sylvester Morris: His Philosophical Career And Theistic Idealism*. Philadelphia McKay 1948.

JONES, Philip Chapin. *The Nature Of Knowledge*. NY Scarecrow Pr 1964.

JONES, Philip Chapin. Communication In Philosophy. *Phil Sci* 14,164–170 Ap 47.

JONES, Philip Chapin. Idealism And Its Relation To Science. *Phil Sci* 8,142–146 Ap 41.

JONES, Philip Chapin. Kant, Euclid, And The Non-Euclidean. *Phil Sci* 13,137–143 Ap 46.

JONES, Philip Chapin. Physics And Idealism. *Phil Sci* 10,34–39 Ja 43.

JONES, Philip Chapin. Subjectivity In Philosophy. *Phil Sci* 16,49–57 Ja 49.

JONES, Robert C. The Critique Cynical. *J Thought* 2,28–29 Ja 67.

JONES, Robert M. The Non-Reducibility Of Koopman's Theorems Of Probability In Carnap's System For MC. *Phil Sci* 32,368–369 O 65.

JONES, Robert Murray. Formal Results In The Logic Of Existence. *Phil Stud* 15,7–10 1964.

JONES, Robert. The Poet And Communication. *J Thought* 1,25–32 Jl 66.

JONES, Ronald G. Towards The Integration Of The Foundations Of Education. *Educ Theor* 13,74–83 Ap 63.

JONES, W H S. *Philosophy And Medicine In Ancient Greece*. Baltimore Johns Hopkins Pr 1946.

JONES, W T. On The Meaning Of The Term "Influence" In Historical Studies. *Ethics* 53,192–201 Ap 43.

JONES, William Powell. John Aikin On The Use Of Natural History In Poetry. *J Aes Art Crit* 21,439–444 Sum 63.

JONES, William Thomas. *A History Of Western Philosophy*. NY Harcourt Brace 1952.

JONES, William Thomas. *Facts And Values*. Stockton CA Pacific Phil 1961.

The basic crisis of contemporary culture is the seeming conflict between objective facts and subjective values. But facts are relative to the language in terms of which we interpret our perceptual foregrounds, and the rules of any language are determined by our values. Since both scientific and normative languages involve both facts and values, although in different ways, these two sets of languages provide complementary realities rather than competing descriptions of the same reality.

JONES, William Thomas. *The Sciences And The Humanities: Conflict And Reconciliation*. Berkeley Univ Of Calif Pr 1965.

JONSEN, Albert R. The Reality Of Culture. *Mod Sch* 35,52–59 N 57.

JORAVSKY, David. *Soviet Marxism And Natural Science, 1917–1932*. NY Columbia Univ Pr 1961.

The story of Soviet Marxism that Joravsky tells is both fascinating and frightening. Briefly examining the background in Marx and Engels, he shows how their views toward the philosophy of natural science are ambiguous, containing a mixture of metaphysical and positivistic elements. Lenin's legacy was also ambiguous. Though he elaborated the concept of *partiinost*—the ideological control of philosophy by the Party's Central Committee—he himself used it broadly, tolerating and encouraging the separation of philosophic disputes from practical political affairs. Tracing the emergence of various factions after Lenin's death, we see how, under Stalin, dialectical materialism eventually became "a ritualistic incantation of the one true Weltanschauung that inspired the one true Party."

JORAVSKY, David. Soviet Marxism And Biology Before Lysenko. *J Hist Ideas* 20,85–104 Ja 59.

JORDAN E. Concerning Philosophy. *Phil Rev* 52,97–115 Mr 43.

JORDAN E. The Structure Of Society. *Ethics* 55,79–87 Ja 45.

JORDAN JR, James A. School Boards And Valid Objectives. *Proc Phil Educ* 17,94–99 Mr 61.

JORDAN, Elijah. *Business Be Damned*. NY Schuman 1952.

The author applies his ethical system to a critique of American business in its relation to the nation's industry, its political and legal structure and its cultural order. In an original analysis of the origin and nature of the business corporation, he indicates that it is through the corporation, reintegrated into American life in new relationships and responsibilities, that one may hope for a sane reconstruction of the American industrial system.

JORDAN, Elijah. *Essays In Criticism*. Chicago Univ Of Chicago Pr 1952.

JORDAN, Elijah. *The Good Life*. Chicago Univ Of Chicago Pr 1949.

The author presents a system of moral philosophy. It is an error to assume as in traditional ethical theory, he asserts, that all of the characteristic qualities of action are determined by the states of mind of the actor. The good life, he says, is the whole life. It includes all capacities and involves all such external conditions in nature and in the cultural milieu as are required for the performance of the complete act. The

- good life is thus the life of the corporate person. The difficulty of leading a good life in a bad society is thus obvious. Ethics, Jordan states, is a *practical* discipline involving the relation of knowledge to controlled action.
- JORDAN, Elijah.** The Philosophical Problem Of Religion. *Ethics* 65,192-200 Ap 55.
- JORDAN, E.** The Role Of Philosophy In Social Crisis. *Ethics* 51,379-391 Jl 41.
- JORDAN, P.** On The Process Of Measurement In Quantum Mechanics. *Phil Sci* 16,269-278 O 49.
- JORDAN, Robert.** Time And Contingency In St Augustine. *Rev Metaph* 8,394-417 Mr 55.
- JORDAN, Rudolf.** *The New Perspective.* Chicago Univ Of Chicago Pr 1951.
- This book represents an attempt to formulate the metaphysics of our age in the spirit with which Aristotle worked out the metaphysical perspective of his. In brief the author seeks for a new perspective in philosophy which will be correct because based upon an encyclopedic knowledge of modern scientific discovery. He attempts to develop a contemporary philosophy starting from the facts, remaining with them and embracing the substance of the arts and sciences in our generation.
- JORDAN, Z A.** *The Evolution Of Dialectical Materialism.* NY St Martin's Pr 1967.
- This book seeks to show that dialectic materialism is by no means a single doctrine formulated by Marx and Engels and only explained, amplified and defended by their successors. It contends that Marx is not a dialectical materialist but a naturalist and that the importation of the Hegelian metaphysical element is to be ascribed to Engels. The relations between these thinkers and Feuerbach, Saint-Simon and Comte are also investigated. There follows an account of the amendments made by Plekhanov, Lenin and Stalin who are described as having transformed dialectical materialism into a political cosmology. The latter part of the book discusses the relation between dialectical materialism and the materialist theory of history and the differences in the views of this relation held by these various writers.
- JORDAN, Z.** *The Development Of Mathematical Logic And Of Logical Positivism In Poland Between The Two Wars.* NY Oxford Univ Pr 1945.
- This is a very useful and readable account of Polish contributions to logic and the philosophy of science since about 1910. The scope and importance of Polish work in these fields is still unfamiliar to most Anglo-American students, and the author has rendered them a genuine service in preparing this clearly written outline of significant Polish accomplishments. He supplies informative background material for the so-called Lwow-Warsaw and Cracow schools of logic, and summarizes the major achievements of their outstanding members. Of particular interest to philosophers who are not specialists in mathematical logic are the sections in the pamphlet devoted to Polish positivism and the writings of Kotarbinski and Ajdukiewicz, its chief exponents; and there is a suggestive account of Polish critiques of positivist analyses.
- JORDAN, Zbigniew.** Logical Determinism. *Notre Dame J Form Log* 4,1-38 1963.
- JORGENSEN, Carl.** On The Possibility Of Deducing What Ought To Be From What Is. *Ethics* 66,271-278 Jl 56.
- JORGENSEN, Jorgen.** *The Development Of Logical Empiricism.* Chicago Univ Of Chicago Pr 1951.
- JORGENSEN, Paul A.** Theoretical Views Of War In Elizabethan England. *J Hist Ideas* 13,469-481 O 52.
- JOSEPH, Ellis A.** *Jacques Maritain On Humanism And Education.* Fresno CA Academy Guild Pr 1966.
- JOSEPH, N.** *The Virtue Of Observance According To St Thomas Aquinas.* Washington DC Thomist Pr 1954.
- JOSHI, K S.** On The Meaning Of Yoga. *Phil East West* 15,53-64 Ja 65.
- JOSHI, L R.** A New Interpretation Of Indian Atheism. *Phil East West* 16,189-206 Jl-O 66.
- JOSKE, W D.** *Material Objects.* NY St Martin's Pr 1967.
- JOSKE, W D.** Behaviorism As A Scientific Theory. *Phil Phenomenol Res* 22,61-68 S 61.
- It is stated that philosophical behaviorists are not doing science, but believe they are helping science, by opposing private mental states and irreducible psychic occurrences. It is argued that the doctrines of such behaviorists are not in any sense a scientific doctrine and that they are dangerously unscientific. In attacking the metaphysics of dualism, it is uncritically assumed that activities cannot have both a mental and physical aspect. Dualism has not been demolished; all that has been shown is that there is a need to re-examine those mental terms which traditionally stood for non-physical statements and events. The use of such terms must be explored, as well as the connection between mental and behavioral aspects of their use.
- JOSKE, W D.** Inferring And Perceiving. *Phil Rev* 72,433-445 O 63.
- In order to answer the question whether perceiving always involves inferring, Joske clarifies the concept of inferring, setting up two requisites of inferring. First, if we feel justified in making an inference, we must be prepared to repeat that inference should occasion arise. And second, in assenting to the conclusion of an inference, we must commit ourselves to more than a simple awareness of its base commits us. He then considers cases of perceiving and shows that they do not always involve inferring, using these requisites.
- JOULIA, Pierre.** Teaching Philosophy To Science Students. *Phil Today* 8,182-185 Fall 64.
- JOURARD, Sidney M.** Some Lethal Aspects Of The Male Role. *J Existent* 2,333-344 Wint 62.
- JOURARD, Sidney M.** The Human Challenge Of Automation. *Humanitas* 3,45-56 Spr 67.
- JOURARD, Sidney M.** The Role Of Spirit And "Inspiring" In Human Wellness. *J Existent* 3,293-306 Wint 63.
- JOURDAIN, Alice** and Von Hildebrand, Dietrich. *Graven Images: Substitutes For True Morality.* NY McKay 1957.
- It is the thesis of this work that "substitute moralities," such as cultural tradition, or the concepts of honor, humanitarianism, purity or self-discipline, while less dangerous than indifference or explicitly anti-moral ideals, constitute a "grave moral deformation." Their defects and some incidental merits are to be discovered only in the light of Christian and specifically Catholic morality.
- JOYCE, G H.** *Principles Of Natural Theology.* NY Longmans 1972.
- JOYCE, Robert.** *The Esthetic Animal: Man, The Art-Created And Creator.* Hicksville NY Exposition Pr 1975.
- The author theorizes that the distinguishing characteristic of man is that he has the capacity to selectively (not instinctually) produce art. He describes man as essentially an art creator whose total social and intellectual life is projected through his artistic creations, and those creations in turn condition man consciously and subconsciously, thus influencing his understanding of himself and his world.
- JOYNT, Carey B** and Rescher, Nicholas. Evidence In History And In The Law. *J Phil* 56,561-577 Je 59.
- JOYNT, Carey B** and Rescher, Nicholas. The Problem Of Uniqueness In History. *Hist Theor* 1,150-162 1961.
- JUHÁSZ, William.** *Blueprint For A Red Generation; The Philosophy, Methods, And Practices Of Communist Education As Imposed On Captive Hungary.* NY 1952.
- JULIENNE, M.** Some Aspects Of The Relation Between Knowing And Doing. *Proc Cath Phil Ass* 24,111-117 1950.
- JUNG, Eva-Maria.** On The Nature Of Evangelism In 16th-Century Italy. *J Hist Ideas* 14,511-527 O 53.
- JUNG, Hwa Yol.** *The Foundation Of Jacques Maritain's Political Philosophy.* Gainesville Univ Of Florida Pr 1960.
- This book is a critical examination of the metaphysical and epistemological foundations of Maritain's political philosophy, and of the relations between theology and politics.
- JUNG, Hwa Yol.** Jen: An Existential And Phenomenological Problem Of Intersubjectivity. *Phil East West* 16,169-188 Jl-O 66.
- JUNG, Hwa Yol.** Wang Yang-ming And Existential Phenomenology. *Int Phil Quart* 5,612-636 D 65.
- This paper is an essay in comparative philosophy which attempts to show a close affinity between the Chinese philosopher Wang Yang-ming and existential phenomenology and hopefully to open a dialogue between Chinese philosophy and the existential and phenomenological movement. The essay centers around two main themes: (1) intentionality and (2) the *Lebenswelt*. For Wang, consciousness is the stream of intentional acts: it is directed primarily towards action and also towards knowledge. He is concerned with the problematic of the everyday existence of man in relation to others, and his "existential" and "dialogical" view of intersubjectivity affirms the idea that only social existence is authentic existence. His thought on the unity of knowledge and action becomes the culminating link to existential phenomenology. Moreover, *liang-chih* is interpreted as preflexive knowledge and is related to the Husserlian view of intuition. In Wang's thought, reality is an encounter between the self and the world and truth is the dialectical mediation between knowledge and action.
- JUNGBAUER, Susanna.** German Philosophy And The Power Of History. *Rev Metaph* 4,459-466 Mr 51.
- JUNKERSFELD, M Julienne.** *The Aristotelian-Thomistic Concept Of Chance.* Notre Dame Notre Dame Univ Pr 1945.
- JURJI, Edward Jabra.** *The Phenomenology Of Religion.* Philadelphia Westminster Pr 1963.
- KABIR, Humayun.** Continuity Of Tradition In Indian Educational Thought. *Phil East West* 6,13-34 Ap 56.
- KAC, Mark** and Ulam, Stanislaw M. *Mathematics And Logic.* NY 1969.
- KADING, Daniel** and Kramer, Martin. Mr Hospers' Defense Of Impersonal Egoism. *Phil Stud* 15,44-45 1964.
- The article goes into John Hospers' position that a form of egoism which Hospers calls "impersonal" might be held without inconsistency. According to Hospers, "The impersonal egoist is one who says that the duty of each and every person (including himself) is to pursue his own interest exclusively." The authors point out that Hospers is suggesting that the impersonal egoist avoids inconsistency by favoring everyone's trying to win rather than everyone's winning, and that he is successful only by resisting any attempt to justify "trying." But, they argue, in such a view success or failure becomes irrelevant for the "egoist," which raises the question of whether he is an egoist at all.
- KADING, Daniel.** Are There Really "No Duties To Oneself"? *Ethics* 70,155-157 Ja 60.
- KADING, Daniel.** Concerning Mr Feigl's "Vindication" Of Induction. *Phil Sci* 27,405-407 O 60.
- KADING, Daniel.** Does "Ought" Imply "Can"? *Phil Stud* 5,11-14 1954.
- KADING, Daniel.** Moral Action, Ignorance Of Fact, And Inability. *Phil Phenomenol Res* 25,333-355 Mr 65.
- I try to show that contrary to Prichard in "Duty and Ignorance of Fact" there are good reasons for maintaining that in certain respects at least we may be unavoidably ignorant of our duties and obligations, and of what is right and wrong generally. Why did Prichard stand so firmly against unavoidable ignorance of our duty? I suggest that he is really thinking about one of the conditions for being blameworthy, for certainly it would be contradictory to speak of someone's being blameworthy by virtue of unavoidable ignorance. I also raise the question of the connection between

moral action and ability, and I try to show that there is much to be said against the usual view that "duty to," "wrong not to," etc., entail "able to."

KADING, Daniel. Mr Mothershead's Two Conceptions Of Freedom. *J Phil* 50,664-667 O 53.

KADING, Daniel. On Promising Without Moral Risk. *Phil Stud* 11,58-62 1960.

This article goes into the kind of obligation involved in making a promise, focusing in particular on cases involving conflict of claims. The author argues that in general, unless there are explicit qualifications to the contrary, it is assumed that the parties to a promise recognize the performance of the act mentioned in the promise to be of a certain order of importance, and that unexpected events render the promise inapplicable if and only if they are of a higher order of importance. He further contends that the order of importance is not a question of personal moral convictions, but rather of prevailing moral practices.

KADING, Daniel. Re-defining Moral Judgments. *J Phil* 53,513-522 Ag 56.

KADISH, Mortimer R. A Note On The Grounds Of Evidence. *J Phil* 46,229-242 Ap 49.

KADISH, Mortimer R. Evidence And Decision. *J Phil* 48,229-241 Ap 51.

In dealing with the problem of the relationship of evidence to decision making, the author aims to explicate the following points: (1) The reason why references to empirical grounds logically sufficient for decision making have to make sense. (2) How to locate those grounds to which "evidence for" in contradistinction to "evidence that" refers. (3) An examination of some of the objections against genuine evidence in decision making. (4) The implications of this discussion for a general theory of rational or warranted choice.

KADISH, Mortimer R. On The Importance Of The Miserable Man. *Ethics* 59,190-200 Ap 49.

KADISH, Mortimer R. Sin, Science, And The Dry, Hard Style. *Phil Phenomenol Res* 19,212-225 D 58.

KADISH, Mortimer R. The Importance Of A Choice Of Context. *J Phil* 54,670-678 O 57.

KAEIN, Eugene F. *An Existentialist Aesthetic: The Theories Of Sartre And Merleau-Ponty.* Madison 11962.

The aesthetic views of Sartre and Merleau-Ponty are the theme of this expository and critical treatise. Since neither philosopher has produced a full or systematic aesthetic theory, Kaelin has pieced together their writings in the field and shown their grounding and development in Sartre's early phenomenological studies of imagination and Merleau-Ponty's work on Gestalt psychology. The sources of some of their ideas are explored in the writings of Alain and Saussure. The central criticism of Sartre's aesthetics is that it "begs the question of perceptual knowledge"; Merleau-Ponty is seen to have advanced beyond Sartre in this regard, but he too is criticized for failing to articulate a method of procedure in the domain of critical analysis. Despite these reservations, Kaelin's view is that a positive contribution to philosophy is promised in existentialist aesthetics in so far as it broadens the social-cultural dimension of aesthetic activity.

KAEIN, Eugene Francis. *Art And Existence: A Phenomenological Aesthetics.* Lewisburg PA Bucknell Univ Pr 1970.

In some respects this book is an up-dating of the author's *An Existentialist Aesthetic: the Theories of Sartre and Merleau-Ponty*. But it is much more than that. The author does devote a lot of space to Merleau-Ponty, from whom much of E Kaelin's own theory of art is derived. There are also analyses of the work of Roman Ingarden and Martin Heidegger. Heidegger, especially, is treated at length since the role of art is so significant in the German philosopher's later work. But in the last analysis, phenomenological aesthetics must prove its worth by returning to the "things themselves"; and in this case the "things" are art works. Accordingly, E Kaelin develops his own theory of aesthetics, along phenomenological lines, with numerous illustrations (and detailed discussions) of art works ranging from painting to music and the film. This is an introduction to aesthetics from a phenomenological point of view. But it is difficult to make the phenomenologists speak plain (or clear) English.

KAHANE, Howard. *Logic And Philosophy.* Belmont CA Wadsworth 1969.

KAHANE, Howard. Nelson Goodman's Entrenchment Theory. *Phil Sci* 32,377-383 O 65.

KAHLER, Erich. *Man The Measure: A New Approach To History.* NY Pantheon Books 1943.

This is a contribution towards a philosophy of history by the author of *The German Character in the History of Europe*. The work is based on two leading tenets. The first distances itself both from the pluralistic views of history in terms of specific peoples, nations, races, etc., and from the unilateral attitudes which regard history as that of "Man," either as of divine origin, or as constituted by reason, or as having biologic continuity with the animal kingdom. Kohler's second pillar is methodological. It holds that every principle carries within itself the germs of its own destruction and transcendence. Thus, the disintegration of the Roman Empire came about through the very complete application of its own *polis* system.

KAHLER, Erich. *The Meaning Of History.* NY Braziller 1964.

An argument against the claim that history has no meaning, based on the author's view that man gives meaning to happenings in the world by comprehending their form and purpose, and in so doing creates history. There is then no history without meaning. The greater part of his argument is his "history of history," an account of how the concept and actuality of history developed in Western civilization into an independent, purely secular history. The author argues that there is an order in history, a "cyclic expansion" of the scope of human existence with an inner coherence. The meaning of our moment within this larger meaning of history is the meaning of man and human life.

KAHLER, Erich. *The True, The Good, And The Beautiful.* Columbus Ohio State Univ Pr 1960.

KAHN, Charles H. *Anaximander And The Origins Of Greek Cosmology.* NY Columbia Univ Pr 1960.

An examination of the doxography, in this case a critical analysis of Theophrastus's report on Anaximander, is followed by an exposition of the "Milesian Theory of the Natural World," and a discussion of "Anaximander's Fragment: the Universe Governed by Law." The author stresses the "geometric spirit" of Anaximander, whom he regards as the first to develop "a rational outlook on the natural world." The fragment of the philosopher is interpreted as referring to "the continuous change of opposing forms or powers into one another." A concluding chapter on "The Greek Philosophy of Nature" finds an inherently unified Milesian tradition running down to Democritus and Plato and stressing "elemental balance and cosmic periodicity," a tradition which enabled "The Greek view of the cosmos (to preserve) that sense of the link between man, society and nature which lies at the heart of the old myths."

KAHN, Charles H. A New Look At Heraclitus. *Amer Phil Quart* 1,189-203 Jl 64.

KAHN, Journet D. The Origin Of Human Rights. *Proc Cath Phil Ass* 25,178-187 1951.

KAHN, Journet. The Threat To Academic Freedom. *Proc Cath Phil Ass* 30,160-169 1956.

KAHN, Lothar. Science, History And A French Revolution (An Intellectual Revolution At The Sorbonne). *Educ Theor* 7,139-142 Ap 57.

KAHN, Ludwig J. Legendary Quotations. *J Hist Ideas* 8,116 Ja 47.

KAHN, Sholom J. "Evidence" In Criticism. *J Aes Art Crit* 9,330-333 Je 51.

KAHN, Sholom Jacob. *Science And Aesthetic Judgment: A Study In Taine's Critical Method.* NY Columbia Univ Pr 1953.

KAHN, Sholom J. Critical Judgment And Professor Pepper's "Eclecticism". *J Aes Art Crit* 9,46-50 S 50.

KAHN, Sholom J. Experience And Existence In Dewey's Naturalistic Metaphysics. *Phil Phenomenol Res* 9,316-321 D 48.

KAHN, Sholom J. Henri Bergson's Method. *Antioch Rev* 5,440-451 S 45.

KAHN, Sholom J. Psychology In Coleridge's Poetry. *J Aes Art Crit* 9,208-226 Mr 51.

KAHN, Sholom J. The Problem Of Evil In Literature. *J Aes Art Crit* 12,98-110 S 53.

KAHN, Sholom J. The Status Of The Potential: A Reply To Professor Dewey. *Phil Phenomenol Res* 9,714-716 Je 49.

KAHN, Sholom J. Towards An Organic Criticism. *J Aes Art Crit* 15,58-73 S 56.

KAHN, Sholom J. Transaction Vs Interaction. *J Phil* 44,660-663 N 47.

KAHN, Sholom J. What Does A Critic Analyze? *Phil Phenomenol Res* 13,237-245 D 52.

KAIN, Richard M. The Limits Of Literary Interpretation. *J Aes Art Crit* 17,214-218 D 58.

KAINZ, Howard. *Hegel's Phenomenology, Part I: Analysis And Commentary.* University Univ Of Alabama Pr 1976.

A detailed analysis of the first half of Hegel's *Phenomenology* tracing the development of the individual from sense-certainty to social consciousness is supplemented by general considerations regarding the overall structure and significance of the *Phenomenology* as a whole, and by a commentary which is geared to placing various parts of the *Phenomenology* in their proper textual and historical perspective.

KAINZ, Howard. *The Philosophy Of Man, Revisited.* Washington DC Univ Pr Of America 1976.

This book analyzes a new look at some traditional problems raised by the ancients about man, e.g., how man differs from the animals, whether there is any specifically human instinct, whether the human personality is to be interpreted dualistically or monistically, whether man is free, and whether there is survival after death. Liberal use is made of the findings of anthropology, psychology and parapsychology.

KAINZ, Howard. *The Unbinding Of Prometheus: Towards A Philosophy Of Revolution.* Long Island NY Libra 1976.

At the present time the term, "revolution" or "the revolution", has become almost synonymous with the Marxist revolutionary movement in its various forms. One is liable to forget that the concept of revolution antedates and supercedes Marxism, and even now has a much broader connotation than that subscribed to by Marxism. *The Unbinding of Prometheus*, employing various "non-linear" approaches—dialogue, phenomenological analysis, mythological exegesis—transcends the exclusively Marxian interpretation to explore a broad range of viewpoints which are competing with Marxism for dominance in our era and for recognition as the revolution. Particular attention is given to the ideological impact of the positions of Jefferson, Hegel, Marx, Nietzsche, and Freud. Attention is also given to the socio-political and ethical problems which are encountered by any revolutionary whose values diverge fundamentally from established values. The book concludes with an examination of the relationship of revolution to the absurd, and to the possible positive relevance of the category of absurdity to revolution.

KAISER, C Hillis. *An Essay On Method.* New Brunswick NJ Rutgers Univ Pr 1952.

KAISER, C H. The Consequences For Metaphysics Of Quantum-Mechanics. *J Phil* 37,337-348 Je 40.

KALGHATGI, T G. The Doctrine Of Karma In Jaina Philosophy. *Phil East West* 15,229-242 Jl-O 65.

KALICKI, Jan. A Test For The Equality Of Truth-tables. *J Sym Log* 17,161-163 S 52.

KALICKI, Jan. A Test For The Existence Of Tautologies According To Many-valued Truth-tables. *J Sym Log* 15,182-184 S 50.

KALICKI, Jan. An Undecidable Problem In The Algebra Of Truth-tables. *J Sym Log* 19,172-176 S 54.

KALICKI, Jan. Note On Truth-tables. *J Sym Log* 15,174-181 S 50.

- KALINOWSKI, Georges.** Obligation Dérivée Et Logique Déontique Relationnelle. *Notre Dame J Form Log* 5,181-190 1964.
- KALISH, Donald** and Montague, Richard. *Logic: Techniques Of Formal Reasoning*. NY 1964.
- KALISH, Donald** and Montague, Richard. 'That'. *Phil Stud* 10,54-61 1959.
- KALLEN H M.** Responsibility. *Ethics* 52,350-376 Ap 42.
- KALLEN H M.** The Arts And Thomas Jefferson. *Ethics* 53,269-283 JI 43.
- KALLEN, H M.** Alain Locke And Cultural Pluralism. *J Phil* 54,119-126 F 57.
- KALLEN, H M.** Of Democracy And The Arts. *J Aes Art Crit* 3,128-141 Wint 44.
- KALLEN, H M.** U M T And The Nation's Schools In The Religion Of Democracy. *Ethics* 62,1-10 O 51.
- KALLEN, Horace M (ed)** and Dewey, John (ed). *The Bertrand Russell Case*. NY Viking Pr 1941.
- There follow articles on various aspects of the famous City College appointment. Fellow professors of philosophy speak in no uncertain terms about what they characterize as a dire threat to the best interests of academic freedom at the instance of the forces of bigotry. The decision of Mr Justice McGeehan is reprinted in an appendix along with a statement about the case by The Committee on Cultural Freedom. Here are facts and opinions to which the reader can turn for a review of the legal educational, religious and political implications of the matter.
- KALLEN, Horace M (ed)** and Langer, Susanne K (ed) and Henle, Paul (ed). *Structure, Method And Meaning: Essays In Honor Of Henry M Sheffer*. NY Liberal Arts Pr 1951.
- KALLEN, Horace M And Others.** Conversation On Santayana. *Antioch Rev* 19,237-270 Sum 59.
- KALLEN, Horace M.** *A Study Of Liberty*. Yellow Springs OH Antioch Pr 1959.
- This study draws upon many sources in maintaining that freedom is the touchstone for an understanding of the human condition, both of man's possibility and his development in a world of chance and change. Kallen argues that mankind can best achieve liberty by adopting a pragmatic view of ideas which neither neglects the actual nor distorts the ideal.
- KALLEN, Horace M.** *Art And Freedom* (2 Vols). NY Duell Sloan Pearce 1942.
- Dr Kallen's procedure is to consider the philosophies of art, whether those of professional or born philosophers or of men of art or science, and any other philosophical laymen, in a frame of reference of causes and consequences not only esthetic, but financial, religious, economic, political, scientific, and cultural.
- KALLEN, Horace M.** *Cultural Pluralism And The American Idea*. Philadelphia Univ Of Penn Pr 1956.
- The first part of this book consists of a three-part extension of two lectures given by Professor Kallen of the New School for Social Research before the Albert M Greenfield Center for Human Relations of the University of Pennsylvania. In the second part, nine scholars in the field: Stanley H Chapman, Stewart G Cole, Elizabeth F Flower, Frank P Graham, R H Henle, Herold C Hunt, Milton R Knovitz, Leo Pfeffer, and Goodwin Watson, contribute critical comments upon Kallen's views; and in the third part the latter makes a brief reply to his critics.
- KALLEN, Horace M.** *Freedom, Tragedy, And Comedy*. Dekalb N Illinois Univ Pr 1963.
- The title of this pamphlet sufficiently indicates the subject matter of these three popular lectures. The style is appropriately rhetorical and allusive; the occasion was not one calling for close argument. As to freedom, Professor Kallen thinks it is a good thing, and that we have it. Tragedy and comedy are exercises of freedom. Tragedy is consequent on choice, which is inevitably exclusive, and often an assertion of individual value against external compulsion. Comedy is more amusing: "laughter is the surge of freedom attained," and signals the triumph of the good.
- KALLEN, Horace M.** *Patterns Of Progress*. NY Columbia Univ Pr 1950.
- KALLEN, Horace M.** *Philosophical Issues In Adult Education*. Springfield IL Thomas 1962.
- This work consists of four essays written at different times for different occasions. The author discusses the origin of the concept of adult education, attributing its first important expression to comments in *The Education of Henry Adams*. The philosophic issues referred to in the title of Professor Kallen's book revolve around two key symbolic terms: "The American Dream, the belief that America is the land of greatest opportunity in which life is better, fuller, and richer than anywhere else in the world"; "The American Idea," the belief in equal liberty for all human beings.
- KALLEN, Horace M.** *Secularism Is The Will Of God: An Essay In The Social Philosophy Of Democracy And Religion*. NY Twayne 1954.
- KALLEN, Horace M.** *The Education Of Free Men: An Essay Toward A Philosophy Of Education For Americans*. NY Farrar Strauss 1949.
- Kallen asserts that for the most effective system of education and for the fullest realization of the individual's capabilities, education must be designed in the light of the personal, social, psychological and cultural requirements of the individual. Education must be flexible enough to meet the particular and unique needs of the particular and unique individual, if the diversity of man and society is to be retained. The end and aim of the system must be, he asserts, the development of the individual as a free member of a free society.
- KALLEN, Horace M.** An Annotation To The Annotation. *Phil Phenomenol Res* 6,528 Je 46.
- KALLEN, Horace M** and Kilpatrick, William H and Geiger, George R. The Centennial Of John Dewey. *Humanist* 19,259-265 S-O 59.
- KALLEN, Horace M.** Education As Survival. *Educ Theor* 16,71-84 Ja 66.
- KALLEN, Horace M.** Education—And Its Modifiers. *Phil Phenomenol Res* 7,249-263 D 46.
- KALLEN, Horace Meyer.** *Creativity, Imagination, Logic: Meditations For The 11th Hour*. NY Gordon & Breach 1973.
- KALLEN, Horace Meyer.** *Liberty, Laughter, And Tears: Reflections On The Relations Of Comedy And Tragedy To Human Freedom*. De Kalb IL 1968.
- KALLEN, Horace Meyer.** *The Liberal Spirit; Essays On Problems Of Freedom In The Modern World*. Ithaca NY Cornell Univ Pr 1948.
- KALLEN, Horace M.** Human Rights And The Religion Of John Dewey. *Ethics* 60,169-177 Ap 50.
- KALLEN, Horace M.** Humanism As Creative Intelligence. *Humanist* 8,170-174 Ja 49.
- KALLEN, Horace M.** Individuality, Individualism, And John Dewey. *Antioch Rev* 19,299-314 Fall 59.
- KALLEN, Horace M.** Old Mysticism And New Knowledge. *Phil Phenomenol Res* 25,18-34 S 65.
- Basically mysticism is justified, as liberating the faculties of experience which normally are held in abeyance. The author concludes that authentic mystical experiences have a survival function and noetic character, in this world, even though they appear other-worldly.
- KALLEN, Horace M.** Patterns In Events And Patterns In Philosophies Of Art. *J Aes Art Crit* 8,145-154 Mr 50.
- KALLEN, Horace M.** Remarks On Royce's Philosophy. *J Phil* 53,131-138 F 56.
- KALLEN, Horace M.** Reply Concerning The Discussion Of The Unity Of Science. *Phil Phenomenol Res* 6,515-525 Je 46.
- KALLEN, Horace M.** The Comic Spirit In The Freedom Of Man. *J Aes Art Crit* 13,342-350 Mr 55.
- KALLEN, Horace M.** The Discipline Of Freedom. *Phil Phenomenol Res* 8,508-514 Je 48.
- KALLEN, Horace M.** The Laughing Philosopher. *J Phil* 61,19-34 Ja 64.
- This is a writer's commemorative portrait of George Santayana, written in honor of the anniversary of his birth. Using Santayana's life as well as his works as his source, the author produces his image of Santayana as our time's one laughing philosopher. The reference is to Santayana's reflection that in the life of reason the liberation of the human spirit to cosmic laughter turns on the recognition of the blind capricious power which, mistaken or unrecognized, makes the life of reason a life of tears; recognized, exposed, a life of laughter.
- KALLEN, Horace M.** The Meaning Of Tragedy In The Freedom Of Man. *J Phil* 55,772-780 Ag 58.
- KALLEN, Horace M.** The Meanings Of "Unity" Among The Sciences, Once More. *Phil Phenomenol Res* 6,493-495 Je 46.
- KALLICH, Martin.** Samuel Johnson's Principles Of Criticism And Imlac's "Dissertation Upon Poetry". *J Aes Art Crit* 25,71-82 Fall 66.
- KALMÁR, László** and Suranyi, Janos. On The Reduction Of The Decision Problem, Second Paper: Gödel Prefix, A Single Binary Predicate. *J Sym Log* 12,65-73 S 47.
- KALMÁR, László** and Suranyi, Janos. On The Reduction Of The Decision Problem: Third Paper, Papis Prefix, A Single Binary Predicate. *J Sym Log* 15,161-173 S 50.
- KALTAKHCHIAN, S T** and Petrov, lu P. On The Teaching Of Philosophy In The USSR. *Soviet Stud Phil* 3,58-64 Wint 1964-65.
- KALUPAHANA, David J.** *Buddhist Philosophy: A Historical Analysis*. Honolulu Univ Pr Of Hawaii 1976.
- The author attempts to present the primitive form of Buddhism together with some of its major schools. His approach is predominantly historical, with an emphasis on the philosophical perspectives. He divides the book into two parts: Early Buddhism (I) and Later Buddhism (II). The juxtaposition of Buddha's thought and Upanisadic speculation (chapter oone) constitutes a very helpful starting point for the beginner. In subsequent chapters he deals with Epistemology, Causality, the Three Characteristics of Existence, Karma and Rebirth, Morality and Ethics, and Nirvana. Part II covers the Beginnings of Scholasticism and Mahāyāna, Theravāda, Sarvāstivāda and Sautrāntika, Mādhyamika Transcendentalism and Yogācāra Idealism. Two appendices elaborate on Metaphysics and the Buddha, and Reflections on the Relation between Early Buddhism and Zen.
- KALUPAHANA, David J.** *Causality: The Central Philosophy Of Buddhism*. Honolulu Univ Pr Of Hawaii 1975.
- This book is a scholarly description Buddhist theories of Causation, plus pre-Buddhist Vedic and non-Vedic theories. Cognate theories are discussed such as Buddhist Abhidharma "psychology," dharma, ontology, Mādhyamika, Sarvāstivāda, Sautrāntika and (some) Yogācāra. Dr. Kalupahana's sources are the Pali canon, Sanskrit and Prakrit materials and the Chinese Taishō; the Tibetan sources are omitted. Modern Buddhological studies are discussed at length.
- KAMENKA, Eugene.** *The Ethical Foundations Of Marxism*. NY Praeger 1962.
- The so-called "early Marx" comes in for sympathetic treatment from an Australian philosopher. Kamenka argues that Marx never lost his ethical vision of human dignity in future society, though "alienation" and related concepts are no longer relied upon in *Das Kapital*. Midway through the study an ethical position, based on the view that goods produce harmonious systems whereas evils cannot, is outlined and defended. Kamenka maintains that his "positive," non-normative ethic can be made compatible with a Marx purged of his eschatology and of some Hegelian trappings. The concluding stigmatization of Soviet Marxist ethics as being "normative" is perhaps the weakest part of an uneven work.
- KAMENKA, Eugene.** *The Philosophy Of Ludwig Feuerbach*. NY Praeger 1970.
- KAMIAT, A H** and Baumgardt, David and Overstreet, H A. Lamont's "Five Propositions Of Humanism". *Humanist* 2,150-151 Wint 42.

- KAMIAT, Arnold H.** *The Ethics Of Civilization.* Washington DC Public Affairs Pr 1954.
The author calls this book "a call to civilizers," by whom he means those mature individuals who are capable of contributing to "the store of civilized values." They constitute "a democratic aristocracy," for their ranks are open, without formalities, to everyone. Between this minority, however, and the majority of men there has always raged a fundamental conflict. The author attacks process-philosophies as cutting the ground from under themselves. "Every system of ideas must be built around some sort of absolute."
- KAMIAT, Arnold H.** On The Synthesis Of East And West. *Phil East West* 1,41-44 Ja 52.
- KAMINS, Herbert.** A Reply To Professor Weitz's "Criticism Without Evaluation". *Phil Rev* 61,66-71 Ja 52.
- KAMINS, Herbert.** Relational Properties As Qualities In Professor Lewis's Theory Of Value. *J Phil* 47,150-157 Mr 50.
- KAMINSKY, Jack.** *Hegel On Art: An Interpretation Of Hegel's Aesthetics.* Albany S1962.
Art as a representation of ideal action is presented in five chapters, each devoted to a different art.
- KAMINSKY, Jack.** *Language And Ontology.* Carbondale S Illinois Univ Pr 1969.
This volume is largely a prolegomenon to a study of what the metaphysical implications of our languages are, arriving only so far as the conclusion that necessary linguistic forms do indicate what kinds of things there are. Just as Kant held that we must begin with phenomena in order to say anything about noumena, J Kaminsky holds that "we must begin with the language in order to say anything about what is extralinguistic." Along the way he comments critically on Wittgenstein (mainly the early work), Frege, Russell, Carnap, Popper, Strawson, Quine, and Geach.
- KAMINSKY, Jack.** Analytic And Synthetic Moral Judgments. *J Phil* 46,693-701 O 49.
- KAMINSKY, Jack** and Nelson, Raymond J. Scientific Statements And Statements About Humanly Created Objects. *J Phil* 55,641-647 Jl 58.
Statements of technology such as 'For every x, if x is a properly constructed relay being operated under specified conditions, then x produces an output o', are considered and it is argued that they are neither analytic nor synthetic. The sense of the consequent is not included in that of the antecedent; and a single confirmation instance suffices for *certainty*. As Dewey pointed out, such statements, neglected by philosophers of science, come from and are generalizations from practice, not from science.
- KAMINSKY, Jack.** Can "Essence" Be A Scientific Term? *Phil Sci* 24,173-179 Ap 57.
- KAMINSKY, Jack.** Church On Ontological Commitment. *J Phil* 56,452-457 My 59.
- KAMINSKY, Jack.** Corrigibility And Law. *Phil Sci* 21,9-15 Ja 54.
- KAMINSKY, Jack.** Dewey's Concept Of An Experience. *Phil Phenomenol Res* 17,316-330 Mr 57.
- KAMINSKY, Jack.** Hsüntze's Philosophy Of Man. *Phil Phenomenol Res* 12,116-122 S 51.
- KAMINSKY, Jack.** Metaphysics And The Problem Of Synonymity. *Phil Phenomenol Res* 14,49-61 S 53.
- KAMINSKY, Jack.** Ontology And Language. *Phil Phenomenol Res* 23,176-191 D 62.
The purpose here is: (1) to indicate how the question of ontology enters into the construction of formal systems; (2) to show why some of the important attempts to eliminate the ontological question have not been successful; and (3) suggest a way of viewing ontological commitments that will make them seem less serious than they are usually taken to be. It is concluded, that in constructing a formal language we are committed to an ontology in the minimal sense, insofar as extensions such as classes or intensions such as properties, commit us to anything.
- KAMINSKY, Jack.** The Empirical Metaphysics Of George Henry Lewes. *J Hist Ideas* 13,314-332 Je 52.
- KAMINSKY, Jack.** What Is The Philosophic Problem? *J Phil* 47,537-544 S 50.
This article discusses the change in philosophers' roles from generalists to specialists and the implications which have arisen. The author feels the generalist philosopher, one who studies areas such as logic and language but is primarily concerned with problems of men, is what is needed. The value of philosophy is considered to be how it can address the particular things or forces which give us difficulty; that which is the real, as opposed to the ideal.
- KANE, W H.** The First Principles Of Changeable Being. *Thomist* 8,27-67 Ja 45.
- KANE, W H.** The Nature And Extent Of Philosophy Of Nature. *Thomist* 7,204-232 Mr 44.
- KANE, William D.** The Subject Of Predicamental Action According To John Of St Thomas. *Thomist* 22,366-388 Jl 59.
- KANE, William H And Others.** *Science In Synthesis; A Dialectical Approach To The Integration Of The Physical And Natural Sciences.* River Forest IL 1953.
- KANE, William H.** Abstraction And The Distinction Of The Sciences. *Thomist* 17,43-68 Ja 54.
- KANE, William H** and Goedecke, Robert. Problems And Perplexities. *Rev Metaph* 15,319-324 D 61.
- KANE, William H** and Walhout, Donald and Roesler, Max. Problems And Perplexities. *Rev Metaph* 15,499-507 Mr 62.
- KANE, William H.** Aristotle And Moderate Realism: A Rejoinder. *New Scholas* 37,71-79 Ja 63.
- KANE, William H.** Details Of A Thomistic Critique Of Knowledge. *New Scholas* 35,445-477 O 61.
- KANE, William H.** Existence And Causality. *Thomist* 28,76-92 Ja 64.
- KANE, William H.** Introduction To Metaphysics. *Thomist* 20,121-142 Ap 57.
- KANE, William H.** Outline Of A Thomistic Critique Of Knowledge. *New Scholas* 30,181-197 Ap 56.
- KANE, William H.** The Extent Of Natural Philosophy. *New Scholas* 31,85-97 Ja 57.
- KANE, William H.** The Naturalistic Approach To Natural Science Through Motion And Matter. *Thomist* 19,219-231 Ap 56.
- KANE, William H.** The Subject Of Metaphysics. *Thomist* 18,503-521 O 55.
- KANE, William.** Self-Knowledge: True And False. *Proc Cath Phil Ass* 35,187-196 1961.
- KANN, Robert A.** Wolfgang Menzel: Pioneer Of Integral Nationalism. *J Hist Ideas* 6,213-230 Ap 45.
- KANTOR, J R.** *Psychology And Logic.* Bloomington IN Principia Pr 1951.
This work in which the author, having discerned a "trend which inclines logic toward psychology," proceeds to clarify the interrelationship of the two sciences. Two basic theses underlie the work: first, that logic is "essentially concerned with specific events and not with universal and transcendent systems"; and second, that logic "entails a psychological dimension which must be taken into account."
- KANTOR, J R.** *The Logic Of Modern Science.* Bloomington IN Principia Pr 1953.
- KANTOR, J R.** Postulates For A Logic Of Specificity. *J Phil* 37,29-42 Ja 40.
- KANTOROWICZ, Ernst H.** Plato In The Middle Ages. *Phil Rev* 51,312-323 My 42.
- KANZ, Heinrich.** Humility Before Being. *Phil Today* 1,246-249 Wint 57.
- KAPLAN, Abraham.** *The Conduct Of Inquiry: Methodology For Behavioral Science.* San Francisco Chandler 1964.
- KAPLAN, Abraham.** *The New World Of Philosophy.* NY Random House 1961.
Nine essays on contemporary philosophical perspectives—pragmatism, analytic philosophy, existentialism, Freud and modern philosophy, communism, Indian philosophy, Buddhism, Chinese philosophy, and Zen—originally delivered as lectures at the University of California at Los Angeles. Since the sweep is broad, but also selective and limited, it is evident that these are not definitive studies: they are not intended as such. They are, however, informal exposition—lively, illuminating and informative. The lectures as originally presented and in their present form are intended for an intelligent lay audience.
- KAPLAN, Abraham** and Kris, Ernst. Esthetic Ambiguity. *Phil Phenomenol Res* 8,415-435 Mr 48.
- KAPLAN, Abraham** and Lasswell, Harold D. *Power And Society: A Framework For Political Inquiry.* New Haven Yale Univ Pr 1950.
- KAPLAN, Abraham** and Ritchie, Benbow F. A Framework For An Empirical Ethics. *Phil Sci* 7,476-491 O 40.
- KAPLAN, Abraham.** Are Moral Judgments Assertions? *Phil Rev* 51,280-303 My 42.
- KAPLAN, Abraham.** Content Analysis And The Theory Of Signs. *Phil Sci* 10,230-249 O 43.
- KAPLAN, Abraham.** Definition And Specification Of Meaning. *J Phil* 43,281-287 My 46.
- KAPLAN, Abraham.** On The So-called Crisis In Criticism. *J Aes Art Crit* 7,42-47 S 48.
- KAPLAN, Abraham.** Philosophic Sense And Mystic Sensibility. *Proc Amer Phil Ass* 32,41-64 O 1958-59.
- KAPLAN, Abraham.** Referential Meaning In The Arts. *J Aes Art Crit* 12,457-474 Je 54.
- KAPLAN, Abraham.** The Aesthetics Of The Popular Arts. *J Aes Art Crit* 24,351-364 Spr 66.
- KAPLAN, Abraham.** What Good Is "Truth"? *Phil Phenomenol Res* 15,151-170 D 54.
- KAPLAN, Charles D** and Ten Houten, Warren D. *Science And Its Mirror Image: A Theory Of Inquiry.* NY Harper & Row 1973.
- KAPLAN, D** and Montague, R. A Paradox Regained. *Notre Dame J Form Log* 1,79-90 1960.
- KAPLAN, David** and Montague, Richard and Eberle, Rolf. Hempel And Oppenheim On Explanation. *Phil Sci* 28,418-428 O 61.
The paper contains a trivialization of the article, "The Logic of Explanation" by Hempel and Oppenheim. A number of theorems are proved which show that the relation of explainability which was proposed by Hempel and Oppenheim obtains almost between any theory and any singular sentence.
- KAPLAN, David.** Explanation Revisited. *Phil Sci* 28,429-436 O 61.
- KAPLAN, Morton A.** *Justice, Human Nature, And Political Obligation.* NY Free Pr 1976.
The book shows why ethics cannot be reduced to a set of rules, why no set of rules for justice can have universal validity, argues that justice and good are reciprocal concepts that cannot be analyzed independently, and shows that they are developmental. The book continues by distinguishing between praxis and theory and showing why both are required. It also develops a concept of identification and uses Einsteinian relativity metaphorically to show that justice is neither univocal nor transitive nor equally binding on all, and that moral duty and legal responsibility are not correlative concepts, showing epistemologically why values and observational qualities have a similar ontological status.
- KAPLAN, Morton A.** *On Freedom And Human Dignity: The Importance Of The Sacred In Politics.* Morristown NJ 1973.
This book shows that the world is meaningful, that Skinnerian determinism is tautological and arid, that the sacred bond is essential to human communities and politics, that mind sets require polarities in thought, and argues that education must turn to these tasks.
- KAPLAN, Morton A.** Restricted Utilitarianism. *Ethics* 71,301-302 Jl 61.
The article demonstrates that an extreme utilitarian calculus produces undesirable results in many cases, that societies require some moral rules, and that some human relationships cannot survive instrumental calculation.

KAPLAN, Morton A. Some Problems Of The Extreme Utilitarian Position. *Ethics* 70,228-232 Ap 60.

The article demonstrates that an extreme utilitarian calculus produces undesirable results in many cases, that societies require some moral rules, and that some human relationships cannot survive instrumental calculation.

KAPLAN, Oscar. Prediction In The Social Sciences. *Phil Sci* 7,492-498 O 40.

KAPLAN, Sidney. Social Engineers As Saviors: Effects Of World War I On Some American Liberals. *J Hist Ideas* 17,347-369 Je 56.

KAPLON, Morton F. *Homage To Galileo*. Cambridge 1965.

Six lectures given at the University of Rochester in 1964 in honor of the four-hundredth anniversary of the birth of Galileo. A variety of topics are covered, from Galileo's theory of measurement to the relation between science and authority in the present age. Giorgio de Santillana re-evaluates the controversy between Galileo and the Church and attempts to place Galileo's work in a new perspective, so that its truly revolutionary character can be appreciated. Gilberto Bernardini presents Galileo as the founder of modern science and the scientific outlook—arguments from Galileo's scientific practice are presented in support of this claim. Norwood Russell Hanson explores the relation between Galileo's mathematical hypotheses and his experiments. Edward W Strong discusses the relation between Galileo's views of theory and of measurement. Philip H Abelson describes the dangers inherent in government sponsorship of scientific research. And Erich Kahler distinguishes the techniques and results of scientific research from those which characterize the study of history.

KAPP, E. *Greek Foundations Of Traditional Logic*. NY Columbia Univ Pr 1942.

KAPP, Karl William. *Toward A Science Of Man In Society: A Positive Approach To The Integration Of Social Knowledge*. NY Heinman 1961.

KARALIS, Nicholas. Knowledge Of Other Minds. *Rev Metaph* 9,565-568 Je 56.

KARDINER, Abram. *Sex And Morality*. Indianapolis Bobb-Merrill 1954.

KARDINER, A. Psychoanalysis And Psychology: A Comparison Of Methods And Objectives. *Phil Sci* 8,233-254 Ap 41.

KARGON, Robert Hugh. William Rowan Hamilton And Boscovichian Atomism. *J Hist Ideas* 26,137-140 Ja-Mr 65.

KARGON, Robert. Thomas Hariot, The Northumberland Circle And Early Atomism In England. *J Hist Ideas* 27,128-136 Ja-Mr 66.

The author's thesis is that atomism, a mechanical philosophy which investigates matter and its motion, played an important historical role in the Seventeenth century, by overturning a static Aristotelian philosophy; this, in turn, laid the base for a new world view. The article asserts that Thomas Hariot and his colleagues played a critical role in promoting atomism. The author traces Hariot's life and intellectual development, and analyzes his importance for modern and contemporary philosophy.

KARIEL, Henry S. *The Decline Of American Pluralism*. Stanford CA Stanford Univ Pr 1961.

In order to sustain the dignity of the individual a two-fold pluralism has developed in America: a constitutional system of tremendously complex, diffuse, and unintegrated government; and a prodigious cluster of innumerable groups and organizations. But where constitutionalism worked toward fragmentation of power, modern technology has worked towards its consolidation producing oligarchically governed hierarchies that degrade the individual rather than sustain him. Pointing to growing government intervention in groups to support the individual, the author calls for more centralization of government power to make its intervention more effective, and to produce an egalitarian rather than hierarchical public order.

KARIER, Clarence J. Totalitarianism Of The Right. *Educ Theor* 14,40-49 Ja 64.

KARLIN, Eli. Method Of Ambiguity. *New Scholas* 21,154-191 Ap 47.

KARLIN, Eli. The Nature Of Causation. *Rev Metaph* 2,53-98 S 48.

KARLIN, Eli. The Nature Of The Individual. *Rev Metaph* 1,61-88 D 47.

KARLIN, Eli. War And Work. *Mod Sch* 27,139-149 Ja 50.

KARP, Carol R. Independence Proofs In Predicate Logic With Infinitely Long Expressions. *J Sym Log* 27,171-188 Je 62.

KARRIER, Clarence J. *American Educational Theory*, By Charles J Brauner. *Stud Phil Educ* 4,27-33 Spr 65.

KATEB, George. *Utopia And Its Enemies*. NY Free Pr Of Glencoe 1963.

Kateb poses as a defender of an actually attainable utopia (a world society of perpetual peace, abundance, etc.) and considers some recent attacks on this idea.

KATES, Carol A. A Critique Of Chomsky's Theory Of Grammatical Competence. *Forum Linguisticum* 1,15-24 1976.

Chomsky's rationalistic theory of grammatical competence as an *a priori* knowledge of rules is criticized on two grounds. First, it does not specify how competence "underlies" and thus "explains" speech performance. The rules are generative rather than productive, and do not dispel the "mystery" of language acquisition and performance. Secondly, grammars should be tested as part of a general theory of speech performance. Only experimental work in psycholinguistics can establish the adequacy of a model of speaking and understanding, if linguistic competence is understood in empirical terms, as the set of cognitive prerequisites for speech. Chomsky's purely formal criteria of adequacy are insufficient to establish such a theory.

KATSOFF, Louis O. Naturalism In Recent American Philosophy. *Proc Cath Phil Ass* 37,33-46 1963.

KATSOFF, L O. Lazerowitz's Verbalism. *Phil Stud* 9,17-19 1958.

The article goes into Lazerowitz's discussion of G E Moore's view of the reality of time. The author specifically takes up Lazerowitz's two arguments (a) that the statement 'time is unreal' is neither empirical nor necessary, and is therefore verbal,

and (b) that whoever asserts that time is unreal still acts in the same way others who deny it do. Concerning the second argument he contends that the fact that a person acts in such-and-such a way is not evidence for or against the proposition 'time is real (or unreal)'. He further argues "To make the bland assumption Lazerowitz does that a philosopher's behavior is an index to his beliefs seems to me even less justified than to assert that a hypocrite's behavior is a sign of his."

KATSOFF, L O. Observation And Interpretation In Science. *Phil Rev* 56,682-689 N 47.

KATSOFF, L O. What Is Behavior? *Phil Phenomenol Res* 9,98-102 S 48.

KATSOFF, Louis O. Immortality And Religious Discourse. *Phil Forum (Pacific)* 3,79-84 D 64.

KATSOFF, Louis O. In Reply To Mr Riezler's "Comments On Kattsoff's 'Physics And Reality'". *Phil Phenomenol Res* 5,125 S 44.

KATSOFF, Louis O. Is Eidetic Intuition Necessary? *Phil Phenomenol Res* 10,563-571 Je 50.

KATSOFF, Louis O. Logic Or The Psychology Of Language. *Phil Phenomenol Res* 16,108-112 S 55.

KATSOFF, Louis O. Malcolm On Knowledge And Certainty. *Phil Phenomenol Res* 26,263-267 D 65.

KATSOFF, Louis O. Man Is The Measure Of All Things. *Phil Phenomenol Res* 13,452-466 Je 53.

KATSOFF, Louis O. Obligation And Existence. *Phil Phenomenol Res* 18,489-502 Je 58.

KATSOFF, Louis O. Physics And Reality. *Phil Phenomenol Res* 5,108-120 S 44.

KATSOFF, Louis Osgood. *Elements Of Philosophy*. NY Ronald Pr 1953.

KATSOFF, Louis Osgood. *Making Moral Decisions: An Existential Analysis*. NY Heinman 1968.

KATSOFF, Louis Osgood. Evolutionary Dialectic Rationalism. *Phil Phenomenol Res* 2,520-528 Je 42.

KATSOFF, Louis O. The Event In Res As Ontological Unit. *Phil Rev* 55,174-182 Mr 46.

KATSOFF, Louis O. The Place Of Logic In A World Of Fact. *Phil Phenomenol Res* 10,121-129 S 49.

KATSOFF, Louis O. What Makes You Say That: Or The Justification Of Justifications. *Phil Phenomenol Res* 21,102-109 S 60.

KATZ, Jerrold J. *Semantic Theory*. NY Harper & Row 1972.

The primary aim of Katz's work is the preliminary development of a rationalistic, intentionalist theory of semantics which demonstrates the scientific soundness of concepts such as sense, meaning, synonymy, analyticity, etc.

KATZ, Jerrold J. *The Philosophy Of Language*. NY Harper & Row 1966.

Katz presents a new approach to the philosophy of language, one based on empirical linguistics. He argues that knowledge of linguistic universals—those features which characterize all natural languages—is very important for dealing with philosophical problems about language and conceptual thinking. Katz contrasts his approach with the approaches taken by the two main groups of twentieth century philosophers of language: the logical empiricists and the ordinary-language philosophers. Katz claims that the logical empiricists have not been sufficiently empirical, because they have known little or nothing about natural languages.

KATZ, Jerrold J. *The Problem Of Induction And Its Solution*. Chicago Univ Of Chicago Pr 1962.

According to the author of this book the solution to the problem of induction is that there is no solution. Katz presents all the substantial arguments that have been used against the inductive process, e.g., its circularity, its uselessness if we assume an infinite universe, as well as its dependence upon a presupposition of regularities. He also discusses the simplicity and convergence criteria and finds them to be inadequate for justifying induction. He then shows that the inductive problem has not been solved by any contemporary philosopher.

KATZ, Jerrold J. *The Underlying Reality Of Language And Its Philosophical Import*. NY Harper & Row 1971.

KATZ, Jerrold J and Fodor, Jerry A. The Availability Of What We Say. *Phil Rev* 72,57-71 Ja 63.

Fodor and Katz criticize Cavell's position on the relation between ordinary language philosophy and empirical investigations of ordinary language, in "Must We Mean What We Say?" *Inquiry*, Volume 1, Pages 172-212, and "The Availability of Wittgenstein's Later Philosophy," *Philosophical Review*, Volume 71, Pages 67-93. Cavell holds that disagreements between ordinary language philosophers over grammar and semantics are in no sense empirical. Fodor and Katz show that ordinary language philosophers are engaged in empirical investigation.

KATZ, Jerrold J and Langendoen, Terence. Pragmatics And Presupposition. *Language* 52,1-17 Mr 76.

This paper examines the claim that the only adequate account of presupposition in natural language must be a contextual one, and that a purely semantic account of this notion is inadequate. We contend that exactly the opposite is the case: there is an adequate semantic account of presupposition in natural language, so that contextual accounts of this notion are unnecessary.

KATZ, Jerrold J and Postal, Paul M. *An Integrated Theory Of Linguistic Descriptions*. Cambridge MA MIT Pr 1964.

This book is primarily a technical study in linguistics in which the authors use some of the techniques of Chomsky to give a linguistic description of a natural language.

KATZ, Jerrold J. Semantic Theory And The Meaning Of 'Good'. *J Phil* 61,739-766 D 64.

This paper concerns itself with formulating the meaning of the English word "good"

within the framework of a semantic theory of the sort described in "The Structure of a Semantic Theory." A general introduction to this type of semantic theory is given, and then a dictionary entry for "good" is presented. Once the question of empirical adequacy is settled, I turn to some of the philosophical consequences of accepting this entry for "good." I consider the question of whether some other kinds of semantic theories can handle the facts about the meaning of "good" and argue that they cannot. Thus, evidence is put forth against a number of popular conceptions of the theory of meaning. I also consider some consequences for Moore's discussion of "good" and for Vendler's recent treatment of Moore's notions. My whole treatment is motivated by the desire to show that the application of theories from linguistics to philosophical problems can lead to genuine philosophical results.

KATZ, Jerrold J. The Relevance Of Linguistics To Philosophy. *J Phil* 62,590-601 O 65. Katz defends the relevance of linguistics to philosophy on the grounds that linguistic theory incorporates solutions to significant philosophical problems. He does so by trying to show that a number of philosophical problems can be represented as questions about the nature of language and therefore can be solved by conceptual constructs found in linguistic theory.

KATZ, Joseph. *Plotinus' Search For The Good*. NY King's Crown Pr 1950.

The purpose of the book, states the author, is to penetrate behind Plotinus' statements to the problems that faced his philosophy. The book is less concerned with the interrelation of his ideas and the architecture of his system than with the experiential reference of his ideas. It treats Plotinus' dialectic less for its own sake than to show its function in bridging the inevitable inconsistencies that arise when valuatinal and existential considerations are not clearly distinguished. The author thus deviates from the usual approach to Plotinus, and in so doing provides a worthwhile and original contribution to this field.

KATZ, Joseph. A Reply To Huizinga On History. *J Hist Ideas* 5,369-373 Je 44.

KATZ, Joseph. Desiring Reason. *J Phil* 53,835-842 D 56.

KATZ, Joseph. Ethics Without Morality. *J Phil* 52,287-290 My 55.

KATZ, Joseph. How To Resolve Disagreement In "Attitude". *J Phil* 48,721-726 N 51. The author maintains it is possible to apply the scientific method to the domain of morals, and that this should be done. The article offers arguments in support of this position.

KATZ, Joseph. On Chance And Prediction. *J Phil* 41,626-630 N 44.

KATZ, Joseph. On The Nature Of Selfishness. *J Phil* 45,96-102 F 48.

KATZ, Joseph. Plotinus And The Gnostics. *J Hist Ideas* 15,289-298 Ap 54.

KATZ, Joseph. The Contributions Of Psychological Research To The Philosophy Of Education. *Proc Phil Educ* 19,193-199 Ap 63.

KATZ, Robert. *Axiomatic Analysis: An Introduction To Logic And The Real Number System*, David Vernon Widder (ed). Boston Heath 1964.

KAUF, David Karl. A Comment On Hochberg's Reply To Storer. *Phil Stud* 5,57 1954.

KAUFMAN, Abraham. *The Discipline Of Education*, Edited By John Walton And James L Kuethe. *Stud Phil Educ* 4,36-42 Spr 65.

KAUFMAN, Abraham. Progressive Education: Fact Or Moral Concept? *Educ Theor* 15,7-12 Ja 65.

KAUFMAN, Arnold S. Ability. *J Phil* 60,537-550 S 63.

One of the ways we typically try to absolve a person from moral responsibility for some action is by claiming that he lacked some ability. The aim of this paper is to analyze the concept of "ability" as it figures in situations in which someone's inability is claimed to exempt him from culpability. The ultimate concern is to be clear about concepts crucial to an adequate theory of moral responsibility. The ways in which the proposed analysis bears upon such a theory are outlined.

KAUFMAN, Arnold S. The Analytic And The Synthetic. *Phil Rev* 62,421-426 Jl 53.

KAUFMAN, Arnold S. The Nature And Function Of Political Theory. *J Phil* 51,5-22 Ja 54.

KAUFMAN, Arnold S. The Reform Theory Of Punishment. *Ethics* 71,49-53 O 60.

KAUFMAN, Gordon Dester. *Relativism, Knowledge And Faith*. Chicago Univ Of Chicago Pr 1960.

Historical studies suggest that all ideas, including the philosophical, scientific, and religious, are relative to the culture in which they are formulated. After clarifying the concept of relativism, and exploring the epistemological reasons why knowledge is relative, Kaufman argues that these admissions are not fatal to the achievement of valid knowledge in philosophy and theology.

KAUFMAN, Gordon D. History And Mysticism. *Rev Metaph* 10,675-689 Je 57.

KAUFMAN, Gordon D. Philosophy Of Religion: Subjective Or Objective? *J Phil* 55,57-69 Ja 58.

KAUFMAN, Marjorie R. William James's Letters To A Young Pragmatist. *J Hist Ideas* 24,413-421 Jl-S 63.

KAUFMAN, Max. Modern Science And Religion. *Personalist* 31,71-74 Wint-Ja 50.

KAUFMANN, Felix. A Note On Mr Baylis's Discussion, "Critical Comments On The 'Symposium On Meaning And Truth'". *Phil Phenomenol Res* 5,96-97 S 44.

KAUFMANN, Felix. Concerning Mr Nagel's Critical Comments. *Phil Phenomenol Res* 5,69-74 S 44.

KAUFMANN, Felix. Discussion Of Mr Nagel's Rejoinder, "Professor Ducasse's Criterion Of Truth". *Phil Phenomenol Res* 5,350-353 Mr 45.

KAUFMANN, Felix. John Dewey's Theory Of Inquiry. *J Phil* 56,826-836 O 59.

KAUFMANN, Felix. On The Nature Of Inductive Inference. *Phil Phenomenol Res* 6,602-608 Je 46.

KAUFMANN, Felix. Rudolf Carnap's Analysis Of 'Truth'. *Phil Phenomenol Res* 9,294-299 D 48.

KAUFMANN, Felix. Scientific Procedure And Probability. *Phil Phenomenol Res* 6,47-66 S 45.

KAUFMANN, Felix. Strata Of Experience. *Phil Phenomenol Res* 1,313-324 Mr 41.

KAUFMANN, Felix. The Logical Rules Of Scientific Procedure. *Phil Phenomenol Res* 2,457-471 Je 42.

KAUFMANN, Felix. The Structure Of Science. *J Phil* 38,281-292 My 41.

KAUFMANN, Felix. Three Meanings Of "Truth". *J Phil* 45,337-349 Je 48.

KAUFMANN, Felix. Truth And Logic. *Phil Phenomenol Res* 1,59-69 S 40.

KAUFMANN, Felix. Verification, Meaning, Truth. *Phil Phenomenol Res* 4,267-283 D 43.

KAUFMANN, Fritz. *Thomas Mann: The World As Will And Representation*. Boston Beacon Pr 1957.

The author analyzes Mann's novels and short stories in the light of his religious beliefs. Central to these beliefs is a distinction between nature and spirit. The former is doomed to sterility and corruption; the latter is the source of freedom and creativity. Men can choose to express themselves spiritually by relating their work to the whole cosmic and human enterprise and by doing so with the religious conviction that both the whole and the self are interrelated and of value. The author relates Mann's theories to various German philosophies and to various Protestant theologies.

KAUFMANN, Fritz. Art And Religion. *Phil Phenomenol Res* 1,463-469 Je 41.

KAUFMANN, Fritz. Concerning Kraft's "Philosophy Of Existence". *Phil Phenomenol Res* 1,359-363 Mr 41.

KAUFMANN, Fritz. On Imagination (With Comments). *Phil Phenomenol Res* 7,369-375 Mr 47.

KAUFMANN, Fritz. Spinoza's System As Theory Of Expression. *Phil Phenomenol Res* 1,83-97 S 40.

KAUFMANN, Fritz. The Phenomenological Approach To History. *Phil Phenomenol Res* 2,159-172 D 41.

KAUFMANN, Fritz. The World As Will And Representation: Thomas Mann's Philosophical Novels. *Phil Phenomenol Res* 4,1-36 S 43.

KAUFMANN, Fritz. The World As Will And Representation: Thomas Mann's Philosophical Novels, Part II. *Phil Phenomenol Res* 4,287-316 Mr 44.

KAUFMANN, Walter A. *Nietzsche: Philosopher, Psychologist, Antichrist*. Princeton NJ Princeton Univ Pr 1950.

KAUFMANN, Walter A. Goethe And The History Of Ideas. *J Hist Ideas* 10,503-516 O 49.

KAUFMANN, Walter A. Hegel's Early Antitheological Phase. *Phil Rev* 63,3-18 Ja 54.

KAUFMANN, Walter A. Nietzsche's Admiration For Socrates. *J Hist Ideas* 9,472-491 O 48.

KAUFMANN, Walter Arnold. *From Shakespeare To Existentialism: Studies In Poetry, Religion And Philosophy*. Boston Beacon Pr 1959.

KAUFMANN, Walter Arnold. *The Faith Of A Heretic*. Garden City NY Doubleday 1961.

KAUFMANN, Walter Arnold. *Tragedy And Philosophy*. Garden City NY Doubleday 1968.

KAUFMANN, Walter Arnold. *Without Guilt And Justice, From Decidophobia To Autonomy*. NY Wyden 1973.

Kant, Marx, Sartre, and Rawls, among others, are subjects of brief but illuminating criticism. Solzhenitsyn, a prominent contemporary manifests the new integrity which the book advocates (a life combining intellectual virtues with the four cardinal moral virtues of honesty, love, courage and ambition).

KAUFMANN, Walter A. The Hegel Myth And Its Method. *Phil Rev* 60,459-486 O 51.

KAUFMANN, Walter. *Critique Of Religion And Philosophy*. NY Harper 1958.

Kaufmann's book is a philosophy of religion. Particularly in its middle portions it is a criticism of all Christian theology from Jesus to present day Protestantism (Bultmann, Tillich, Reinhold Niebuhr). It is a criticism of the theologians' idea of "God"; the word itself has no unambiguous meaning (as T H Bradley put it, "God is riddled with contradictions"). Particularly reprehensible are the moral doctrines of Christianity, with the ugly doctrine of "hell." But in general religion is not objective truth. The Buddhists and the Hebrew Prophets have had something to say, so there is some good in religion.

KAUFMANN, Walter. Nietzsche In The Light Of His Suppressed Manuscripts. *J Hist Phil* 2,205-226 O 64.

KAVANAU, J Lee. A Theory On Causal Factors In The Origin Of Life. *Phil Sci* 12,190-193 Jl 45.

KAVOLIS, Vytautas. Abstract Expressionism And Puritanism. *J Aes Art Crit* 21,315-320 Spr 63.

KAVOLIS, Vytautas. Economic Conditions And Art Styles. *J Aes Art Crit* 22,437-442 Sum 64.

KAWADA, Kumataro. Apropos Of Feigl's Critique Of Intuition. *Phil East West* 12,163-174 Jl 62.

KAWCZAK, Andrzej. The Philosophical Significance Of Modern Formal Logic And Its Relation To Aristotelian Logic. *Proc Cath Phil Ass* 38,95-101 1964.

KAYE, Michael. The Individual And Goodness. *Ethics* 51,439-462 Jl 41.

KAZEM, Mohamed I. Outlook For Democracy And For Democratic Education In The United Arab Republic. *Proc Phil Educ* 18,198-206 Ap 62.

KEAN, Charles Duell. *The Meaning Of Existence*. NY Harper 1947.

KEARNEY, John K. Happiness And The Unity Of The Nicomachean Ethics Reconsidered. *Proc Cath Phil Ass* 40,135-143 1966.

KEARNS, Francis E. Margaret Fuller And The Abolition Movement. *J Hist Ideas* 25,120-127 Ja-Mr 64.

KEATING, James W. Sportsmanship As A Moral Category. *Ethics* 75,25-35 O 64. Strong claims in favor of sportsmanship as a moral category are frequent. The characteristics of sportsmanship are to be derived from the following maxim: "Always conduct yourself in such a way that you will increase rather than decrease the pleasure of the activity for others, as well as yourself." The aim of the rules of sportsmanship is to protect the festive mood. Fairness or fair play is the requirement which ensures that victory will signify athletic excellence by calling for impartial and equal application of the rules.

KEATLEY, Vivien B. Is There An American Philosophy? *Personalist* 28,54-57 Ja-Wint 47.

KECKSKEMÉTI, Paul. *Meaning, Communication And Value.* Chicago Univ Of Chicago Pr 1952.

KECKSKEMÉTI, Paul. On The Interpretation Of Modalities. *Phil Phenomenol Res* 7,161-163 S 46.

KEDROV, B M. Dalton's Atomic Theory And Its Philosophical Significance (translation). *Phil Phenomenol Res* 9,644-662 Je 49.

KEDROV, B M. Methodological Problems Of Natural Science. *Soviet Stud Phil* 3,3-14 Fall 64.

KEDROV, B M. Philosophy As A General Science. *Soviet Stud Phil* 1,3-24 Fall 62.

KEDROV, B M. The Method Of Galileo. *Soviet Stud Phil* 3,3-13 Spr 65.

KEDROV, B M. Toward The Methodological Analysis Of Scientific Discoveries. *Soviet Stud Phil* 1,45-56 Sum 62.

KEENE, G B. *Language And Reasoning.* NY Van Nostrand 1961.

KEENE, G B. Can Commands Have Logical Consequences? *Amer Phil Quart* 3,57-63 Ja 66.

Let LC be the following position: just as there is a relation between actually uttered indicative sentences which can be defined in terms of the relation of entailment between indicative sentences themselves, so also there is a relation between actually uttered imperative sentences which can be defined on the relation of entailment between imperative sentences themselves. Now LC clearly depends on the acceptability of the following position: there can be an entailment-relation between imperative sentences. This is rejected not as unsubstantiated but as incomprehensible. On the other hand the view that there is a pragmatic relation holding between actually uttered commands is accepted. This is to some extent parallel to the relation which holds between actually asserted statements, but unlike the latter it is defined not on entailment but on a so far unexplored relation of inclusion between actions.

KEENEY, Ralph L and Raiffa, Howard. *Decisions With Multiple Objectives: Preferences And Value Tradeoffs.* NY Wiley 1976.

This book is an attempt to develop a science for multiple objective decision making. The authors show how the decision maker can systematically resolve choices between uncommensurable objectives. They illustrate the theory by many concrete examples taken from a host of disciplines. They give special attention to the value or preference aspects involved in decision analysis. The book is divided into four main categories: (1) the structuring of multi-objective problems, (2) the theory (based on the utility theory of von Neuman-Morgenstern) of quantifying preferences over multiple objectives, (3) the application of that theory, and (4) special topics, an examination of preferences over time and of aggregation of individual preferences.

KEETON, Morris T. *The Philosophy Of Edmund Montgomery.* Dallas Univ Pr In Dallas 1950.

KEETON, Morris T. Edmund Montgomery—Pioneer Of Organicism. *J Hist Ideas* 8,309-341 Je 47.

KEETON, Morris T. On Defining The Term "Fact". *J Phil* 39,123-132 F 42.

KEETON, Morris T. Some Ambiguities In The Theory Of The Conservation Of Energy. *Phil Sci* 8,304-319 Jl 41.

KEETON, Morris. *Values Men Live By: An Invitation To Religious Inquiry.* Nashville Abingdon Pr 1960.

Each of fourteen chapters is devoted to a different religious or moral question: "issues which my students have found genuine and significant." Among the topics considered are comparisons of different religions, violence and non-violence, moral relativism, ritual, prayer, and science and religion. The author, who describes himself as a "naturalistic theist," draws his materials from philosophy, religion, literature and the social sciences. Each chapter is built around a "theme question" and is followed by lists of "Audio-Visual Materials," Readings, and Further Discussion Questions. The book is intended for college use, but also for the non-academic, non-religious inquirer.

KEGEL, Charles H. William Cobbett And Malthusianism. *J Hist Ideas* 19,348-362 Je 58.

KEGLEY, Charles W (ed). *The Philosophy And Theology Of Anders Nygren.* Carbondale IL S Illinois Univ Pr 1970.

KEGLEY, Charles W (ed). *The Theology Of Rudolf Bultmann.* NY Harper & Row 1966. This volume of essays discusses various aspects of Bultmann's theology. The essays range from discussions of Bultmann's theology of history to the relation of his views to several aspects of contemporary philosophy, to the consequences of his views for ethics to the application of his views in religious education.

KEGLEY, Charles W (ed) and Bretall, Robert W (ed). *Reinhold Niebuhr, His Religious, Social, And Political Thought.* NY Macmillan 1956.

Beginning with an "Intellectual Biography," this book allows a number of distinguished philosophers, theologians, political scientists, and historians to analyze and criticize R Niebuhr's contribution to these diverse fields.

KEGLEY, Charles W. Paul Tillich On The Philosophy Of Art. *J Aes Art Crit* 19,175-184 Wint 60.

KEGLEY, Charles W. Reflections On Philipp Frank's Philosophy Of Science. *Phil Sci* 26,35-40 Ja 59.

KEIL, Charles M H. Motion And Feeling Through Music. *J Aes Art Crit* 24,337-350 Spr 66.

KEISLER, H J and Chang, C C. *Continuous Model Theory.* Princeton NJ Princeton Univ Pr 1966.

This monograph is the first really systematic study of the model theory (semantics) of many-valued logic. The first three chapters are concerned with preliminaries on topology, model theory, and continuous logic. The next chapter examines the relation of elementary equivalence among models, including the downward Skolem-Löwenheim theorem; the fifth chapter contains the generalizations of such classical results as the compactness and upward S-L theorems. The authors specialize their work in the sixth chapter to consider certain particular kinds of models: saturated models, universal models. The last chapter considers classes of models closed under various algebraic operations.

KEISLER, H Jerome and Chang, C C. An Improved Prenex Normal Form. *J Sym Log* 27,317-326 S 62.

KEISLER, H Jerome. Limit Ultraproducts. *J Sym Log* 30,212-234 Je 65.

KEISLER, H Jerome. Some Applications Of Infinitely Long Formulas. *J Sym Log* 30,339-349 S 65.

KEISLER, H Jerome. Theory Of Models With Generalized Atomic Formulas. *J Sym Log* 25,1-26 Mr 60.

KEITH, Arthur. *Evolution And Ethics.* NY Putnam's 1947.

KEKES, John. *A Justification Of Rationality.* Albany NY SUNY Pr 1976.

For Kekes the two central problems of a theory of rationality are 1) the construction of a sound argument against scepticism, and 2) defense of the claim that rationality requires a justification. Part One states the broad sceptical challenge and argues that this challenge is one which cannot be ignored. Part Two argues that the standard philosophical arguments fail to refute scepticism, and has chapters devoted to Carnap, Moore, variations on the ordinary-language theme, Popper, and Winch's argument that the sceptical challenge is illegitimate. The third part offers a theory of rationality whose introductory chapter argues for three primary requirements of any such theory, to each of which the author devotes a successive chapter.

KELEHER, James F. *Disputed Questions In Philosophy.* NY Philosophical Lib 1965.

This is an effort to reconsider the basic problems of epistemic, speculative, social, and political philosophy, in the light of the currently acceptable findings of the various empirical sciences. Also, in some cases, new resolutions are proposed for purely philosophical issues, insofar as this seems practicable to the author. Both partisanship and mere polemic, it is hoped, have been avoided. The continuity of philosophic inquiry, rather than the dead-end conclusions of the anti-metaphysical thinkers, is a fundamental assumption of the book. It is proposed that logical problems be left to the professed logicians, and that philosophy be maintained as valid in its own right, and as having its own distinctive discipline. Neither the makers of systems, nor the spoilers, are accepted or rejected on their own terms.

KELEHER, James F. The Search For The Intelligible Good. *Thomist* 7,492-504 O 44.

KELEHER, James F. The Value Of Creation. *Thomist* 8,233-243 Ap 45.

KELLENBERGER, James. *Religious Discovery, Faith, And Knowledge.* Englewood Cliffs NJ Prentice-Hall 1972.

This book examines the possibility of a religious discovery of God, the nature of faith, and the relation of faith to knowledge. A main thesis is that a nonhypothetical model of discovery is applicable to religion and some forms of religious experience. The logic of such a discovery is explored. Whether a discovery of this type has taken place, it is argued, does not turn on deductive rigor or investigative thoroughness, but on the presence of the blindness caused by self-deception. Several proposed relationships between faith and knowledge are treated, and it is argued that a believer can both know and have faith.

KELLER, A C. Zilsel, The Artisans, And The Idea Of Progress In The Renaissance. *J Hist Ideas* 11,235-240 Ap 50.

KELLER, Chester Z. Education Of Molecules And Men. *Educ Theor* 18,272-284 Sum 68.

KELLEY, Clarence and Rasey, M I. *Education And The Nature Of Man.* NY Harper 1952.

KELLEY, Donald R. *Historia Integra: François Baudouin And His Conception Of History.* *J Hist Ideas* 25,35-57 Ja-Mr 64.

KELLEY, Gerald and Ford, John C. *Contemporary Moral Theology.* Westminster MD Newman Pr 1958.

KELLEY, John J. *Bergson's Mysticism.* Dayton OH Marianist 1955.

KELLING, George W. *Language: Mirror, Tool, And Weapon.* Chicago Nelson-Hall 1975.

Kelling's book deals with the relationship of language to behavior, thought, culture, personality, philosophy and politics. Kelling builds on the work of Ossorio, Brown, Haley, Whorf and Wittgenstein. Chapter one defines terms. Two presents and evaluates the Whorfian hypothesis. Three discusses the relationship of simple cognitive tasks and language. Four relates culture to vocabulary. Five concerns meaning (semantic differential); six naming behavior; seven style; and eight explanation. A recurring theme is the methodology and role of the social sciences in view of the epistemological complications introduced by our use of language and its influence on us.

KELLY, Arthur J. The Natural Law, The Basis Of International Law. *Proc Cath Phil Ass* 19,17-26 1943.

- KELLY, Derek A.** *Apíthmos: Toward A Neo-Pythagoreanism.* *Phil Res Anal* 1,2-4 Sum 76.
Like Plato, Kant and Peirce, I believe systematic philosophy is architectonic. The aim of the present essay is to sketch out a possible model for a system. This model takes the form of a consideration of four number-complexes—monads, dyads, triads, and tetrads—which have been taken as designs for philosophic systems. Each complex is explored in terms of its affinity with a certain way of construing the form of awareness which inaugurates inquiry in terms of its peculiar view of philosophical reason. All four of the number-complexes are shown also to be interrelated. Thinkers used or mentioned include Hegel, Buchler, Plato, Wittgenstein, Sartre, Cusanus, Schelling, Plotinus and Popper.
- KELLY, Edward E.** Newman's Catholic History As Background Of The *Apologia*. *Personalist* 46,382-387 Sum-Jl 65.
- KELLY, Edward James.** *Philosophical Perspectives In Special Education.* Columbus OH Merrill 1971.
- KELLY, George A.** Liberalism And Aristocracy In The French Restoration. *J Hist Ideas* 26,509-530 O-D 65.
- KELLY, George Armstrong.** Notes On Hegel's "Lordship And Bondage". *Rev Metaph* 19,780-802 Je 66.
Hegel's lordship and bondage is properly seen from three complementary angles: the social, the psychological, and the historical. Stressing the interactive development of the individual and the social, or the internal and the external, the author argues that the failure to read Hegel's text with close attention to shifting levels of discourse can lead to distorting conclusions. While acknowledging the value of Kojève's work, he further argues that Hegel is best understood in light of the philosophical and historical issues of his own time, rather than those of a later industrial epoch.
- KELLY, Gerald.** *Medico-moral Problems, Part V.* St Louis Cath Hosp Assoc 1955.
- KELLY, Gerald and Ford, John C.** *Contemporary Moral Theology, Volume I: Questions In Fundamental Moral Theology.* Westminster MD Newman Pr 1958.
This is the first in a projected series of works on moral theology. The authors have selected for it those questions that are fundamental in moral theology. These are discussed partly in terms of surveys of contemporary thought and partly in terms of the authors' own judgments. The authors take account of the "new approaches to moral theology," especially as they are related to "situations ethics" and "subjective imputability." On the theoretical side they include the problems of unconscious motivation and freedom; on the practical side, criminal responsibility, alcoholism, and the relation of psychiatric diagnosis to moral theology.
- KELLY, H A.** The Deployment Of Faith And Reason In Bacon's Approach To Knowledge. *Mod Sch* 42,265-286 Mr 65.
- KELLY, J Vincent.** Thomistic Principles Concerning The Human Person In Political Philosophy. *Proc Cath Phil Ass* 21,111-113 1946.
- KELLY, Joseph P.** Science Ventures Into Philosophy. *Thought* 24,598-616 D 49.
- KELLY, Matthew J.** St Thomas And The Meaning And Use Of "Substance" And "Prime Matter". *New Scholas* 40,177-189 Ap 66.
- KELLY, Otis F and Good, Frederick L.** *Marriage, Morals, And Medical Ethics.* NY Kenedy 1951.
- KELLY, William L.** Contemporary Psychology And Philosophy: Viewpoint Of A Neo-scholastic. *New Scholas* 39,421-450 O 65.
- KELMAN, Harold.** "Kairos" And The Therapeutic Process. *J Existent* 1,233-268 Sum 60.
- KELMAN, Harold.** Perspectives On Psychoanalysis. *J Existent* 3,1-26 Sum-Fall 62.
- KELSEN, Hans.** *Society And Nature: A Sociological Inquiry.* Chicago Univ Chicago Pr 1943.
Professor Kelsen investigates the principles and concepts which lead to what we call, today, the law of causality. In the primitive conception of nature with its prevalence of the emotional component he finds its first traces. The lack of a rational component, however, prevents primitive man from recognizing the dualism which characterizes our thinking; the dualism between society and nature representing two different methods of thinking. In the last two short chapters he shows the growth and the "bipartite character of the law of causality." Finally, he traces the development of the principle from "no punishment without guilt," to "no event without guilt, the guilt meaning the cause." Reflections on natural and social laws and the replacement of the dualism of nature and society by reality and ideology close the text.
- KELSEN, Hans.** *The Political Theory Of Bolshevism: A Critical Analysis.* Berkeley Univ Of Calif Pr 1948.
- KELSEN, Hans.** *What Is Justice—Justice, Law, And Politics In The Mirror Of Science: Collected Essays.* Berkeley Univ Of Calif Pr 1957.
Essays on the problems of justice and their relation to law, philosophy, and science. All have been revised and some published here for the first time. Some are historical, Plato, Aristotle, others on causality, value, etc.
- KELSEN, Hans.** Causality And Imputation. *Ethics* 61,1-11 O 50.
- KELSEN, Hans.** Causality And Retribution. *Phil Sci* 8,533-556 O 41.
- KELSEN, Hans.** Foundations Of Democracy (note: A Supplementary Issue). *Ethics* 66,1-101 O 55.
- KELSEN, Hans.** Quincy Wright's A Study Of War And The *Bellum Justum* Theory. *Ethics* 53,208-211 Ap 43.
- KEMBLE, E C.** Reply To J P McKinney's Comment On "Reality, Measurement And The State Of The System In Quantum Mechanics". *Phil Sci* 20,232-235 Jl 53.
- KEMBLE, Edwin C.** Reality, Measurement, And The State Of The System In Quantum Mechanics. *Phil Sci* 18,273-299 O 51.
- KEMBLE, Edwin C.** The Probability Concept. *Phil Sci* 8,204-232 Ap 41.
- KEMENY, John G.** A Contribution To Inductive Logic. *Phil Phenomenal Res* 13,371-374 Mr 53.
- KEMENY, John G.** A Logical Measure Function. *J Sym Log* 18,289-308 D 53.
- KEMENY, John G.** A New Approach To Semantics: Part I. *J Sym Log* 21,1-27 Mr 56.
- KEMENY, John G.** A New Approach To Semantics: Part II. *J Sym Log* 21,149-161 Je 56.
- KEMENY, John G.** A Treatise On Induction And Probability. *Phil Rev* 62,93-101 Ja 53.
- KEMENY, John G and Oppenheim, Paul.** Degree Of Factual Support. *Phil Sci* 19,307-324 O 52.
- KEMENY, John G and Oppenheim, Paul.** On Reduction. *Phil Stud* 7,6-18 1956.
- KEMENY, John G.** Carnap On Probability. *Rev Metaph* 5,145-156 S 51.
- KEMENY, John George.** *A Philosopher Looks At Science.* Princeton NJ Van Nostrand 1959.
- KEMENY, John G.** Extension Of The Methods Of Inductive Logic. *Phil Stud* 3,38-42 Ap 52.
- KEMENY, John G.** Fair Bets And Inductive Probabilities. *J Sym Log* 20,263-273 S 55.
- KEMENY, John G.** How To Teach Guessing. *Rev Metaph* 9,638-642 Je 56.
- KEMENY, John G.** Models Of Logical Systems. *J Sym Log* 13,16-30 Mr 48.
- KEMENY, John G.** The Use Of Simplicity In Induction. *Phil Rev* 62,391-408 Jl 53.
- KEMENY, John G.** Two Measures Of Complexity. *J Phil* 52,722-732 N 55.
- KEMP, J.** *Reason, Action And Morality.* NY Humanities Pr 1964.
The first part of the book examines critically the theories as to the relation between reason and morality held by Cudworth, Locke, Clarke, Hume and Kant; the second part is an independent discussion of the role of reason in moral decisions. Intuition as a criterion is unequivocally rejected, but an account is given which assigns an extensive role to reasoning while retaining a non-provable element in ethics. Probably the chief contribution is made by the chapter which distinguishes the different kinds and senses of "consistency" in practical life and moral conduct.
- KEMP, John.** A Categorical Imperative? *Ethics* 65,62-65 O 54.
- KENDALL, Willmoore.** *John Locke And The Doctrine Of Majority-rule.* Urbana 1965.
- KENDALL, Willmoore.** *The Conservative Affirmation.* Chicago Regnery 1963.
A definition of American conservatism as opposition in whatever quarter to the Liberal Revolution, which is defined, in turn, as a genuine revolt against the institutions of the Founding Fathers and which is said to date from the drive for government-enforced emancipation of the slaves in the name of equality. These definitions are spelled out in discussions of issues involved in the executive-congressional conflict (Congress being conservative); the McCarthy controversy; freedom of speech arguments; the social contract fallacy; and the "open society" debate. The last chapter, almost half the book, reprints book reviews by the author. An index is given for reference.
- KENDZIERSKI, Lottie H and Smith, Gerard.** *The Philosophy Of Being: Metaphysics I.* NY Macmillan 1961.
- KENDZIERSKI, Lottie H.** Eternal Matter And Form In Siger Of Brabant. *Mod Sch* 32,223-242 Mr 55.
- KENDZIERSKI, Lottie H.** Maimonides' Interpretation Of The 8th Book Of Aristotle's *Physics*. *New Scholas* 30,37-48 Ja 56.
- KENDZIERSKI, Lottie H.** The Doctrine Of Eternal Matter And Form. *Mod Sch* 31,171-184 Mr 54.
- KENDZIERSKI, Lottie.** Object And Intention In The Moral Act. *Proc Cath Phil Ass* 24,102-110 1950.
- KENNARD, George V.** The American Idea And Inauthentic Democracy. *Phil Forum (Pacific)* 2,69-81 My 64.
- KENNEDY, Gail.** Comment On Professor Bernstein's Paper, "John Dewey's Metaphysics Of Experience". *J Phil* 58,14-20 Ja 61.
The author challenges Richard J Bernstein's critique of Dewey's metaphysics of experience. After taking issue with specific points concerning Dewey's conception of quality, the author suggests that Bernstein was misled by the historic connotations of the terms "experience" and "metaphysics."
- KENNEDY, Gail.** Dewey's Concept Of Experience: Determinate, Indeterminate, And Problematic. *J Phil* 56,801-813 O 59.
- KENNEDY, Gail.** Pragmatism, Pragmaticism, And The Will To Believe—A Reconsideration. *J Phil* 55,578-587 Jl 58.
- KENNEDY, Gail.** Science And The Transformation Of Common Sense: The Basic Problem Of Dewey's Philosophy. *J Phil* 51,313-324 My 54.
- KENNEDY, Gail.** The Hidden Link In Dewey's Theory Of Evaluation. *J Phil* 52,85-94 F 55.
- KENNEDY, Gail.** The Process Of Evaluation In A Democratic Community. *J Phil* 56,253-263 Mr 59.
- KENNEDY, Gail.** The Role Of Value Theory In Dewey's Philosophy Of Education. *Proc Phil Educ* 21,25-40 Ap 65.
- KENNEDY, Hubert C.** The Mathematical Philosophy Of Giuseppe Peano. *Phil Sci* 30,262-266 Jl 63.
- KENNEDY, Hubert C.** Toward A Metaphysics Of Mathematics. *Mod Sch* 42,315-320 Mr 65.
- KENNEDY, Leonard A.** A Fifteenth-Century Authentic Thomist. *Mod Sch* 42,193-197 Ja 65.
- KENNEDY, Leonard A.** St Albert The Great's Doctrine Of Divine Illumination. *Mod Sch* 40,23-38 N 62.

KENNEDY, Leonard A. Sylvester Of Ferrara And The Agent Sense. *New Scholas* 40,464-477 O 66.

KENNEDY, Leonard A. The Nature Of The Human Intellect According To St Albert The Great. *Mod Sch* 37,121-137 Ja 60.

KENNEDY, Pacificus. Arnold J Toynbee's Philosophy Of Religion. *Fran Stud* 17,23-42 Mr 57.

KENNEDY, Paul. Relativism And Right. *Proc Cath Phil Ass* 22,131-140 1947.

KENNEDY, Wilma Lucile. *The English Heritage Of Coleridge Of Bristol, 1798.* New Haven Yale Univ Pr 1947.

KENNEY, Edward Herbert. *A Confucian Notebook.* Forest Hills NY Transatlantic Arts 1950.

KENNEY, W Henry. *A Path Through Teilhard's Phenomenon.* Dayton OH Pflaum Pr 1970.

This study aims at providing the necessary aids for a fruitful reading of Teilhard de Chardin's difficult *magnum opus*, *The Phenomenon of Man*. The *Path*'s ten chapters concentrate especially on the central problems of the genre and method of Teilhard's book, the direction and meaning of evolution, the shape of mankind's future evolution, and the role of *Omega* (God) in human progress and consummation.

KENNICK, W E and Isenberg, A I and Penelhum, T. Symposium: Pleasure And Falsity. *Amer Phil Quart* 1,81-100 Ap 64.

KENNICK, W E. Art And The Ineffable. *J Phil* 58,309-320 Je 61.

This paper examines the conviction that works of art express what cannot be expressed in ordinary discourse and contends that the principal arguments that have been offered in its favor are without substance. The main targets of this critique are D W Prall, John Dewey, and Susanne Langer, all of whom hold that language cannot name certain feelings.

KENNICK, William E. Comments On Arthur Danto's "The Artworld". *J Phil* 61,585-587 O 64.

KENNICK, William E. Metaphysical Presuppositions. *J Phil* 52,769-779 D 55.

KENNICK, William E. The Language Of Religion. *Phil Rev* 65,56-71 Ja 56.

KENNY, A. *Action, Emotion And Will.* NY Humanities Pr 1963.

This work gives a fresh approach to the discussion of psychological phenomena in philosophical terms. Beginning with a discussion of the emotions and feelings, it works back to a theory of willing and judging. The method is analytic, and the influence of Wittgenstein and Ryle is everywhere in evidence, though in different ways: the author usually improves on what Ryle, but simply approves of what Wittgenstein, says. In the final two chapters, the theory of judgment put forward by Geach in *Mental Acts* is modified and extended to apply to acts of will, in the light of what has been said in the earlier chapters about emotions, feelings and desires.

KENNY, Anthony. *Descartes: A Study Of His Philosophy.* NY Random House 1968.

KENNY, Anthony. False Pleasures In The *Philebus*: A Reply To Mr Gosling. *Phronesis* 5,45-52 1960.

KENNY, Anthony. Intention And Purpose. *J Phil* 63,642-651 O 66.

Like Bentham, lawyers say that a man intends those consequences of his actions which he foresees. This is not the natural concept of intention which regards desire as well as knowledge as relevant. I may get drunk, foreseeing a hangover, without getting drunk in order to get a hangover. On the natural view, a man intends the ends he sets himself and the means he chooses to those ends. Application of von Wright's distinction between results and consequences. Discussion of utilitarian reasons for the law's interest in intentions. These are such as to provide grounds for preferring the natural to the Benthamite view of intention.

KENNY, John P. *Principles Of Medical Ethics.* Westminster MD Newman Pr 1952.

KENNY, John P. The Bases Of The International Military Tribunal's Authority. *Thomist* 11,197-217 Ap 48.

KENT, William P. Relativistic Prolegomena To Values And Truth. *Ethics* 67,196-199 Ap 57.

KENT, William. Classifications Of Philosophies. *J Phil* 50,569-576 S 53.

KENT, William. Scientific Naming. *Phil Sci* 25,185-194 Jl 58.

KENYON, Roger A. *Existential Structures: An Analytic Enquiry.* NY Philosophical Lib 1976.

As the title indicates, the book is an analytic enquiry, largely from a linguistic perspective, of the existential structures of the world as a world of persons and the entities they "apprehend." Chapters are devoted to existential structures that are primitive (myth), formative (subjects, objects and "projects," especially God language) and axiological (justice, ethics and aesthetics).

KEPPEL, Ann M. *Comparative Method In Education,* By George Z Bereday. *Stud Phil Educ* 4,43-48 Spr 65.

KERFERD, G B. Gorgias On Nature Or That Which Is Not. *Phronesis* 2,3-25 N 55.

KERFERD, G B. Recent Work On Presocratic Philosophy. *Amer Phil Quart* 2,130-140 Ap 65.

A survey of books and articles wherever published dealing with the Presocratics in the period 1953-1962. Discussions of points of detail are excluded, but otherwise the aim is to be comprehensive, and over 150 items are covered. In addition to interpretations of individual thinkers from Thales to the Sophists, an attempt is made to discern trends and distinguish major problems. Among these are (1) the use to be made of the evidence of Aristotle and Theophrastus, (2) the importance of mythical and religious ideas as sources and constituents for the thought of the Presocratics, (3) how far their thinking can be characterized as "scientific," and (4) the extent to which any genuinely philosophic themes were consciously discussed, and the dangers inherent in interpreting the Presocratics in terms of various current philosophical ideas.

KERFERD, G B. Thrasymachus And Justice: A Reply. *Phronesis* 9,12-16 1964.

KERLINGER, Fred N. The Implications Of The Permissiveness Doctrine In American Education. *Educ Theor* 10,120-127 Ap 60.

KERN, Edith. *Existential Thought And Fictional Technique: Kierkegaard, Sartre, Beckett.* New Haven Yale Univ Pr 1970.

This essay deals with the effect of existentialism on the fictional techniques of Kierkegaard, Sartre and Beckett. The author shows that Kierkegaard's claim that subjectivity is the basis for truth and belief is expressed in fiction through the use of the pronoun "I." In fiction Sartre creates characters who share a fictional world. But for each of these characters, this world appears to them under a different aspect because of Sartre's concept of individual freedom and of the restrictions others place upon this freedom.

KERNAN, Gerald. Saint Thomas More, Theologian. *Thought* 17,281-302 Je 42.

KERNAN, W F. The Peirce Manuscripts And Josiah Royce—A Memoir, Harvard 1915-1916. *Trans Peirce Soc* 1,90-95 Fall 65.

KERNER, George C. *The Revolution In Ethical Theory.* NY Oxford Univ Pr 1966.

This book is a critical discussion of recent developments in ethical theory as exemplified in the works of Moore, Stevenson, Toulmin, and Hare. The author's own prescriptions are formulated as antidotes to weaknesses he finds in their theories.

KERSCHNER, Lee R. Cybernetics And Soviet Philosophy. *Int Phil Quart* 6,270-285 Je 66.

The author argues that Cybernetics is having a more profound effect on dialectical and historical materialism than any other single science. The argument and debate reveal three general positions among Soviet philosophers. At one pole there is a group of reactionary philosophers who wish to destroy cybernetics or, failing in this, want to restrict it to a narrow role comparable to that of statistics. In the middle are moderates, prepared to accept cybernetics, but who also wish to limit its scope. They are aware of the Party's expressed interest in cybernetics, but understand and perhaps fear its philosophical significance. The ultras at the other pole are interested solely in scientific advance. Actual if not avowed positivists, they pay lip service to dialectical materialism but are not prepared to subordinate science to philosophy. For them, epistemological and ontological problems are solved by reference to scientific experimentation. The author concludes that dialectical and historical materialism will either adjust or perish, and in adjusting may, in effect, die.

KERSHNER, R B and Wilcox, L R. *The Anatomy Of Mathematics.* NY Ronald Pr 1950.

KERSTETTER, William E. Locke's Capitalistic Economy And Human Freedom. *Phil Forum (Boston)* 1,24ff Spr 43.

KERTZ, Karl G. Meister Eckhart's Teaching On The Birth Of The Divine Word In The Soul. *Traditio* 15,327-364 1959.

KERWIN, Jerome G. Past Errors And Future Possibilities. *Mod Sch* 21,216-224 My 44.

KESSEN, William and Mandler, George. *The Language Of Psychology.* NY Wiley 1959.

This is a logical and empirical analysis of the language of psychology. Although primarily designed for psychologists and other behavioral scientists, it has a good deal of philosophical material. The book begins in a first section by tracing developments of the language of psychology from everyday language to explicit scientific formulations. There is a discussion of the vocabulary of psychological terms and definitions: a phenomenological language is rejected, so is strict physicalist reductionism; instead, a modified behavioral criterion is suggested. A second section deals with the connecting of terms and simple sentences into more complex scientific theories, and with induction, deduction, the nature of explanation and other philosophical issues.

KESSLER, Charles S. Max Beckmann's *Departure*: The Modern Artist As Heroic Prophet. *J Aes Art Crit* 14,206-217 D 55.

KESSLER, Charles S. Science And Mysticism In Paul Klee's "Around The Fish". *J Aes Art Crit* 16,76-83 S 57.

KETCHAM, Ralph L. Dahl's Democratic Theory: Preface Or Epilogue? *Ethics* 67,216-221 Ap 57.

KETCHAM, Ralph L. James Madison And The Nature Of Man. *J Hist Ideas* 19,62-76 Ja 58.

KETCHAM, Ralph L. Some Thoughts On Buranelli's Case Against Thoreau. *Ethics* 69,206-208 Ap 59.

KETTLER, David. *The Social And Political Thought Of Adam Ferguson.* Columbus Ohio State Univ Pr 1965.

This exposition and assessment of the moral philosophy of Adam Ferguson (a contemporary of Adam Smith and David Hume) presents it as a product of Ferguson's life and times. In Part I, the author sets forth the economic and political conditions in eighteenth-century Scotland and the central facts of Ferguson's career. The claim made in Part II for the significance of Ferguson's work is not that he was a powerful or original thinker but that he sensed the social threats posed by the developments in science, commerce, and politics of his day. His theoretical inconsistencies and confusions are said to be overshadowed by his practical insights into the emergence of problems that continue to plague modern societies: the mechanization of man resulting from preoccupation with quantitative explanations, the debasement of moral and cultural values in the course of pursuit of profit, and the gulf between governors and governed as professionals replace citizen soldiers and political amateurs.

KEUHNELT-LEDDIHN, Erik. A Critique Of Democracy. *New Scholas* 20,195-238 Jl 46.

KEVANE, Eugene. Philosophy, Education, And The Controversy On St Augustine's Conversion. *Stud Phil Hist Phil* 2,61-103 1963.

KEVIN. "for Wisdom's Sake, A Word That All Men Love". *Phil Phenomenol Res* 17,236-238 D 56.

KEYES, Gordon L. *Christian Faith And The Interpretation Of History: A Study Of St Augustine's Philosophy Of History.* Lincoln 1966.

KEYSER, Cassius Jackson. *Mathematics As A Culture Clue, And Other Essays.* NY 1947.

KEYSER, Cassius Jackson. *The Rational And The Superrational: Studies In Thinking.* NY 1952.

KEYT, David. A New Interpretation Of The *Tractatus* Examined. *Phil Rev* 74,229-239 Ap 65.

According to an older interpretation of the *Tractatus*, Wittgenstein's simple objects were sense-data. James Griffin and George Pitcher have recently offered a new interpretation in which Wittgenstein's simple objects are not sense-data but things like material points. Keyt gives two arguments of his own against this new interpretation and then examines the five arguments advanced by Griffin and Pitcher, showing that some do not favor the material point interpretation, while others misinterpret Wittgenstein.

KEYT, David. Singer's Generalization Argument. *Phil Rev* 72,466-476 O 63.

Keyt criticizes Marcus Singer's "generalization argument" in *Generalization in Ethics*, the argument that "If everyone was to do that, the consequences would be disastrous (or undesirable); therefore, no one ought to do that." In this simple form it is open to counterexamples; and even after we add Singer's additional restrictions, it is still invalid.

KEYT, David. The Fallacies In *Phaedo* 102a-107b. *Phronesis* 8,167-172 1963.

KEYT, David. Wittgenstein's Picture Theory Of Language. *Phil Rev* 73,493-511 O 64.

The proposition "Seattle is west of Spokane" has three parts: two proper names and the predicate "is west of." The fact pictured has two: Seattle and Spokane. But the picture theory holds that there must be a one-to-one correspondence between fact and proposition. How does Wittgenstein solve this problem in the *Tractatus*? On one interpretation the fact contains a third part, a relation, corresponding to the predicate (Evans and Stenius). On another the proposition is transformed by analysis into a two-dimensional diagram, the predicate disappearing in the process (Copi and Anscombe). Both are rejected. Two new suggestions are offered: (1) The number of possible configurations of simple objects is not greater than the number concatenations of names, so no predicate is needed in elementary propositions; (2) Or the predicate can be taken as the analogue of the direction arrow on a map and not counted as a part of the proposition.

KEYWORTH, Donald R. Kant's Concept Of Happiness In The Moral Argument. *Personalist* 43,21-33 Wint-Ja 62.

KHARCHEV, A G. On The Problem Of The Essence And Specifics Of The Beautiful. *Soviet Stud Phil* 1,50-55 Wint 1962-63.

KHATCHADOURIAN, Haig. *The Concept Of Art.* NY New York Univ Pr 1971.

The author takes everyday aesthetic discourse as his analytical point of departure and tries to lay bare the everyday conceptual framework for the implications it has for the discussion of aesthetic problems. He employs Wittgenstein's concept of "family resemblances" and Austin's linguistic method to discuss such concepts as the work of art, the aims and enjoyment of art, aesthetic ascriptions, the use of aesthetic terms and a number of intricate problems in criticism. The last chapter deals with contingent relations between ordinary and other types of aesthetic value in the larger social context.

KHATCHADOURIAN, Haig. Common Names And "Family Resemblances". *Phil Phenomenol Res* 18,341-358 Mr 58.

KHATCHADOURIAN, Haig. On Professor Copi's "A Note On Representation In Art". *J Phil* 53,245-247 Mr 56.

KHATCHADOURIAN, Haig. On Professor Lafferty's "The Metaphysical Status Of Qualities". *J Phil* 55,397-411 My 58.

KHATCHADOURIAN, Haig. On Time. *Phil Phenomenol Res* 21,456-466 Je 61.

KHATCHADOURIAN, Haig. Proteins And Probability. *Phil Phenomenol Res* 16,223-228 D 55.

KHATCHADOURIAN, Haig. Relations. *S J Phil* 2,133-142 Fall 64.

KHATCHADOURIAN, Haig. Some Metaphysical Presuppositions Of Science. *Phil Sci* 22,194-204 Jl 55.

KHATCHADOURIAN, Haig. The Expression Theory Of Art: A Critical Evaluation. *J Aes Art Crit* 23,335-352 Spr 65.

KHATCHADOURIAN, Haig. Vagueness, Meaning, And Absurdity. *Amer Phil Quart* 2,119-129 Ap 65.

The paper attempts to show, first, that vague—particularly extremely vague—statements whose vagueness is due to their containing vague words are neither true nor false, analytic or synthetic. They are also untestable in principle. With respect to putative empirical statements, this constitutes an important shortcoming of the Verifiability Principle at its best. Two main uses of "vague expression" are analyzed: (1) where vagueness is due to an expression's lacking relatively-fixed, well-defined meaning; and (2) where vagueness is due to an expressions' Being insufficiently specific in meaning. Vague statements lack precise reference, or fail to give precise information about their referent. Four main senses of "absurd" are next analyzed, and related to self-contradiction, meaninglessness, and vagueness. Finally, vague concepts and vague statements are related, showing that no precise propositions can be made from extremely vague concepts. Some precise negative, but almost no positive, propositions can be made from moderately vague concepts.

KHOLOSTOVA, T V. Morals As A Subject Of Research. *Soviet Stud Phil* 1,54-63 Fall 62.

KHORUTS, L E. A Critique Of The Theoretical Foundations Of Bourgeois "Sociology Of Knowledge". *Soviet Stud Phil* 3,9-19 Wint 1964-65.

KHRUSTOV, G F and Georgiev, F I. On The Preconditions And Essential Elements Of Consciousness. *Soviet Stud Phil* 4,42-48 Spr 66.

KIBRE, Pearl. The Intellectual Interests Reflected In Libraries Of The Fourteenth And Fifteenth Centuries. *J Hist Ideas* 7,257-297 Je 46.

KIEFER, Howard E (ed) and Munitz, Milton K (ed). *Contemporary Philosophical Thought, V2: Mind, Science, And History.* Albany 1970.

This is volume 2 of *Contemporary Philosophical Thought* and contains papers on: The Philosophy of Mind, The Philosophy of Science, and The Philosophy of History.

KIEFER, Howard E (ed) and Munitz, Milton K (ed). *Ethics And Social Justice.* Albany 1970.

This volume contains fifteen papers in the area of social philosophy. The first two papers are devoted to the philosophy of practice. The next series of papers centers on ethics. Philosophy of Law is the general theme of the next group of papers. The final topic considered is human rights.

KIEFER, Howard E (ed) and Munitz, Milton K (ed). *Language, Belief, And Metaphysics.* Albany 1970.

The emphasis of this volume is upon logic, language, and the conditions of belief.

KIEFER, Howard E (ed) and Munitz, Milton K (ed). *Mind, Science And History.* Albany NY SUNY Pr 1970.

KIEFER, Howard E (ed) and Munitz, Milton K (ed). *Perspectives In Education, Religion And The Arts.* Albany SUNY Pr 1970.

KIELKOPF, Charles F. Deduction And Intuitive Induction. *Phil Phenomenol Res* 26,379-390 Mr 66.

The goal of this paper is to present a conjecture on how we can establish synthetic but necessary truths on which non-deductive logic can be built. I give examples of a kind of truth which were called *synthetic a priori* by Wittgenstein in his *Remarks on the Foundations of Mathematics*. A typical example is: There is an E in RVER. I analyze the necessity of "There is an E in RVER." My conjecture is that we can establish a non-deductive inference from "It is an A" to "It is a B" under the following conditions. There is an empirical situation which has properties A and B and we can say that this situation would not be what it is if it had A without B with the same certainty that we can say that RVER would not be what it is if it did not contain an E. Finally, I show that these *synthetic a priori* judgments also justify deductive inference.

KIELKOPF, Charles F. Two Spurious Counterexamples. *J Phil* 62,477-480 S 65.

KIESLING, Christopher. The Sacramental Character And The Liturgy. *Thomist* 27,385-412 Ap-Jl-O 63.

KILEY, W Paul. *Human Possibilities, A Dialectic In Contemporary Thinking.* NY Philosophical Lib 1963.

A brief discussions of insights of many contemporary philosophers. The author argues that fulfillment of man's being in the world depends upon his attitude to the possibility of his completion, the establishment of community with others from his personal center, the transcendence of the objective world to free the self, and the recognition that all human creativity depends on commitment.

KILGORE, W J. Notes On The Philosophy Of Education Of Andrés Bello. *J Hist Ideas* 22,555-560 O-D 61.

KILMISTER, C W. *Language, Logic And Mathematics.* NY Barnes & Noble 1967.

This book traces the development of logic from Aristotle to the present, giving primary attention to the adequacy of the logical systems and theories as foundations for mathematics. The author begins with an account of Aristotle's logic which does not do justice to the existential presuppositions that are involved; Boole's theory is presented as a correction of Aristotle's. The fundamentals of Cantor's set theory are explained, and the author shows how to construct negative integers, rational numbers and real numbers from the (positive) integers. The author then proceeds to an account of Hilbert's metamathematics and Gödel's Theorem. The book concludes with the consideration of recursive functions, Turing Machines and effectiveness.

KILPATRICK, W H and De Witt, Dale. John Dewey: Humanist And Educator. *Humanist* 12,161-165 Jl-Ag 52.

KILPATRICK, W H. In Retrospect At Ninety. *Stud Phil Educ* 1,146-152 N 61.

KILPATRICK, William H and Geiger, George R and Kallen, Horace M. The Centennial Of John Dewey. *Humanist* 19,259-265 S-O 59.

KILPATRICK, William Heard. *Philosophy Of Education.* NY Macmillan 1951.

KILPATRICK, William Heard. Crucial Issues In Current Educational Theory. *Educ Theor* 1,1-8 My 51.

KILPATRICK, William Heard. John Dewey And His Educational Theory. *Educ Theor* 2,217-221 O 52.

KILPATRICK, William Heard. Writings Of William Heard Kilpatrick. *Stud Phil Educ* 1,220-230 N 61.

KILPATRICK, William H. The Supposed Conflict Between Moral Freedom And Scientific Determinism. *Educ Theor* 2,11-19 Ja 52.

KILZER, Ernest R. Philosophy And World Unity. *Proc Cath Phil Ass* 24,1-9 1950.

KILZER, Ernest. Efficient Causality In The Philosophy Of Nature. *Proc Cath Phil Ass* 17,142-150 1941.

KILZER, Ernest. Natural Law And Natural Rights. *Proc Cath Phil Ass* 24,156-160 1950.

KILZER, Ernest. The Modes Of Existence. *Proc Cath Phil Ass* 21,66-76 1946.

KIM, Ha Tai. Nishida And Royce. *Phil East West* 1,18-29 Ja 52.

KIM, Ha Tai. The Logic Of The Illogical: Zen And Hegel. *Phil East West* 5,19-30 Ap 55.

KIM, Jaegwon and Brandt, Richard. Wants As Explanations Of Actions. *J Phil* 60,425-434 Jl 63.

The paper offers an analysis of wanting and of explanations of actions in terms of wants. It is primarily concerned to point out the extent to which the features described fit in with a conception of the explanations of actions conforming to the

inferential (deductive or inductive) and nomological patterns of scientific explanation. If the analysis is plausible, at least in basic outline, then it is one good reason for thinking that explanations of actions in terms of wants do not differ from explanations in natural science, in inferential nomological pattern.

KIM, Jaegwon. Inference, Explanation, And Prediction. *J Phil* 61,360–367 Je 64.

According to an influential but still controversial theory of explanation ("covering-law" theory as presented by Hempel and Oppenheim) an event is said to be explained if a deductive argument is constructed whose premises include general laws and whose conclusion is a statement describing that event. But any surmise about what actually is explained in reference to the event is inconclusive, for a number of reasons. Thus: (1) what we can call an explanation, a predictive or retroductive argument, is not an argument considered in an abstract way, but rather a concrete argument, given at a certain time, in a specific context, and for a specific purpose, and (2) in order to characterize and distinguish among explanatory, predictive and retroductive arguments, it is necessary to have knowledge of the features of an argument which are not purely formal or logical. The article asks what these non-logical features might be and in what way they might be relevant for a theory of explanation and prediction.

KIM, Jaegwon. On The Logical Conditions Of Deductive Explanation. *Phil Sci* 30,286–291 Jl 63.

KIM, Jaegwon. On The Psycho-Physical Identity Theory. *Amer Phil Quart* 3,227–235 Jl 66.

Part I contains critical discussion of the familiar arguments in support of the Identity Theory based on considerations of scientific simplicity; it is shown that the arguments are inadequate to support the theory vis-à-vis its rival theories. It is also shown that micro-reduction of mentalistic psychology to physical theory can be carried out without the identification of psychological events with physical events. Part II examines the argument that the Identity Theory effects an ontological simplicity or economy. The concepts of event and of event-identity are discussed, and it is shown that the identification of mental event with physical ones involves contingent identification of mental attributes with physical ones. The difficulties of such identification are discussed. The objection to the Identity Theory that mental events have no spatial location whereas physical events do is examined and rejected. Finally, the exact ontological simplicity effected by the Identity Theory is assessed; and the possibility of a "dualist materialism" is indicated.

KIM, Yong Choon. *Oriental Thought: An Introduction To The Philosophical And Religious Thought Of Asia*. Springfield IL Thomas 1973.

This brief introductory text surveys the major sources of Asian thought, divided by different countries. India (Hinduism and Buddhism), China (Confucianism, Taoism and Neo-Confucianism), Korea (Shamanism, Buddhism, Confucianism and Ch'ondogyo) and Japan (Shinto and Buddhism). The preface has some comparison between Judeo-Christian thought and Oriental thought. The approach is analytical, comparative and critical. There are footnotes and an index, but no bibliography.

KIMMELMAN, George. Max Eastman And The Aesthetic Response. *J Aes Art Crit* 2,27–36 Fall 43.

KIMMELMAN, George. The Concept Of Tragedy In Modern Criticism. *J Aes Art Crit* 4,141–160 Mr 46.

KIMPEL, Ben F. *Language And Religion, A Semantic Preface To A Philosophy Of Religion*. NY Philosophical Lib 1957.

This is a critique of the notion that religious truth is paradoxical and a defense of the factual interpretation of statements of faith.

KIMPEL, Ben. *Moral Principles In The Bible: A Study Of The Contribution Of The Bible To A Moral Philosophy*. NY Philosophical Lib 1956.

The professor of philosophy in Drew University draws mainly upon Old Testament sources for his moral principles, and submits them to the test of predicting usefully, or "enhancing the quality of life." A moral principle, he says, "is a relation between two realities: One is a type of living; and the other is a quality of life which is its correlate." A sound moral principle "may be stated as a confirmable prediction." There is a Supplementary Essay entitled "The Logic of an Empirical Moral Philosophy and Its Parallel in the Logic of Empirical Science."

KIMPEL, Ben. *The Principles Of Moral Philosophy*. NY Philosophical Lib 1960.

This is the sixth book by Ben Kimpel, but the first that is outside the area of religious philosophy. This work continues to bring linguistic analysis to the attention of the common reader. The chapters are not exclusively semantic, for the problem of what moral terms mean is subordinated to problems of making concrete decisions. Above all, the reader is guided to the conclusion that a morally responsible person acts "in a way that will contribute to human well-being."

KIMPEL, Ben. *The Symbols Of Religious Faith: A Preface To An Understanding Of The Nature Of Religion*. NY Philosophical Lib 1954.

Kimpel argues that it is "the intended role of a symbol which designates ultimate reality" that differentiates philosophical speculation and religious faith. A speculative philosophical belief about reality "is very different from an earnest effort to do all that one can to acknowledge his ultimate dependence upon it." The fundamental principle of religious symbolism is that "the reality with which man is most impressed in his life becomes for him the symbol by means of which he interprets the reality he reveres for its ultimate significance."

KIMPEL, Benjamin Franklin. *Faith And Moral Authority*. NY Philosophical Lib 1953.

KIMPEL, Benjamin Franklin. *Religious Faith, Language, And Knowledge; A Philosophical Preface To Theology*. NY Philosophical Lib 1952.

KING- FARLOW, John (ed). *The Challenge Of Religion Today: Essays On The Philosophy Of Religion*. NY Science History 1976.

The twelve contributors are anglophones, teachers of philosophy and mainly located in Ontario or Alberta. Their subjects include: the ethics of proselytizing; evil and the

goodness of God; religious experience and meaning; the existence and nature of God; and the character and meaning of faith.

KING- FARLOW, John (ed) and Shea, William R (ed). *Contemporary Issues In Political Philosophy*. NY Science History 1976.

In a variety of polemical positions on contemporary issues, the authors deal with: nationhood and the rights of individuals, the treatment deserved by Canadian native peoples, the theory and practice of male supremacy ideology, the rights of the private press, the Quebec Bill of Rights, the Marxist-Leninist theory of the rights of nations to self-determination, the similarity or dissimilarity of apes and human beings, the need to democratize the bearing and raising of children, the false ideology of male political potency, different existential ways of life under socialism, stability vs. utopia, and the definition of freedom and a free society.

KING- FARLOW, John (ed) and Shea, William R (ed). *Values And The Quality Of Life*. NY Science History 1976.

Comprised of nine essays, this valuable work is concerned with issues related to the "quality of life." The initial articles by McCall and Michalos aim at clarifying the phrase 'quality of life'. Michalos also discusses efforts to measure the quality of life. A stimulating contribution is O'Manique's "Values for Survival," an examination of ethical issues and ecological problems. L C Green discusses legal conundrums bearing on the quality of life, arguing that in the area of sexuality the law often lags behind social needs.

KING- FARLOW, John. "Could God Be Temporal": A Devil's Advocacy. *S J Phil* 1,21–28 Sum 63.

As a believer long devoted to Augustine's and Aquinas' atemporal accounts of Divine perfections, I turn and rend my earlier inferences, so as to move closer to E S Brightman, G Boas, R Taylor and Charles Hartshorne. Attention both to Scriptural descriptions and to our relevant concepts would suggest that, if God is a perfect Person, then there is nothing demeaning about construing Him as a temporal individual. Unchanging fairness, concern for persons, etc, not total changelessness will be relevant. The impersonal abstractions of Hellenistic metaphysics may require timelessness for appropriate praise, but not a perfect Person Who cares about His creatures; Who expects, is disappointed, punishes, forgives, and the Biblical like.

KING- FARLOW, John and Christensen, W N. *Faith And The Life Of Reason*. Boston Reidel 1973.

At least one model of the rational religious believer exists: primary commitment to discovering truth and acting rightly; commitment to a religion flowing from those primary ones; some degree of tentativeness about faith; searching for probability, more than certainty; Faith constituting a partly moral wager aimed at Maximizing Expected Utilities of certain kinds; a tolerant wisdom about commitments (and orderings) partly pleasing to such secular thinkers as Mill, Quine and Popper, also Aquinas, Bartley and William James; primary love for God as the Supreme Justifier of human history—God's power being treated as secondary to his goodness. (Topics include: Miracles, Is and Ought, Probability, Wagers, Proofs, Time, War).

KING- FARLOW, John and Cody, Arthur B. Dialogue Concerning The Moral Responsibility Of Robots And Retrievers. *Graduate Review Of Philosophy* 3,1–7 Spr 61.

Two philosophers, one close in approach to C A Campbell, the other much closer to Wittgenstein, discuss the implications of Soft Determinism for deciding how to assess pleasing and disagreeable 'deeds' of non-human individuals. The neo-Campbellian is convinced that our appraisal attitudes towards animals and (potential) robots indicate the falsity of Soft Determinism. His opponent argues that attention to our speech can indicate the insubstantial character of many Determinist and Libertarian theses, also the need to keep linguistic change relevant to historical needs.

KING- FARLOW, John and Rothstein, J M. The Logic Of Tyranny: A New Russian Voice. *Massachusetts Review* 5,11–26 Autumn 63.

This article analyzes and evaluates the "Free Philosophical Treatise" of the (then captive) Russian Logician A S Yesenin-Volpin. Yesenin-Volpin's attacks on Dialectical Materialism are of considerable interest. But some odd fallacies appear. For example, Yesenin-Volpin's attack on Aristotelian logic is curiously Neo-Marxist: the attack on misuses of "Tertium Non Datur" confuses Contradictories and Contraries. His critique of materialist reductionism would be strengthened by explicit reference to concepts of intentions and rules. His critique of faith possibly opposes too much scepticism to everything at once. His own faith in the moral and political value of logically reforming language will remind some of noble Positivists' optimism.

KING- FARLOW, John. Existentialism And The Humanist's Choice. *Humanist* 20,161–166 My-Je 60.

KING- FARLOW, John. Humanism: The Strongest Foundations. *Humanist* 19,42–45 Ja-F 59.

The strongest foundations for a Humanist ethic, as for a Judaeo-Christian ethic, are supplied by cognitive, indeed intuitionist beliefs. Those who try to dispense with such beliefs in favour of nebulous posturing about scientific attitudes should turn to Sartre's arguments for accepting full responsibility for all of our values.

KING- FARLOW, John. Miracles: Nowell-Smith's Analysis And Tillich's Phenomenology. *Int Phil Quart* 2,265–294 My 62.

Hume and Nowell-Smith tried to understand certain theologians' claims about miracles without attending to their bases in Aristotelian physics. This somewhat weakens their criticisms. After rejecting a "demonstrative" or "deductive" approach to miracles which results from certain (out-dated) Aristotelian beliefs about scientific reasoning, I argue for the intelligibility and rationality of a tolerant 'Good Reasons' approach to judgments about the miraculous. Some, not all, of Tillich's remarks on miracles tend to fit the latter approach which leads to an illuminating Cluster Concept of *The Miraculous* (sacred and profane).

KING-FARLOW, John. Myths Of The Given And The *Cogito* Proof. *Phil Stud* 12,49–52 1961.

If Descartes meant to offer any socially binding argument for his own existence, then he probably confused contraries and contradictories against Aristotle's explicit advice on L E M proofs. Moreover, insofar as Descartes is reasoning, he begs the question in favour of just one (Pluralist) possible concept of mind.

KING-FARLOW, John. Postscript To Mr Aune On A Wittgensteinian Dogma. *Phil Stud* 13,62–64 1962.

To provide an addition to B Aune's useful points on knowledge of one's own pain (*Philosophical Studies*, Volume 12, Number 2, pages 53ff), I argue that the Open Texture of empirical concepts like *pain* makes it quite implausible to agree with Wittgenstein that talk of *knowing*, *doubting*, etc., with regard to one's own (possible) pains is nonsense.

KING-FARLOW, John. Substance, Substratum, And Personal Identity. *Rev Metaph* 13,678–683 Je 60.

N L Wilson's famous account of *Substances without Substrata* curiously deprives us of the option of assigning personal or individual identity on the basis of a spiritual substance that can exist with or without its present body or be transferred to another body. Present philosophical fashion may endorse this exclusionary policy—but only at the unwelcome cost of scorn for too many great philosophers' proposals, and many great religions' teachings, and many Common Sense beliefs of billions of articulate humans in history. Some of Wilson's justly noted remarks are contrasted with John Locke's discussions of individuation, identity, memory and "same person"—Locke, too, is at fault, but one should not blind oneself to his contributions.

KING-FARLOW, John. The Sartrean Analysis Of Sexuality. *J Existent* 2,291–302 Wint 62.

KING-FARLOW, John. Truth Preference And Neuter Propositions. *Phil Sci* 30,53–59 Ja 63.

Tarski's later application of his famous semantic equivalence (*Snow is white*, etc.) to natural languages has unfortunate consequences. Indeed they seem to be outrageous, if we wish to describe certain philosophers' opposed metaphysical positions. Sensitivity to this problem leaves us better able to construct rival accounts of Time, Truth and the Future in semantically unpuzzling forms. Belief—that—P and Belief—that—"P"—is-true may sometimes need to be carefully distinguished.

KING-FARLOW, John. Value And "Essentialist" Fallacies. *Thomist* 21,162–170 Ap 58.

Confusions between descriptive and normative uses of "meaning," "logical," "necessary," etc, render much Ordinary Language criticism of traditional metaphysics and moral thought worthless. The related attempts to reject absolute values explicitly while deferring to them implicitly add incoherence to falsehood.

KING-FARLOW, John. The Sartrean Analysis Of Sexuality. *J Exist Psychiatry* 2,290–302 1962.

Sartre's account of human sexuality, and good psychiatry in *Being and Nothingness* is unpromising because (1) it derives from a metaphysical essentialism about psychiatry which such an existentialist should reject; (2) accepting his highly speculative (not very empirical) account of man's nature would be damaging to most people's mental health; (3) in some respects Sartre's position on sexuality resembles the most pessimistic, determinist strands in Freud's writings; (4) Sartre's account is conceptually as well as scientifically dubious. The proto-Existentialism of John Pico della Mirandola looks more promising for fresh directions in psychoanalysis.

KING, C Daly. *The States Of Human Consciousness*. New Hyde Park NY University Books 1963.

The main thesis of this work is that additional states of consciousness exist besides Sleeping and Waking. These latter states which we consider normal are actually abnormal because they are passive conditions. However, we possess the capacity to experience consciousness actively in three stages: "paradise Sleep," "Awakeness," and "Objective Consciousness."

KING, C and Mc Keon, R. *A Study Of The Summa Philosophiae Of The Pseudo-Grosseteste*. NY Columbia Univ Pr 1948.

KING, Hugh R. A N Whitehead And The Concept Of Metaphysics. *Phil Sci* 14,132–151 Ap 47.

KING, Hugh R. Aristotle And The Paradoxes Of Zeno. *J Phil* 46,657–669 O 49.

KING, Hugh R. Aristotle Without *Prima Materia*. *J Hist Ideas* 17,370–389 Je 56.

KING, Hugh Rodney. Whitehead's Doctrine Of Causal Efficacy. *J Phil* 46,85–100 F 49.

KING, Hugh R. Professor Ryle And *The Concept Of Mind*. *J Phil* 48,280–296 Ap 51.

the Concept of Mind by Gilbert Ryle is criticized under four major categories; (1) disposition and occurrences, (2) sensation and observation, (3) self-knowledge, (4) the will. The author concludes that although Ryle has exploded a myth, he has ignored the phenomena and enigmas which gave rise to that myth.

KING, James T (ed) and Livingston, Donald W (ed). *Hume: A Re-evaluation*. NY Fordham Univ Pr 1976.

Livingston provides an introductory essay which traces the development and re-awakening of Hume scholarship.

KING, John. Towards An Adequate Concept Of Church. *Thomist* 27,11–29 Ap–Jl–O 63.

KING, Lester S. Is Medicine An Exact Science? *Phil Sci* 19,131–140 Ap 52.

KING, Lester S. What Is Disease? *Phil Sci* 21,193–203 Jl 54.

KING, Magda. *Heidegger's Philosophy: A Guide To His Basic Thought*. NY Macmillan 1964.

The book attempts a direct confrontation of the English reader with Heidegger's thought in *Sein und Zeit*, without 'interference' by polemics arising from discussion of commentaries and interpretations by other scholars. No critical appraisal is undertaken, but the exposition implies a basis for a later critique of Heidegger's work

which the author promises. The present volume is subdivided into a statement of Heidegger's 'Question' (Part I), and an outline of the conceptual features of the complicated apparatus used by Heidegger to pose this question (Part II).

KING, Magda. Heidegger Reinterpreted: On L Versenyi's "Heidegger, Being, And Truth". *Int Phil Quart* 6,483–491 S 66.

KING, Peter D. *The Principle Of Truth*. NY Philosophical Lib 1960.

KING, Preston. *The Ideology Of Order: A Comparative Analysis Of Jean Bodin And Thomas Hobbes*. NY Barnes & Noble 1974.

KING, Rachel Hadley. *The Creation Of Death And Life*. NY Philosophical Lib 1970.

KING, Thomas M. *Sartre And The Sacred*. Chicago Univ Of Chicago Pr 1974.

Sketching the bifurcation between the for-itself (consciousness) and the in-itself in Sartre's phenomenological ontology, the essay focuses upon the centrality of the conception of God as an impossible synthesis of spontaneous freedom and complete being. Sartre's specific brand of "Christian atheism" deals with the nature of sanctity and religious consciousness from his own opposing standpoint in such a way as to reveal his deep understanding of alternatives to his defense of a freedom grounded in a negativity which neither God nor matter can touch. There is a long discussion of Sartre's idiosyncratic conceptions of good and evil and a concluding chapter dealing with Sartre's understanding of *praxis*. Although focusing upon the idea of the sacred in Sartre's writings, this work touches upon most of the central philosophical issues in the Sartrean corpus.

KING, Winston L. *In The Hope Of Nibbana, An Essay On Theravada Buddhist Ethics*. La Salle IL Open Court 1964.

Heavily influenced by Burmese interpretations of modern Buddhism, and under some guidance of the eminent Burmese Buddhist U Hpe Aung, King divides the book into (I) Background and (II) Application. So the book is largely concerned with Theravada Buddhist ethics.

KING, Winston L. Causality, Eternal Or Momentary? *Phil East West* 13,117–136 Jl 63.

KINGSTON JR, Albert J and Newsome Jr, George L. A Critique Of Criticisms Of Education. *Educ Theor* 12,218–225 O 62.

KINNEY, Cyril Edwin. George Santayana. *New Scholas* 19,161–174 Ap 45.

KINNEY, Cyril Edwin. The Meaning Of Transcendental Unity (with Comment By Maur Burbach). *Proc Cath Phil Ass* 28,151–161 1954.

KINZEL, Margaret Mary. *Metaphysical Basis Of Certain Principles Of The Religious Life In The Light Of Thomistic Principles*. Washington DC: 1959.

KIRÁLYFALVI, Béla. *The Aesthetics Of György Lukács*. Princeton NJ Princeton Univ Pr 1975.

KIRBY, John D. Objectivity In Moral Inquiry. *Ethics* 67,301–306 Jl 57.

KIRCHER, Everett J. Broudy's Educational Aspirations: Reality Or Utopia? *Stud Phil Educ* 2,241–257 Sum 62.

KIRCHER, Everett J. Extending The Bounds Of Educational Theory. *Proc Phil Educ* 15,72–81 Mr 59.

KIRCHER, Everett J. Philosophy Of Education—Directive Doctrine Or Liberal Discipline? *Educ Theor* 5,220–229 O 55.

KIRCHER, Everett J. Teacher Education For The Slum And The Suburban School. *Proc Phil Educ* 19,214–224 Ap 63.

KIRCHNER, Walter. Mind, Mountain, And History. *J Hist Ideas* 11,412–447 O 50.

KIRK JR, William C. *Fire In The Cosmological Speculations Of Heraclitus*. Minneapolis Burgess 1940.

This is a dissertation on the few authentic fragments and the extensive doxographical tradition concerning the Heraclitean conception of fire. "Because the doxography... presents a contaminated or distorted picture of Heracliteanism, only the *ipissima verba* of Heraclitus can safely be used to determine the teaching of Heraclitus. This is especially true in the case of fire..." Mr Kirk argues against the assumption of a "theological motivation" and interprets the conception of fire in the literal sense. The cycle of change from earth through water and air to fire is conceived as a motion which, starting in the ordered universe as "want" of fire and culminating in the state of "surfeit" as actual burning, returns in the opposite direction to its point of origin, instead of completing a full revolution.

KIRK, G S. *Ecpyrosis In Heraclitus: Some Comments*. *Phronesis* 4,73–76 1959.

KIRK, G S and Stokes, Michael C. Parmenides' Refutation Of Motion. *Phronesis* 5,1–4 1960.

KIRK, G S. Greek Science. *Phil Today* 5,108–113 Sum 61.

KIRK, G S. Pre-Christian Speculation. *Rev Metaph* 11,160–161 S 57.

KIRK, Kenneth Escott (ed). *Personal Ethics*. Freeport NY 1968.

KIRK, Russell. *The Conservative Mind, From Burke To Santayana*. Chicago Regnery 1953.

KIRK, Russell. Burke And The Philosophy Of Prescription. *J Hist Ideas* 14,365–380 Je 53.

KIRKENDALL, Lester A and Avery, Curtis E. Ethics And Interpersonal Relationships. *Humanist* 16,261–267 D 56.

KIRN, Brian. Integrating Economic Principles With Catholic Social Teaching. *Fran Stud* 1,143–153 D 41.

KIRWAN, Christopher. Glaucon's Challenge. *Phronesis* 10,162–173 1965.

KIRWIN, Harry W. An Appeal For Internationalism. *Thought* 27,203–212 Sum 52.

KISHIMOTO, Hideo. Mahāyāna Buddhism And Japanese Thought. *Phil East West* 4,215–224 O 54.

KISIEL, Theodore J (ed) and Kockelmans, Joseph J (ed). *Phenomenology And The Natural Sciences*. Evanston IL 1970.

This book is concerned with Husserl's path to transcendental phenomenology through

the sciences; the clarification of science demands a phenomenologically founded ontology of the lifeworld; indications toward a hermeneutical phenomenology.

KISIEL, Theodore J. The Reality Of The Electron. *Phil Today* 8,56-65 Apr 64.

KISS, Stephen A. Transformations On Lattices And Structures Of Logic. NY Kiss 1947.

KISZELY-PAYZS, Kato. St Augustine On Peace. *New Scholas* 18,19-41 Ja 44.

KITELEY, Murray J and Madden, Edward H. Mr Schlesinger On The M-K Theory. *Phil Sci* 31,68-70 Ja 64.

KITELEY, Murray J and Madden, Edward H. Postulates And Meaning. *Phil Sci* 29,66-78 Ja 62.

KITELEY, Murray J and Shapiro, Herman. Walter Burley's *De Relativis*. *Fran Stud* 22,155-171 1962.

KITELEY, Murray. Existence And The Ontological Argument. *Phil Phenomenol Res* 18,533-535 Je 58.

KITELEY, Murray. The Grammars Of 'Believe'. *J Phil* 61,244-259 Ap 64.

The main purpose is to show that there are no objects of belief. The contrary view has resulted from a construction that philosophers have put on the facts of language. Five different grammars of belief-sentences are considered, in order to find the best way, grammatically, to construe such sentences. The fifth grammar argues for calling the that-clause a kind of predicate of the verb. This grammar is found to be the best, and because it is found to be the best, it is concluded that belief has no objects.

KITTRELL, Edward R. "Laissez Faire" In English Classical Economics. *J Hist Ideas* 27,610-620 O-D 66.

Changing concepts of the term "laissez-faire" are examined here, from its earliest known use in France in 1751, to the variety of interpretations given it by Nineteenth century English writers. The author then evaluates laissez-faire from the standpoint of modern economic theory. His conclusion is that Eighteenth and Nineteenth century economists cannot generally be said to have sensed the need for developing a theory of the social organization of economic activities. Accordingly, they did not realize the inadequacies of using the classical market as the sole means of determining prices.

KIVISTO, P and Pasto, T A. Art And The Clinical Psychologist. *J Aes Art Crit* 12,76-82 S 53.

KLASSEN, Frank H. The Democratic Ideal In American Education: A Tribute To Archibald W Anderson, 1905-1965. *Educ Theor* 18,104-111 Spr 68.

KLASSEN, Frank and Anderson, A W and Burnett, Joe R. Discussion Report On The Education Of American Teachers. *Educ Theor* 15,333-340 O 65.

KLAUDER, Francis J. Aspects Of The Thought Of Teilhard de Chardin. North Quincy MA Christopher 1971.

This book is a collection of essays on various aspects of the thought of Teilhard. Generally sympathetic in tone, the author draws parallels between Teilhard and such writers as Thomas Aquinas, Saint Bonaventure, Whitehead, and other Thinkers. Teilhard's central message is highlighted throughout the book. Evolution is the creature in progress towards a divine goal and, at the same time, the creative power and intelligence of God working from within His creation to the manifestation of His glory—the well-being of the universe as a whole.

KLAUDER, Francis J. The Wonder Of Intelligence: A Study Of Human Knowledge. Boston Christopher 1973.

This volume aims at integrating the Logic of Aristotle, Epistemological Realism, and modern Symbolic Logic. The book offers a precise explanation of Logic in its three operations as defined by Aristotle, whose object is the correct use of intelligence; simultaneously, it provides an extensive look at Epistemology and its various sub-categories, all of which aim to prove the reliability of intelligence. Included is a discussion and brief synopsis of Skepticism, Idealism, Empiricism, Relativism and Existentialism.

KLAUDER, Francis J. The Wonder Of Philosophy. NY Philosophical Lib nd.

This synopsis of philosophy first delineates the principal problems of each branch of philosophy—logic, epistemology, metaphysics, cosmology, rational psychology, natural theology and ethics, proposing solutions offered in these areas by St Thomas Aquinas. Next the author covers in broad outline the three periods of Western philosophic thought—ancient, medieval and modern philosophy. Finally, the work treats individual philosophers of all three periods. In alphabetical order, the thought of thirty-two philosophers is briefly summarized. There is also a selected glossary of terms as understood by Oriental, Western and Existentialist thinkers. The book concludes with a suggested philosophical synthesis for contemporary man.

KLAUDER, Francis J. The Wonder Of The Real. N Quincy MA Christopher 1973.

This book presents the basic themes of the philosophy of St Thomas. Avoiding as far as possible the intricate controversies often associated with metaphysical questions, the author highlights the responses given to the perennial inquiries of man by the great masters of scholastic thought. In a vast effort at synthesis, the book treats the traditional categories of Aristotelian metaphysics in the light of St Thomas understanding of the transcendentals, integrating their world-view with a contemporary vision of man and the world.

KLAUSNER, Neal W. "As Much Clearness As The Subject Matter Admits". *Rev Metaph* 14,300-327 D 60.

KLAUSNER, Neal W. Considering Some Objections To Philosophy. *Personalist* 23,22-33 Ja-Wint 42.

KLAUSNER, Neal W. Naturalism: Self-Conscious And Self-Critical. *Rev Metaph* 15,480-493 Mr 62.

KLAUSNER, Neal W. The Epistemology Of C A Strong. *J Phil* 42,683-694 D 45.

KLAUSNER, Neal W. The Nature Of Moral Deliberation. *Personalist* 36,17-24 Wint-Ja 55.

KLAUSNER, Neal W. Three Decades Of The Epistemological Dialectic—1900-1930. *Phil Sci* 14,20-43 Ja 47.

KLAUSNER, Samuel Z (ed). The Quest For Self-Control: Classical Philosophies And Scientific Research. NY Free Pr 1965.

KLEE, James B. A Point Of Departure. *Phil Sci* 15,61-70 Ja 48.

KLEE, James B. Learning—Acquisition Or Selection—Possibility Vs Probability. *Phil Sci* 14,231-241 Jl 47.

KLEENE, S C. An Addendum To My "Disjunction And Existence Under Implication In Elementary Intuitionistic Formalisms". *J Sym Log* 28,154-156 Je 63.

KLEENE, S C. Disjunction And Existence Under Implication In Elementary Intuitionistic Formalisms. *J Sym Log* 27,11-18 Mr 62.

KLEENE, S C. On The Interpretation Of Intuitionistic Number Theory. *J Sym Log* 10,109-124 D 45.

KLEENE, Stephen C. Mathematical Logic. NY Wiley 1967.

The author presents much of the material of his *Introduction to Metamathematics* in a form suitable for an advanced undergraduate course. The book is divided into two parts: the first deals with elementary mathematical logic and the second with the application of logic to the foundations of mathematics. Part I covers propositional calculus, predicate calculus, and predicate calculus with identity. In Part II, Turing machines are dealt with in some detail, and the presentation of incompleteness and undecidability theorems is in terms of Turing machines. The final chapter gives several important metatheorems for the predicate calculus, considering both Hilbert-type and Gentzen-type systems, and contrasting them with respect to the ease of obtaining certain results.

KLEENE, Stephen Cole. Introduction To Metamathematics. NY Van Nostrand 1952.

KLEIN, Carol. The Credo Of Maimonides. NY Philosophical Lib 1958.

Rabbi Klein seeks to present in a systematic form the philosophical and religious ideas of Maimonides (1135-1204). After showing how Maimonides erects on an Old Testament foundation a structure which seems partly Aristotelian, partly Stoic and even a little Kantian, he deals mainly with the theological ideas; and in the final chapter he discusses Maimonides' Thirteen Articles of Faith which were for him the fundamentals of Judaism.

KLEIN, David Ballin. A History Of Scientific Psychology: Its Origins And Philosophical Backgrounds. NY Basic Books 1970.

KLEIN, J Theodore. Philosophy And Depth Grammar: An Interpretation Of Wittgenstein. *Etc: Rev Gen Seman* 33,253-262 S 76.

In this article I explain how Wittgenstein's approach to language brings together two ideas one might think are opposed: the idea of depth and the idea of what is open to view. "Depth grammar," which involves language in use, is contrasted with "surface grammar," and this distinction is supported by Wittgenstein's use of imaginary language-games. Clarity is seen as the result not of insight into "essences," but as a seeing of relations among various language-games.

KLEIN, Jacob. A Commentary On Plato's Meno. Chapel Hill Univ Of N Car Pr 1965.

This commentary is divided into two parts and prefaced by a long introduction in which the author states his basic views on the character, composition, and philosophy of the dialogues, with attention to the principles underlying his interpretation. Part One, entitled "Amathia," is subdivided into seven sections, the fifth being a digression on *anamnesis* and *mnēmē* in which the author weaves into the discussion Aristotle's treatise, "On Memory and Recollection," and the meaning of related concepts such as *eikasia* and *dianoia* (which refers to the other dialogues in which they are more extensively treated, i.e., *Phaedo*, *Phaedrus*, *Philebus*, *Symposium* and *Theaetetus*). Part Two is entitled "Doxa," and concentrates on a discussion of the main issues of knowledge, the place of excellence in conduct, and the portraiture of the characters of the dialogue. A dominant feature of the analysis is the belief that the intent of the dialogue is best seen when the reader becomes a "witness," an involvement that leads him to continue the search for human excellence on his own.

KLEINMUNTZ, Benjamin (ed). Problem Solving: Research, Method, And Theory. NY Wiley 1966.

KLEINZ, J P. The Theory Of Knowledge Of Hugh Of St Victor. Washington DC Cath Univ Of Amer 1944.

KLEMKE, E D (ed). Essays On Wittgenstein. Urbana 1971.

This is a collection of twenty-three essays on Wittgenstein's philosophy. Part I, on Wittgenstein and his ontology, contains familiar essays by Gustav Bergmann and Wilfrid Sellars. It contains four new essays also. Part II begins with several familiar essays on the *Investigations* and the private language issue, by Clyde Hardin, Newton Garver, William Todd, Hector-Neri Castaneda, John W Cook, Moltke S Gram, and J F M Hunter. Part III presents Barry Stroud's "Wittgenstein and Logical Necessity." It also contains three essays by Herbert Hochberg.

KLEMKE, E D (ed) and Gram, Moltke S (ed). The Ontological Turn: Studies In The Philosophy Of Gustav Bergmann. Iowa City Univ Of Iowa Pr 1974.

KLEMKE, E D. The Epistemology Of G E Moore. Evanston IL . 1969.

Klemke concentrates on Moore's epistemology with reference to Moore's early writings as well as to his later, more famous works. Moore's views on other subjects (e.g., ethics, ontology) are mentioned only insofar as they are relevant to his epistemology. Klemke's discussion is focused on several topics, all of which are central to an understanding of Moore's epistemology. These include (1) an extended examination of Moore's philosophical method, with special attention paid to his conceptions of analysis and to his appeal to common sense, (2) a discussion of knowledge and truth and finally, (3) an exposition of Moore's various views on the problems of perception, sense data and the existence of an external world.

KLEMKE, E D. Mr Warnock On Moore's Conception Of Philosophy. *Phil Stud* 13,81-83 1962.

- KLEMKKE, E D.** Professor Bergmann And Frege's "Hidden Nominalism". *Phil Rev* 68,507-514 O 59.
- KLEMKKE, E D.** The Laws Of Logic. *Phil Sci* 33,271-277 S 66.
- KLEMKKE, E D.** Vivas On "Naturalism" And "Axiological Realism". *Rev Metaph* 12,308-315 D 58.
- KLEMKKE, Elmer D.** Universals And Particulars In A Phenomenalist Ontology. *Phil Sci* 27,254-261 JI 60.
- KLEPPNER, Amy M.** Philosophy And The Literary Medium: The Existentialist Predicament. *J Aes Art Crit* 23,207-218 Wint 64.
- KLIBANSKY, Raymond** and Panofsky, Erwin and Saxl, Fritz. *Saturn And Melancholy, Studies In The History Of Natural Philosophy, Religion And Art*. NY Basic Books 1964. In Part I the views of many thinkers, including Plato, Aristotle, Galen, the Church fathers, Arabian philosophers, and Kant are explicated to show that melancholy was defined in different ways. It was described as a pathological disease, as a type of natural disposition indicative of intellectual pre-eminence or genius, as a Grace from God for the sufferings of the Holy Martyrs, as original sin, and as a sign of virtue. Parts II and III reveal the relation of the Kronos-Saturn myth to the Humoreal doctrine of melancholy. Saturn is revealed as a demon of opposites, symbolizing both good and evil. The fourth and last part is concerned primarily with an analysis of Durer's use of the Saturn-Melancholy theme in his "Melencolia I."
- KLIGER, Samuel.** Emerson And The Usable Anglo-Saxon Past. *J Hist Ideas* 16,476-493 O 55.
- KLINE, George L (ed).** *European Philosophy Today*. Chicago Quadrangle Books 1965.
- KLINE, George L.** "Changing Attitudes Toward The Individual" in *The Transformation Of Russian Society*, C E Black (ed), 606-625. Cambridge Harvard Univ Pr 1960. From 1861 until about 1906 or 1907, Russian secular thinkers exploring the problem of the individual gave much attention to a vigorous defense of individual rights and freedoms. They drew support from Kant, Nietzsche, and John Stuart Mill. At the beginning of the twentieth century, however, an opposing tendency appeared and gathered momentum: a "collectivistic anti-individualism" with its roots in Hegel and Marx. The author reviews relevant texts from numerous writers of both periods. He notes the current dominance of anti-individualism in official Soviet doctrine, and briefly considers the possibility that ethical individualism may re-emerge.
- KLINE, George L.** "Leszek Kolakowski And The Revision Of Marxism" in *European Philosophy Today*, Geo L Kline (ed), 113-156. Chicago Quadrangle Books 1965. The author examines Kolakowski's "Kantian-existentialist" revision of Marxism. He differentiates between political and philosophical revision (i.e., "critical scrutiny and doctrinal modification"); the former stresses socio-economic programs, the latter theoretical issues. Drawing a parallel distinction between ideology and philosophy, he analyzes the earlier "Kantian" and "Nietzschean" revisions of Russian Marxism. Kolakowski's "third-wave" revisionism comes close to syncretism in its attempt to reconcile an admirable stress on moral autonomy and responsibility with a rather routine socio-historical determinism, failing to develop the promising suggestion that such a determinism is "statistical" rather than strict.
- KLINE, George L.** "Philosophical Puns" in *Philosophy And The Civilizing Arts*, J P Anton And C Walton (eds), 213-235. Athens Ohio Univ Pr 1974. A pun is a "play on words of the same sound but different meaning" (Webster). A philosophical pun involves philosophically significant terms; the difference in meaning is antecedent to the punning process. Six categories, and numerous subcategories, of philosophical puns are distinguished: etymological puns, ambiguity puns, and neologistic puns are included under "semantic puns," which involve ambiguities or meaning-shifts. "Switching" puns, compositional puns, and permutational puns comprise "syntactical puns," which involve shifts in word order or parts of speech. The author claims that philosophical puns are serious in intent and that successful philosophical puns can be philosophically significant.
- KLINE, George L.** "Randall's Reinterpretation Of The Philosophies" in *Naturalism And Historical Understanding*, J P Anton (ed), 83-93. Buffalo SUNY Pr 1967. The author reviews Randall's interpretations of Descartes, Spinoza, and Leibniz, drawing upon *The Career of Philosophy* and other of Randall's works. On Randall's view, Descartes and Leibniz were primarily mathematicians, while Spinoza was totally a philosopher. Problems in Descartes' ontological dualism and "epistemological subjectivism" are discussed. Questions are raised about Randall's interpretation of Spinoza's doctrine of "ideas" and of "attributes" and his claim that Spinozism is a largely "medieval" outlook. Randall's analysis of Leibniz's thought, which stresses the philosopher's "mathematical Aristotelianism," his explanation of change and process, and his philosophical theology is found to be unobjectionable.
- KLINE, George L.** "Recent Uncensored Soviet Philosophical Writings" in *Dissent In The USSR*, R L Tokes (ed), 158-190. Baltimore Johns Hopkins Pr 1975. This book is a detailed analysis and critique of specific works by Alexander Yesenin-Volpin, Valery Chaldize, and Grigory Pomerants. Volpin and Chaldize focus on topics not treated by traditional Russian social thinkers such as the "logic" of human behavior, the structure of rights and obligations; Pomerants focuses on familiar topics such as the relation of the intelligentsia to the common people. Volpin and Chaldize write analytically, sometimes austere; Pomerants is striking and eloquent, if sometimes vague. Key concepts of all three thinkers need further clarification, but their work is of interest and value. Final question: would the relaxation of censorship initiate a Soviet move away from all systematic philosophy?
- KLINE, George L.** "Some Critical Comments On Marx's Philosophy" in *Marx And The Western World*, N Lobkowitz (ed), 419-432. Notre Dame Notre Dame Univ Pr 1967. Among post-Hegelian thinkers, Marx's "society-centeredness" contrasts with Nietzsche's "culture-centeredness" and Kierkegaard's "God-centeredness." The author discusses Marx's narrowing of Hegel's rich concept of alienation. He argues that Marx had no materialist ontology. Confusion of the terms 'material' and 'economic' is partly responsible for the widespread assumption that Marx was a materialist. Marx's stress on objectification and neglect of economic services are related to his insistence on a "producer's" rather than "consumer's" morality. His philosophical position is best characterized as a dialectical and historical "economic objectivism."
- KLINE, George L.** "The Withering Away Of The State: Philosophy And Practice" in *The Future Of Communist Society*, W Laqueur And L Labedz (eds), 63-71. NY Praeger 1962. The author examines the classical Marxist doctrine of the "withering away" of un-communist ideologies and institutions as the inevitable result of anti-capitalistic economic measures. He suggests that the base-superstructure (or "root-leaf") model for this doctrine is based on false assumptions. He reviews, with respect to their current status in doctrine and in fact, the original candidates for withering away. He concludes that the original theory stands threatened, if not invalidated. Interpreted deterministically, the theory is disproved by the non-withering of religion and the family. Interpreted voluntaristically, it has been undercut by vague and broad revisions.
- KLINE, George L.** "Whitehead In The Non-English-Speaking World" in *Process And Divinity*, W Reese And E Freeman (eds), 235-268. La Salle IL Open Court 1964. The author reviews critical works on Whitehead by European and South American commentators. He discusses works in German by Bocheński, Bubser, Martin, Metz, Müller, Paci, and Wind, in French by Béra, Cesselin, Devaux, Nédoncelle, and Wahl, in Italian by Abbagnano, Actis Perinetti, Bertolini, Carbonara, Crespi, Orsi, and Paci, in Spanish by Frondizi and Pemartin, and in Russian by Bogolomov. His review is organized in terms of specific problem areas within philosophy. He concludes with an appraisal of the degree of influence exercised by Whitehead's thought in various countries.
- KLINE, George L.** A Philosophical Critique Of Soviet Marxism. *Rev Metaph* 9,90-105 S 55.
- KLINE, George L.** Beyond Revisionism: Leszek Kolakowski's Recent Philosophical Development. *Tri Quarterly* 22,13-47 Fall 71. This book is a critical survey of Kolakowski's writings of the 1960s, in several languages, and treats such themes as the nature and function of philosophy, rationalism, positivism, and the Freudian theory of culture; the conflict—both religious and ideological—between orthodoxy and heterodoxy, Mannheim's "aetiology of knowledge," and the Engels-Lenin "theory of reflection"; individual freedom and moral responsibility, subjectivity and objectivity, the conflict of values, and the meaning of history. Kolakowski combines clarity, rigor, and common sense with impressive erudition and a keen sensitivity to metaphysical issues. He has shown himself to be a brilliant critic of culture and gives promise of becoming an important original thinker.
- KLINE, George L.** Humanities And Cosmologies: The Background Of Certain Humane Values. *Western Humanities Review* 7,95-103 1953. The author suggests that discussions of human social, political, and moral life are incomplete outside the context of a cosmological awareness. While not asserting a causal connection, he observes that a cosmic perspective tends to accompany a tolerant, unarrogant, and compassionate attitude. He documents the origin and persistence of such an awareness in the works of major philosophers and poets, including the Stoics, Montaigne, Pascal, and Spinoza, Homer, Shakespeare, Milton, the English and German Romantics, and the modern Russian Konstantin Balmont. He urges further study of works expressing a cosmological awareness, as a background for the consideration of contemporary human affairs.
- KLINE, George L.** Philosophy, Ideology, And Policy In The Soviet Union. *Review Of Politics* 26,174-190 1964. The operative difference between ideology and philosophy is that the latter, but not the former, falls when it is shown to rest on false theoretical claims. Philosophy involves constant "revision" (critical scrutiny and doctrinal modification). Changes in Marxist-Leninist ideology can be made only "from above." The author reviews developments in this ideology over the past decade in the light of Bockenski's distinction between "basic dogmas," "systematic super-structure," and "declassified doctrines." Doctrinal changes have been minor, despite an increased openness toward thinkers previously banned. Khrushchev's "social Stalinism" is seen as a reaction to the widespread "erosion" of Marxist-Leninist ideology in the Soviet Union.
- KLINE, George L.** Recent Soviet Philosophy. *Ann Amer Acad Polit Soc Sci* 303,126-138 1956. Despite an apparent post-Stalinist increase in freedom of discussion, the author sees little liberalization in the field of philosophy. He cites Soviet editorials deploring criticism of Marxist-Leninist theory, and shows that there is much propaganda and little philosophy in current "philosophical" writings. In logic and social theory he notes a post-Stalinist reversal toward more orthodox Marxist-Leninist doctrine. Theory of knowledge and ethical theory remain mixed in this doctrine. Among mathematicians and scientists he finds some fruitful philosophizing. A new interest in thinkers hitherto ignored is one hopeful sign, but in general the authoritarian atmosphere persists.
- KLINE, George L.** Socialist Legality And Communist Ethics. *Natural Law Forum* 8,21-34 1963. The Soviet social theory of the 1920's was pervasively antilegalistic, drawing support for its critique of law from Marx, Kant, and Nietzsche. Under Stalin an opposite attitude came to prevail: a new "socialist" law was declared immune to Marxist "withering away." Khrushchev's 1961 Party Program admitted that law would eventually wither away, but insisted that the norms of socialist morality will be increasingly internalized. The author examines the continuing Soviet effort to

assimilate morality to law, concluding that "Communist ethics" has become predominantly "legalistic" (cf the new laws against "social parasitism"), while "socialist legality" has become immoral (cf the 1961 introduction of capital punishment for crimes against public property).

KLINE, George L. Some Recent Reinterpretations Of Hegel's Philosophy. *Monist* 48,34-75 Ja 64.

The author examines eight studies of Hegel's thought (1958-1962): by Bakradze, Findlay, Garaudy, Grégoire, van der Meulen, Ovsyannikov, Rossi, and Seeberger. After discussing problems connected with Hegel's special senses of such key terms as 'concrete' and 'abstract', he reviews these commentaries with respect to central issues in Hegel's philosophy: the relation of "method" to "system," the role of contradiction, the nature of "dialectical" development, the relation of work to alienation, and the question of the rationality of the state and of political freedom. He also considers the commentators' responses to Hegel's view on art, religion, and the doctrine of the "end of history."

KLINE, George L. Soviet Philosophers At The Thirteenth International Philosophy Congress. *J Phil* 60,738-743 1963.

The Soviet delegation to the 1963 conference in Mexico City professed concern for a free exchange of ideas. Their papers and answers to questions, however, demonstrated no such concern. The author notes four persistent "countervailing tendencies" in recent Soviet philosophizing, citing examples of each from the conference. The Soviet philosophers were dogmatic, avoiding discussion on difficult points. They inclined toward abusiveness, often demonstrating limited knowledge of what they were criticizing. They affirmed the Soviet ban on the "peaceful coexistence" of ideologies. They boasted of the Soviet state's concern for the individual, but said nothing about capital punishment for crimes against property, introduced in 1961.

KLINE, George L. Spinoza East And West: Six Recent Studies In Spinozist Philosophy. *J Phil* 58,346-354 Je 61.

The author examines works by Zac, Sokolov, Feuer, Barstok, Kolakowski, and Hallett. In Zac he finds some vagueness and occasional misleading or unsupported statements. In Sokolov he regrets some Marxist-Leninist oversimplification, but finds the study questionable only in detail. Feuer's analysis of the economic and political climate of Spinoza's time, though marred by imprecise terminology and accompanied by an over-zealous Freudian interpretation, is still illuminating. Kolakowski's analysis is sensitive and essentially sound, though somewhat weakened by Marxist etiology. Hallett's very original study is acute and stimulating, in spite of some unclarity. The author favors a speculative approach to Spinoza's speculative doctrines.

KLINEFELTER, Donald S. D Z Phillips As Philosopher Of Religion. *J Amer Acad Relig* 42,307-325 Je 74.

I try to sort out several of the crucial concepts in Phillips' Wittgensteinian analysis of religious discourse in order to see whether he can meet several typical objections to his approach. I conclude that Phillips' method, like Wittgenstein's, suffers from a confusion of conventionalist and empiricist tendencies that needs to be cleared up before it can deal more satisfactorily with issues like the "reality" of God, religious epistemology, and the justification of religious beliefs.

KLINEFELTER, Donald S. God And Rationality: A Critique Of The Theology Of Thomas F Torrance. *Journal Of Religion* 53,117-135 Ja 73.

This critique includes a preliminary examination of Torrance's concept of "theological rationality" and its application to the relations of theology and science, theology and philosophy, theology and history, and to the "God is dead" theology of Thomas Altizer and William Hamilton. My conclusion is that Torrance's use of the notions of complementarity and objectivity in science, bipolarity and duality in philosophy, and logical levels and complex facts in history, although quite suggestive, is not sufficient to overcome his "irrational" epistemological and theological dualism.

KLINEFELTER, Donald S. The Place Of Value In A World Of Fact. *Soundings* 58,363-380 Fall 75.

This paper analyzes three recent attempts to reconceptualize the "connections between knowledge and human values" by Givretz, Kohlberg, and Polanyi, with special reference to their implications for higher education. My conclusion is that, although none of them is altogether successful in meeting Hume's challenge of all attempts to derive values from facts, each of them, nonetheless, has an important insight to contribute to contemporary attempts to prevent the university of the future from sinking "quietly and indistinguishably into the noncommittal moral stupor of the rest of the knowledge industry" (Muscatine).

KLING, L. Irrational Occurrences In Psychotherapy And Tendentious Apperception. *J Existent* 4,253-258 Wint 64.

KLOCKER, Harry A. Ockham And The Cognoscibility Of God. *Mod Sch* 35,77-90 Ja 58.

KLOCKER, Harry R. *God And The Empiricists*. Milwaukee Bruce 1968.

KLOCKER, Harry R. Ockham And Efficient Causality. *Thomist* 23,106-123 Ja 60.

KLOCKER, Harry R. Ockham And Finality. *Mod Sch* 43,233-248 Mr 66.

KLOMAN, William. Aspects Of Existential Communication. *J Existent* 6,59-68 Fall 65.

KLOPKE, John R. Malebranche Revisited. *New Scholas* 39,189-208 Ap 65.

KLOPKE, John R. The Modesty Of Thomistic Metaphysics. *Proc Cath Phil Ass* 37,196-205 1963.

KLUBAC, William. *Wilhelm Dilthey's Philosophy Of History*. NY Columbia Univ Pr 1955.

After outlining Dilthey's life and thought and what influenced them, the author points out that the philosopher's main objective was to write a "critique of historical reason" which would do for the "moral sciences" what "Kant had done for the mathematical and physical sciences," thus providing a basis for historical scholarship. But "actually his ideas were inimical to Kantian idealism. The science he envisaged

was a type of descriptive psychology." A translation of Dilthey's short paper *The Dream*, giving his typology of philosophies, is appended.

KLUBERTANZ, George P. *De Potentia* 5,8: Note On The Thomist Theory Of Sensation. *Mod Sch* 26,323-331 My 49.

KLUBERTANZ, George P. *Habits And Virtues: A Philosophical Analysis*. NY 1965.

This book describes the connection between habits and virtues, and draws upon psychological, philosophical, educational, and social findings. The author does not ignore the data of revelation in reaching his conclusions, but he feels that his is a philosophical rather than a theological treatise in that he does not base his arguments on the facts made known through revelation. The book begins with a consideration of acquired modifications, simple and complex habits, and proceeds to virtue and vice, the cardinal virtues, and a summation.

KLUBERTANZ, George P. *Introduction To The Philosophy Of Being*. NY 1955.

This introductory textbook in Thomistic metaphysics divides the philosophy of being "taken in its full sense" into two parts, natural theology, which "deals with uncaused reality as real and as the first principle of all other reality," and introductory philosophy of being, "which starts with the real which in fact is caused, and indeed with the caused sensible real." It is this departure from immediate sense experience which distinguishes the author's treatment of his part of the whole subject.

KLUBERTANZ, George P. *St Thomas Aquinas On Analogy: A Textual Analysis And Systematic Synthesis*. Chicago Loyola Univ Pr 1960.

For years, Father Klubertanz has been directing studies of the various types of analogy recognized and used by Aquinas. This book is the culmination of these studies. It suggests that many sorts of analogy are operative in Thomism, not merely the analogy of proportionality advocated by Cajetan. Analogies that are distinguished include: reference (attribution), proportion, imitation, participation, resemblance according to priority and posteriority, causal eminence, analogy according to being but not intention, and the analogy of proper proportionality. Chapter VI: Systematic Summary, gives a more speculative and personal account of the analogy of analogies.

KLUBERTANZ, George P and Holloway, Maurice R. *Being And God: An Introduction To The Philosophy Of Being And To Natural Theology*. NY 1963.

Klubertanz, who has done a volume on metaphysics, and Holloway, a volume on natural theology, unite their efforts to produce a single text that will handle both courses in one semester. This is "not a scholarly treatise, but an introductory exposition at the college level." The following topics are treated: being, analogy, becoming, substance and accident, act and potency, the agent, transcendentals, existence of God, proofs, nature and perfections of God, knowledge and will, creation and providence, and God as the end of man.

KLUBERTANZ, George P and Land, Philip S. Practical Reason, Social Fact, And The Vocational Order. *Mod Sch* 28,239-266 My 51.

KLUBERTANZ, George P. Being And God According To Contemporary Scholastics. *Mod Sch* 32,1-18 N 54.

KLUBERTANZ, George P. Causality And Evolution. *Mod Sch* 19,11-14 N 41.

KLUBERTANZ, George P. Causality In The Philosophy Of Nature. *Mod Sch* 19,29-31 Ja 42.

KLUBERTANZ, George Peter. *The Discursive Power; Sources And Doctrine Of The Vis Cogitativa According To St Thomas Aquinas*. St Louis Modern Schoolman 1952.

KLUBERTANZ, George Peter. *The Philosophy Of Human Nature*. NY 1953.

KLUBERTANZ, George P. Ethics And Theology. *Mod Sch* 27,29-39 N 49.

KLUBERTANZ, George P. St Thomas And The Knowledge Of The Singular. *New Scholas* 26,135-166 Ap 52.

KLUBERTANZ, George P. The Empiricism Of Thomistic Ethics. *Proc Cath Phil Ass* 31,1-24 1957.

KLUBERTANZ, George P. The Internal Senses In The Process Of Cognition. *Mod Sch* 18,27-30 Ja 41.

KLUBERTANZ, George P. The Problem Of The Analogy Of Being. *Rev Metaph* 10,553-579 Je 57.

KLUBERTANZ, George P. The Psychologists And The Nature Of Man. *Proc Cath Phil Ass* 25,66-87 1951.

KLUBERTANZ, George P. The Unity Of Human Activity. *Mod Sch* 27,75-103 Ja 50.

KLUCKHOHN, Clyde K. The Special Character Of Integration In An Individual Culture. *Main Currents* 7,102-106 Wint 50.

KLUCKHOHN, Clyde. Ethical Relativity: *Sic Et Non*. *J Phil* 52,663-676 N 55.

KLUCKHOHN, Clyde. Moral Apathy-Or Moral Growing Pains? *Humanist* 14,124-128 Je 54.

KLUCKHOHN, Clyde. Science As A Possible Source Of New Moral Values. *Humanist* 14,211-214 O 54.

KLUCKHOHN, Clyde. The Scientific Study Of Values And Contemporary Civilization. *Zygon* 1,230-243 S 66.

KNEALE, Martha and Kneale, William. *The Development Of Logic*. NY Oxford Univ Pr 1962.

KNEALE, William and Kneale, Martha. *The Development Of Logic*. NY Oxford Univ Pr 1962.

KNEEBONE, Geoffrey Thomas. *Mathematical Logic And The Foundations Of Mathematics: An Introductory Survey*. Princeton NJ Van Nostrand 1963.

KNELLER, George F. *Existentialism And Education*. NY Philosophical Lib 1958.

Kneller holds that existentialism, as a humanism concerned with authentic human existence, may well throw light on many educational problems. Though open to challenge on many points of interpretation, the book remains interesting for its

approach and for the novel viewpoint from which it appraises existentialist thinkers and themes.

KNELLER, George F. *Philosophy And Education*, By Louis Arnaud Reid. *Stud Phil Educ* 3,78-81 Sum 63.

KNELLER, George F. *The Discipline Of Education*, By Marc Belth. *Stud Phil Educ* 4,136-146 Spr 65.

KNELLER, George F. *The Educational Philosophy Of National Socialism*. New Haven Yale Univ Pr 1941.

KNELLER, George F. "Philosophy, Education And Separatism". *Educ Theor* 12,34-44 Ja 62.

KNELLER, George F. A Response To Maxine Greene's "Imaginary Gardens With Real Toads In Them". *Proc Phil Educ* 19,189-192 Ap 63.

KNELLER, George F. Education, Knowledge, And The Problem Of Existence. *Proc Phil Educ* 17,132-144 Mr 61.

KNELLER, George Frederick. *Logic And Language Of Education*. NY Wiley 1966. An account of formal logic is presented, and is a discussion of a Deweyan logic of inquiry. A chapter is devoted to the wider uses of 'logic' and 'logical' that are current in educational theory. In this, the author discusses the relation between logical and psychological orders in teaching and learning. The book concludes with a discussion of the relevance of contemporary philosophy to educational theory. The author considers logical empiricism and informal (linguistic) analysis.

KNELLER, George F. Reply To "The Philosophy Of Education In A New Key" By C D Hardie (University Of Tasmania). *Educ Theor* 12,99-101 Ap 62.

KNELLER, George F. Teaching Machines And Behavior Theory. *Proc Phil Educ* 16,62-68 Ap 60.

KNELLER, George F. The Angels And Demons Of Theodore Brameld. *Educ Theor* 17,73-75 Ja 67.

KNIEGER, Bernard. The Moral Essays Of Dr Samuel Johnson. *Personalist* 42,361-367 Sum-Jl 61.

KNIGHT, David M. Suarez's Approach To Substantial Form. *Mod Sch* 39,219-240 Mr 62.

KNIGHT, Douglas. History Of Ideas And The Creative Writer. *Rev Metaph* 5,269-280 D 51.

KNIGHT, Frank H. *Intelligence And Democratic Action*. Cambridge Harvard Univ Pr 1960.

This book consists of slightly revised lectures given at the Thomas Jefferson Center for Studies in Political Economy, University of Virginia. The author begins by sorting out the roles of romanticism and rationalism in the approach to social problems; he then surveys, historically and critically, the liberation of the mind from its almost universal addiction to opposite extremist errors, in the economic order and elsewhere; and he concludes with an examination of the question, Can the mind solve the problems raised by its own liberation? In dealing with this question, without giving a dogmatic answer, he offers analyses—to be used by the reader in forming his own answer—of freedom, justice (four senses), and intelligent decision-making.

KNIGHT, Frank H. *The Rights Of Man And Natural Law* By Jacques Maritain. *Ethics* 54,124-145 Ja 44.

KNIGHT, Frank H. Abstract Economics As Absolute Ethics. *Ethics* 76,163-177 Ap 66. A defense of classical liberalism is needed, but Henry Hazlitt's in *The Foundations Of Morality* fails. Hazlitt's individualism assumes society consists of adult individual producers and ignores the family as the social and economic unit. His individualism does not allow for the restrictions on liberty which advanced societies must make because of their reliance on agency relations and because of the imbalance in power unchecked competition produces. His discussion ignores crucial features of complex societies, e.g., taxation, monopolies, political factions, rivalry, and reliance upon expertise. A greater degree of social control than Hazlitt wants is necessary to preserve a free market and social justice.

KNIGHT, Frank H. Adler's *A Dialectic Of Morals*. *Ethics* 53,56-63 O 42.

KNIGHT, Frank H. Economics And Welfare. *Ethics* 61,219-224 Ap 51.

KNIGHT, Frank H. Free Society: Its Basic Nature And Problem. *Phil Rev* 57,39-58 Ja 48.

KNIGHT, Frank H. I, Me, My Self, And My Duties. *Ethics* 71,209-212 Ap 61.

KNIGHT, Frank H. Intelligence And Social Policy. *Ethics* 67,155-168 Ap 57.

KNIGHT, Frank H. Natural Law: Last Refuge Of The Bigot. *Ethics* 59,127-135 Ja 49.

KNIGHT, Frank H. Science, Philosophy, And Social Procedure. *Ethics* 52,253-274 Ap 42.

KNIGHT, Frank H. Short Cuts To Justice And Happiness. *Ethics* 57,199-205 Ap 47.

KNIGHT, Frank H. Social Science. *Ethics* 51,127-143 Ja 41.

KNIGHT, Frank H. Socialism: The Nature Of The Problem. *Ethics* 50,253-289 Ap 40.

KNIGHT, Frank H. The Meaning Of Freedom. *Ethics* 52,86-109 O 41.

KNIGHT, Frank H. The Pragmatic Conception Of Justice. *Ethics* 72,57-60 O 61.

KNIGHT, Frank H. The Sickness Of Liberal Society. *Ethics* 56,79-95 Ja 46.

KNIGHT, Frank H. Theory Of Economic Policy And The History Of Doctrine. *Ethics* 63,276-292 Jl 53.

KNIGHT, Frank H. Truth In The Religions. *Ethics* 75,291-295 Jl 65.

KNIGHT, Frank H. Virtue And Knowledge: The View Of Professor Polanyi. *Ethics* 59,271-284 Jl 49.

KNIGHT, Frank Hyneman. *Freedom And Reform: Essays In Economics And Social Philosophy*. NY Harper 1947.

KNIGHT, Isabel F. *The Geometric Spirit: The Abbé De Condillac And The French Enlightenment*. New Haven Yale Univ Pr 1968.

KNIGHT, James A. Some Significant Perspectives In The Work Of Carl Gustav Jung. *J Existent* 3,179-196 Fall 62.

KNIGHT, Thomas S. *Charles Peirce*. NY 1965.

While it makes no attempt to push back the frontiers of Pierce scholarship, this short book is a clear and surprisingly thorough exposition of Pierce's thought. Knight succeeds in giving a balanced view of both Pierce's personality and his philosophical ideas. The treatment is sympathetic without being eulogistic.

KNIGHT, Thomas S. Negation And Freedom. *Rev Metaph* 13,407-411 Mr 60.

KNIGHT, Thomas S. Parmenides And The Void. *Phil Phenomenol Res* 19,524-528 Je 59.

KNIGHT, Thomas S. Why Not Nothing? *Rev Metaph* 10,158-164 S 56.

KNODEL, Arthur. An Introduction To The Integral Evolutionism Of Teilhard De Chardin. *Personalist* 38,347-355 Autumn-O 57.

KNOERLE, Mary Gregory. The Poetic Theories Of Lu Chi, With A Brief Comparison With Horace's *Arspoetica*. *J Aes Art Crit* 25,137-144 Wint 66.

KNOWLES, David. *The Evolution Of Medieval Thought*. Baltimore Helicon Pr 1962.

KNOWLES, David. *The Nature Of Mysticism*. NY Hawthorn Books 1966.

KNOWLSON, J.R. The Ideal Languages Of Veiras, Foigny, And Tysot de Patot. *J Hist Ideas* 24,269-278 Ap-Je 63.

KNOWLSON, James R. The Idea Of Gesture As A Universal Language In The XVIIth And XVIIIth Centuries. *J Hist Ideas* 26,495-508 O-D 65.

KNOX JR, John. Concerning The Argument From Perspectival Variation. *Rev Metaph* 15,518-521 Mr 62.

KNOX, George. A Backward Motion Toward The Source. *Personalist* 47,365-381 Sum-Jl 66.

KNOX, George. Lost Command: *Benito Cereno* Reconsidered. *Personalist* 40,280-291 Sum-Jl 59.

KNOX, H.H. The Present Relation Of Science And Religion. *Personalist* 23,369-378 O-Autumn 42.

KNOX, Israel. Bill Mauldin As Moral Philosopher. *Ethics* 63,121-130 Ja 53.

KNOX, Israel. Comedy And The Category Of Exaggeration. *J Phil* 54,801-812 D 57.

KNOX, Israel. The Comic, The Tragic, And The Cynical: Some Notes On Their Ethical Dimensions. *Ethics* 62,210-214 Ap 52.

KNOX, Israel. The Miracle As Parable. *Personalist* 40,354-361 Autumn-O 59.

KNOX, Israel. Towards A Philosophy Of Humor. *J Phil* 48,541-547 Ag 51.

Humor is provisionally defined as, "playful chaos in a serious world." The author maintains humor is a species of liberation and develops this theme within the article.

KNOX, John. *Myth And Truth: An Essay On The Language Of Faith*. Charlottesville 1964.

These lectures rehabilitate, as against the de-mythologizers, the place, and indeed the necessity, of mythological language in the expression of religious (specifically, Christian) faith. Creation, Incarnation, Consummation are all temporal; they are properly so represented in the mythical stories of these acts of God, as they are shared and perpetuated within the believing community.

KNOX, Thomas Malcolm. *Action*. NY Humanities Pr 1968.

KNUDSON, Albert C. *The Philosophy Of War And Peace*. NY 1947.

There have been a number of rationalizations for war in the past. The argument has been that human nature is such as to make war inevitable, that man's "native pugnacity or predacity" makes war a concomitant of the survival of the fittest. The essential nature of the state makes for war in that the state's social value lies in its ability to exercise force. The beneficial nature of war is a supposition by those who see in war a biological necessity to implement Darwinism.

KNUDSON, Albert C. Bowne In American Theological Education. *Personalist* 28,247-256 Jl-Sum 47.

KNUDSON, Albert C. Brightman: A Personal Word. *Personalist* 34,365-366 Autumn-O 53.

KOBAYASHI, Victor N. Japan's Hoashi Riichirō And John Dewey. *Educ Theor* 14,50-53 Ja 64.

KOBAYASHI, Victor Nobuo. *John Dewey In Japanese Educational Thought*. Ann Arbor Univ Of Michigan 1964.

KOCH, Adrienne. *Philosophy Of Thomas Jefferson*. NY Columbia Univ Pr 1943.

KOCH, Adrienne. The Status Of Values And Democratic Political Theory. *Ethics* 68,166-185 Ap 58.

KOCHER, Paul H. *Christopher Marlowe: A Study Of His Thought, Learning, And Character*. Chapel Hill Univ Of N Car Pr 1946.

1945 saw two interesting studies of this dramatist. The one here under review, with its emphasis on the religious approach of the subject, is demonstrative of the tangency of literature and philosophy. After an exhaustive analysis of the famous—Richard Baines Note to the Privy Council, Kocher applies his thesis to the plays and finds there much to bolster his view that Marlowe was heir to the extant irreligion and lost no opportunity to foist his views upon his listeners and readers. A brief attempt is made to present some positive views of Marlowe, especially as to the Deity, and to place him somewhere between the current puritanism and the coming Deism.

KOCHER, Paul H. Francis Bacon On The Science Of Jurisprudence. *J Hist Ideas* 18,3-26 Ja 57.

KOCHER, Paul H. The Idea Of God In Elizabethan Medicine. *J Hist Ideas* 11,3-29 Ja 50.

KOCKELMANS, Joseph J (ed). *Phenomenology, The Philosophy Of Edmund Husserl And Its Interpretation*. Garden City NY Anchor Books 1967.

The purpose of this anthology is to provide an answer to the question, What is

- phenomenology? The book is divided into three parts: In the first, chapters are devoted to such topics as the phenomenological reduction, evidence, and the life-world and world-experiencing life; in the second, the relationship of Heidegger, Sartre, and Merleau-Ponty to Husserl is explored; in the third, the theme of "Phenomenology and the Science of Man" is examined in chapters devoted to such problems as phenomenology and the social sciences, the interconnections of psychology and phenomenology, and phenomenology and the human sciences.
- KOCKELMANS, Joseph J (ed).** *Philosophy Of Science: The Historical Background.* NY Free Pr 1968.
- KOCKELMANS, Joseph J (ed)** and Kiesel, Theodore J (ed). *Phenomenology And The Natural Sciences.* Evanston IL 1970.
- This book is concerned with Husserl's path to transcendental phenomenology through the sciences; the clarification of science demands a phenomenologically founded ontology of the lifeworld; indications toward a hermeneutical phenomenology.
- KOCKELMANS, Joseph J.** *A First Introduction To Husserl's Phenomenology.* Pittsburgh Duquesne Univ Pr 1967.
- In this work the author has attempted to give an accurate description of Husserl's own development with respect to phenomenology between 1887 and 1938. In addition to some pertinent biographical remarks and a characterization of Husserl's initial contact with philosophy, the book contains reflections on Husserl's first conception of phenomenology (1900-1901), his first idea of the necessity of a transcendental phenomenology (1907), and a detailed description of his 'final' conception of transcendental phenomenology (1913-1931). In addition, the book deals with the question of whether or not Husserl changed his view on transcendental phenomenology in his latest publication "Crisis." Finally, in this book an attempt is made to evaluate the importance of Husserl's work for our contemporary world.
- KOCKELMANS, Joseph J.** *Martin Heidegger: A First Introduction To His Philosophy.* Pittsburgh Duquesne Univ Pr 1965.
- In this book the author tries to introduce the reader to Heidegger's philosophy. The book contains a description of some of the basic ideas developed in *Being and Time* (1927) and an interpretation of some themes dominant in Heidegger's later works. In addition to some biographical remarks the book also contains an attempt to place Heidegger's work in its historical perspective.
- KOCKELMANS, Joseph J.** *Phenomenology And Physical Science: An Introduction To The Philosophy Of Physical Science.* Pittsburgh Duquesne Univ Pr 1966.
- In this book the author attempts to explain the proper character of physical science in the light of phenomenological philosophy. This is pursued by an analytic consideration and description of the theoretical attitude assumed by the physicist and of the intentional correlate which he tries to attain by way of this theoretical attitude. The first part of the book contains a discussion of those aspects of phenomenology that are indispensable to a proper understanding of the purpose pursued in the book. Part II is devoted to an intentional analysis of the theory of relativity, whereas the last part is concerned with reflections on the nature of physical science and its relation to philosophy.
- KOCKELMANS, Joseph J.** *The World In Science And Philosophy.* Milwaukee Bruce 1969.
- In this book the author focuses on the relationship between philosophy and science by means of a careful comparison of their respective conceptions of world. The book is not meant as a philosophy of science, but rather as an introduction to it. The basic issue examined in the book is the question of how hermeneutic phenomenology can make a positive contribution to a philosophical reflection on the empirical sciences. The main thesis defended here is that a phenomenological theory of science is fully compatible with the results of the logic, epistemology, and history of science, but finds itself in conflict with the interpretation of these results proposed by scientific realism.
- KOCKELMANS, Joseph J.** "Gestalt Psychology And Phenomenology In Gurwitsch's Conception Of Thematics" in *Life-World And Consciousness*, L Embree (ed), 263-285. Evanston IL 1972.
- The author discusses Gurwitsch's conception of the relationship between Gestalt psychology and transcendental phenomenology and its implications for a phenomenological theory concerning the organization of consciousness, and the relationships between theme, field, and margin. Special attention is given to Gurwitsch's claim that the dismissal of the constancy hypothesis by Gestalt theory contains potential phenomenological motifs.
- KOCKELMANS, Joseph J.** "Phenomenology And Psychology" in *Phenomenology And The Social Sciences*, M Natanson (ed), 225-280. Evanston IL 1973.
- In this essay, the author first describes Husserl's original conception of phenomenological psychology as a regional ontology of psychic phenomena and its relationship to empirical psychology. Then he briefly characterizes the further development of these ideas by other phenomenologists. Finally, an attempt is made to answer the question of how phenomenological psychology, understood as a descriptive and interpretative science of man, is to be related to empirical psychology and to a philosophical, hermeneutical phenomenology.
- KOCKELMANS, Joseph J.** Merleau-Ponty On Sexuality. *J Existent* 6,9-30 Fall 65.
- KOCKELMANS, Joseph J.** Toward An Interpretative Or Hermeneutic Social Science. *Grad Fac Phil J* 5,73-96 1975.
- In this article an attempt is made to distinguish three different but closely related kinds of theoretical activities in which social scientists engage when they concern themselves with the scientific investigation of social phenomena: empirical explanation and prediction, eidetic description, and interpretation. A special attempt is made to illustrate the importance of hermeneutic phenomenology (Gadamer) for the social sciences.
- KOCOUREK, R A.** An Evaluation Of Symbolic Logic. *Proc Cath Phil Ass* 22,95-103 1947.
- KOCOUREK, Roman A.** Motionless Motion. *Thomist* 24,419-430 Ap-Jl-O 61.
- KOESTENBAUM, Peter.** *The Vitality Of Death: Essays In Existential Psychology And Philosophy.* Westport CT Greenwood 1971.
- KOESTENBAUM, Peter.** Existential Psychiatry, Logical Positivism, And Phenomenology. *J Existent* 1,399-425 Wint-Spr 61.
- KOESTENBAUM, Peter.** Phenomenological Foundations For The Behavioral Sciences: The Nature Of Facts. *J Existent* 6,305-342 Spr 66.
- KOESTENBAUM, Peter.** Professor Koestenbaum Replies To J F T Bugental's "A Critique Of Peter Koestenbaum's 'The Vitality Of Death'". *J Existent* 5,437-440 Sum 65.
- KOESTENBAUM, Peter.** The Phenomenology Of Metaphysics: The Nature Of Philosophical Differences. *Phil Phenomenol Res* 19,183-197 D 58.
- The purpose of this article is to analyze the problem of metaphysical differences and to seek a pathway towards their resolution. Metaphysical conflicts have two meanings: first, systems contradict one another by accepting different and opposite ultimate principles of explanation: second, systems oppose one another by claiming various degrees of inclusiveness and coherence. It is maintained that both of these two views of metaphysical controversies are true. The author constructs a comprehensive scheme from which any possible metaphysics can be derived. There are four categories to his meta-metaphysics: the given, free choice of values, classifications, and the determinates.
- KOESTENBAUM, Peter.** The Vitality Of Death. *J Existent* 5,139-166 Fall 64.
- KOESTLER, Arthur (ed)** and Smythies, J R (ed). *Beyond Reductionism: New Perspectives In The Life Sciences, Alpbach Symposium, 1968.* NY Macmillan 1970.
- KOESTLER, Arthur.** *The Act Of Creation: A Study Of The Conscious And Unconscious Processes Of Humor, Scientific Discovery And Art.* NY Macmillan 1964.
- The burden of Koestler's mystery falls on the notion of 'bisociation', a process, act or event in which two 'frames of reference' or 'matrices' collide and are lifted up into a new creation. This fusion of two contexts governed by different codes is the archetypal creative act which the author illustrates up and down the organic hierarchy of nature, from the behavior of zygotes to their homologues in the highest insights of genius. It would be unjust to describe Koestler's painting as gray on gray—the illustrative detail is too vivid and verisimilar for that—but how much of his vast picture genuinely contributes to our knowledge of things, and how much is plausible, attractive and redundant speculation is a question difficult to answer.
- KOESTLER, Arthur.** *The Ghost In The Machine.* NY Macmillan 1968.
- KOGAN, Zuec.** Methods Of Furthering New Ideas. *Phil Sci* 21,127-131 Ap 54.
- KOGBELIANTZ, Ervand George.** The Reform Of Education. *Main Currents* 24,11-14 S-O 67.
- KOHAK, Erazim.** Religious Knowledge And Religious Reality. *Phil Forum (Boston)* 19,56-72 1961-62.
- KÖHLER, Eckehart (ed)** and Leinfellner, Werner (ed). *Developments In The Methodology Of Social Science.* Boston Reidel 1974.
- KOHLER, Fred.** *Evolution And Human Destiny.* NY Philosophical Lib 1952.
- KÖHLER, Wolfgang.** Value And Fact. *J Phil* 41,197-211 Ap 44.
- KOHN, Hans.** *Prophets And Peoples; Studies In Nineteenth Century Nationalism.* NY Macmillan 1946.
- KOHN, Hans.** *The Mind Of Germany.* NY Scribner 1960.
- KOHN, Hans.** Dostoevsky's Nationalism. *J Hist Ideas* 6,385-414 O 45.
- KOHN, Hans.** France Between Britain And Germany. *J Hist Ideas* 17,283-299 Je 56.
- KOHN, Hans.** The Eve Of German Nationalism. *J Hist Ideas* 12,256-284 Ap 51.
- KOHN, Hans.** The Paradox Of Fichte's Nationalism. *J Hist Ideas* 10,319-343 Je 49.
- KOHN, Jacob.** *Evolution As Revelation.* NY Philosophical Lib 1963.
- To the question why God did not create a world immune to pain and suffering, the author answers, "He did," namely, the world of inanimate nature. To the question why God did not create a world "free of moral evil, immune to sin and guilt," the author answers again, "He did," namely, the world of living creatures other than man. As to the reason for the existence of evil on the level of man, he writes: "... how could anything be ethically good, how could mercy and justice and truth have the slightest moral value if their opposites were forever impossible to man?" God he describes as "the reservoir of possibility and the explanation of why there is something rather than nothing."
- KOHN, Jacob.** *The Moral Life Of Man: Its Philosophical Foundations.* NY Philosophical Lib 1956.
- The author treats moral experience under two categories: obligation and the good. The human spirit being free, according to the author's view, a man need not have faith in God or revelation to be moral. However, without God, the moral life would be inexplicable. Only a theocentric world, even without the authoritarian interpretation of revelation, can provide a factual basis for morality. The author supports his thesis throughout by numerous references to rabbinic literature.
- KOHN, Jacob.** God And The Reality Of Evil. *Personalist* 33,117-130 Spr-Apr 52.
- KOHNKE, F W.** Plato's Conception Of Τὸ Οὐκ ὄντως Οὐκ ὄν. *Phronesis* 2,32-40 1957.
- KOIVISTO, W A.** Moral Judgments And Value Conflict. *Phil Sci* 22,54-57 Ja 55.
- KOJIMA, Gunzo.** A Note On Democracy And Moral Education. *Educ Theor* 13,119-127 Ap 63.
- KOLAJA, Jiri** and Butler, Broadus N. Dimensions Of Identification. *Personalist* 41,318-323 Sum-Jl 60.
- KOLAJA, Jiri** and Foster, Arnold W. *Berlin, The Symphony Of A City As A Theme Of Visual Rhythm.* *J Aes Art Crit* 23,353-358 Spr 65.

KOLAJA, Jiri and Wilson, Robert N. The Theme Of Social Isolation In American Painting And Poetry. *J Aes Art Crit* 13,37-45 S 54.

KOLAKOWSKI, Leszek. *Husserl And The Search For Certitude.* New Haven Yale Univ Pr 1975.

KOLB, William L. A Social-Psychological Conception Of Human Freedom. *Ethics* 63,180-189 Ap 53.

KOLENDA, Konstantin (ed). *Insight And Vision: Essays In Philosophy In Honor Of Radoslaw Andreea Tsanoff.* San Antonio Princ Pr Trin Univ 1966.

This collection of essays is a series of papers by several American philosophers discussing a wide variety of topics: these cover various areas in which R A Tsanoff has distinguished himself. Noteworthy among them are A C Benjamin's "Philosophy and the Two Cultures," A C Garnett's "Conscience and Conscientiousness," and G Morrow's "Plato's Gods."

KOLENDA, Konstantin And Others. The Normative In The Descriptive: A Colloquium. *Rev Metaph* 10,106-121 S 56.

This article states that the notion of factual truth is not normatively neutral. The reduction of the normative to the descriptive cannot be successful because the descriptive itself contains an irreducible normative element. To be concerned about objective facts means to be concerned about the correctness of one's grasp of them. To say that something is true is to proclaim that some objective fact deserves or has a right to be recognized. To regard a fact as objective is to regard it as equally constraining assent from all possible knowers of it. The pursuit of truth (including the factual) and its communication always presupposes and makes use of norms.

KOLENDA, Konstantin. *In Defense Of Practical Reason: A Study And An Application Of Arthur Murphy's Theory.* Houston Rice Univ 1969.

Ethical language discloses reasons that determine what is worth doing or what actions are justifiable. The structure of this language is complex and includes a reference to facts, attitudes, universality, community, and moral selfhood. Recognizing the proper place of each of the applicable considerations will enable us to do justice to all relevant aspects of moral issues. The theory also shows in what ways the traditional and contemporary accounts of morality are deficient.

KOLENDA, Konstantin. *Philosophy's Journey: A Historical Introduction.* Reading MA Addison-Wesley 1974.

In this book philosophy is seen as a continuing, ongoing effort to clarify questions that have engaged the human mind ever since it began to reflect upon itself and its place in the scheme of things. The crisscrossing of related issues, contrasting with or complementing one another, characterize the entire journey of philosophy up to the present. This journey is not complete; it is transformed with each new discovery. It is always on the way, and its being is its becoming.

KOLENDA, Konstantin. *Religion Without God.* Buffalo NY Prometheus Books 1976. Religiousness is a wider phenomenon than its particular expressions embedded in traditional religious concepts and attitudes. Our mode of thinking about religions is largely determined by how we face up to our mortality, finitude. A reorientation toward the fact of death may provide us with a conception of human destiny that is essentially religious but is also free of conceptual difficulties which plague the key ideas of traditional religions: God, immortality, the problem of evil. The book is motivated by the conviction that a truly religious spirit can help bind humanity into one family.

KOLENDA, Konstantin. *The Freedom Of Reason.* San Antonio Princ Pr Trin Univ 1964. The rational capacity of man consists in structuring his life in the light of learned rules, principles, and other behavioral patterns. The significant fact about these patterns is that their range of application is not laid down once and for all but calls for exercise of judgment and decision on the part of persons who apply them. The book stresses throughout the intimate connection between freedom and reason.

KOLENDA, Konstantin. Thinking The Unthinkable: Logical Conflicts In The Traditional Concept Of God. *J Scient Stud Relig* 8,72-78 Spr 69.

The concept of God, as it has come down to us in the Hebrew-Christian tradition, suffers from insurmountable difficulties. This concept emerged not only in response to a religious need, but also to satisfy some strictly philosophical, cognitive aspirations. Unfortunately, the four basic components of this concept are logically incompatible, and this logical incompatibility lies behind the puzzles and the paradoxes which have plagued Christian theology since its inception. The word "God" is unlike any other word in the language; it is made to endure the essential disjunctive character of its components. No wonder it has been so long regarded as philosophically suspect.

KOLKO, Gabriel. A Critique Of Max Weber's Philosophy Of History. *Ethics* 70,21-36 O 59.

KOLKO, Gabriel. Max Weber On America: Theory And Evidence. *Hist Theor* 1,243-260 1961.

KOLLMANN, Edward C. Can We Be Both Happy And Wise? *Personalist* 39,265-270 Sum-Jl 58.

KOLNAI, Aurel. The Humanitarian Versus The Religious Attitude. *Thomist* 7,429-457 O 44.

KOLNAI, Aurel. The Meaning Of The "Common Man". *Thomist* 12,272-335 Jl 49.

KOMISAR, B Paul and Coombs, Jerrold R. The Concept Of Equality In Education. *Stud Phil Educ* 3,223-243 Fall 64.

KOMISAR, B Paul and Coombs, Jerrold R. Too Much Equality. *Stud Phil Educ* 4,263-271 Fall 65.

KOMISAR, B Paul. More On The Concept Of Learning. *Educ Theor* 15,230-239 Jl 65.

KON, Igor S. *Storia E Storicismo Nella Filosofia Contemporanea*, By Pietro Rossi. *Hist Theor* 3,393-400 1964.

KONDŌ, Motokiti. Mathematics In Modern Japan. *Phil Math* 1,89-94 1964.

KONEFSKY, Samuel J. *The Legacy Of Holmes And Brandeis: A Study In The Influence Of Ideas.* NY Macmillan 1956.

Justice Oliver Wendell Holmes and Louis D Brandeis of the United States Supreme Court are the acknowledged "old masters" of the new sociological jurisprudence of the F D Roosevelt-Truman era. Holmes was the patrician sceptic, "a positivist who was opposed to having judges use their office for positive purposes", while Brandeis was "the social scientist with a conscience," strongly committed to continued progress toward a better society.

KONOLD, Donald E. *A History Of American Medical Ethics, 1817-1942.* Madison WI State Hist Society 1962.

This book is a very brief history of the attempts of the medical profession to control itself from 1847, when the first code of ethics was developed, to 1912, when the original code was revised for the second time. Rather than entering into the details of codes, the author attempts to see the codes in terms of the "practical situations in which physicians applied ethical controls.... Ethical regulation became fundamental in the attempts of regular physicians to deal with quacks, laymen, money, and standards of proficiency." He concludes, rather grimly, that "medical leaders... invariably confounded their idealism by asserting the dubious proposition that the profession could best serve society by serving itself."

KONOPKA, Gisela. *Eduard C Lindeman And Social Work Philosophy.* Minneapolis 1958.

This book discusses the life and thought of Eduard C Lindeman (1885-1953). Part One of the book presents a biography of Lindeman. Part Two traces the development of his philosophy of social work. According to Mrs. Konopka, "Lindeman's great contribution was to point out the need for consciously learning and thinking through philosophical concepts" (page 201). Part Three advances a theory of social work influenced by Lindeman's insights. A recurrent problem for social work is the relation of values to facts. The primary values of the dignity of the individual and the responsibility of individuals to others are held to be absolute, though secondary values are subject to scientific methods. The book examines such topics central to social work as the palliative versus reformative views of social work, the definition of the needs and rights of human beings, the theory of "adjustment," the relation of social work methods to value systems, the relation of self-determination to planning, the relation of social work to other professions. A bibliography is appended.

KONSTANTINOV, F. Historical Materialism. *Soviet Stud Phil* 4,3-23 Sum 65.

KONVITZ, Milton R (ed) and Murphy, Arthur E (ed). *Essays In Political Theory: Presented To George H Sabine.* NY Cornell 1948.

KONVITZ, Milton R. *Fundamental Liberties Of A Free People: Religion, Speech, Press, Assembly.* Ithaca NY Cornell Univ Pr 1957.

This volume reviews the various cases before the Supreme Court which involve the First Amendment to the Constitution of the United States and which have given legal definition to the "four freedoms." There is an extended discussion of "the clear and present danger doctrine." The Appendix contains an account of the adoption of the Bill of Rights, a table of cases, notes, and an index.

KONVITZ, Milton R. An Empirical Theory Of The Labor Movement: W Stanley Jevons. *Phil Rev* 57,59-76 Ja 48.

KONVITZ, Milton R. *On The Nature Of Value; The Philosophy Of Samuel Alexander.* NY King's Crown Pr 1946.

KONVITZ, Milton R. Morris Raphael Cohen. *Antioch Rev* 7,487-501 D 47.

KOO, Gladys Y. The Structure And Process Of Self. *Educ Theor* 14,111-117 Ap 64.

KOPNIN, P V. Dialectical Materialism And Metaphysics. *Int Phil Quart* 6,33-44 Mr 66.

Summing up the main points covered in his article the author writes: "In contrast to the various systems of metaphysics of the past and present, dialectical materialism (1) sets before itself the task of discovering the laws and forms of being, of objective reality, not in some special speculative-metaphysical way, but by means of modern scientific knowledge, by generalizing scientific data; (2) considers being in its relation to thinking, fulfilling the functions both of ontology and gnosiology; (3) proceeds from the identity, the coincidence in content of the laws of thought and those of being, acting as logic establishing the universal method and forms of the motion of thought towards objective truth; (4) treats being and its forms not simply contemplatively, but as the object of perceptual-material, revolutionary-critical practical activity of man."

KOPNIN, P V. On Wetter's *Soviet Ideology Today.* *Soviet Stud Phil* 3,48-54 Spr 65.

KOPNIN, P. Dialectics. *Soviet Stud Phil* 1,16-22 Spr 63.

KOREN, H J and Luijpen, Wilhelmus Antonius Marja. *Religion And Atheism.* Pittsburgh Duquesne Univ Pr 1971.

KOREN, Henry J. *An Introduction To The Philosophy Of Nature.* Pittsburgh Duquesne Univ Pr 1960.

KOREN, Henry J. *Introduction To The Philosophy Of Animate Nature.* St Louis Herder 1955.

KOREN, Henry J. *Marx And The Authentic Man: A First Introduction To The Philosophy Of Karl Marx.* Pittsburgh Duquesne Univ Pr 1967.

"In contemporary terms" the essentials of Marx's philosophy of history are set forth here: man as the self-realizing being who develops dialectically in and "at" the world through work and coexistence determined by an economic structure; the emergence of self-estrangement and inauthentic existence in the economic, social, juridical, political, philosophical, and religious spheres; and the coming of the new authentic man through communism. Many shortcomings and ambiguities are posed in Marx's thought, alongside of specific acknowledgements of Marx's philosophy's "lasting value for the whole of mankind." Marx was "fundamentally inspired" by the love of man which is now "a universal dimension of civilized mankind." "Because of this common driving force, the basic possibility exists that, at the least on the practical level, communism and the non-communist West can cooperate in

bringing about international social structures which can secure a life worthy of man to all mankind."

KORG, Jacob. Modern Art Techniques In *The Waste Land*. *J Aes Art Crit* 18,456-463 Je 60.

KORIUKIN, V I and Lobastov, Iu P. Living Beings, Artificial Creations, And Cybernetics. *Soviet Stud Phil* 3,32-39 Spr 65.

KORN, Francis. *Elementary Structures Reconsidered: Lévi-Strauss On Kinship*. Berkeley Univ Of Calif Pr 1973.

KÖRNER, S (ed) and Pryce, M H L (ed). *Observation And Interpretation: A Symposium Of Philosophers And Physicists*. NY Academic Pr 1957.

KÖRNER, S. On Some Moral And Other Concepts. *Phil Phenomenol Res* 11,178-189 D 50.

KÖRNER, S. Reference, Vagueness, And Necessity. *Phil Rev* 66,363-376 Jl 57.

KÖRNER, S. Some Remarks On Philosophical Analysis. *J Phil* 54,758-765 N 57.

KÖRNER, Stephan (ed). *Explanation: Papers And Discussions*. New Haven Yale Univ Pr 1975.

This book is a collection of lead papers and comments on various aspects of explanation, both scientific and otherwise. Part I, "The Object of Explanation" contains a paper by Peter Achinstein, with comments by Mary Hesse and R Harre, and a reply by Achinstein. Part II "Telological Explanation," contains a paper by Peter Geach, with comments by P Winch and Grete Henry, and a reply by Geach. Part III "Theoretical Explanation," contains a paper by Wesley Salmon with comments by D H Mellor and L J Cohen and a reply by Salmon. Part IV "Ideological Explanation," contains a paper by J L Mackie with comments by R Bambrough and M Hollis and a reply by Mackie.

KÖRNER, Stephan (ed). *Practical Reason*. New Haven Yale Univ Pr 1974.

KÖRNER, Stephan. *Categorical Frameworks*. NY Barnes & Noble 1970.

KÖRNER, Stephan. *Conceptual Thinking: A Logical Inquiry*. NY Dover 1959.

KÖRNER, Stephan. *Experience And Theory: An Essay In The Philosophy Of Science*. NY Humanities 1966.

The central concern in this book is the logic of scientific explanation and its relation to the logic of ordinary language. The final third of the book, on the relation between experience and scientific explanation, emphasizes the role of man as an active decision maker.

KÖRNER, Stephan. *Experience And Theory: An Essay In The Philosophy Of Science*. NY Humanities Press 1966.

KÖRNER, Stephan. *What Is Philosophy?* Baltimore Penguin Books 1969.

KÖRNER, Stephan. On Empirical Continuity. *Monist* 47,1-19 Fall 62.

KÖRNER, Stephan. Transcendental Tendencies In Recent Philosophy. *J Phil* 63,551-560 O 66.

The article examines the "transcendental mistake" by way of (1) a preliminary explanation of the notions of a categorical schema, a transcendental deduction and the conditions for its success, (2) a discussion of some interconnected mistakes which tend to lead to the impression that a transcendental deduction has been achieved, and (3) illustrations drawn from recent philosophy of logic, philosophy of science and common-sense epistemology and ethics.

KORNILOWICZ, Cz. Capitalism, Marxism And Humanism. *Humanist* 8,116-118 N 48.

KORNIMUELLER, Hellmuth. Karl Jaspers' Philosophy Of History. *Mod Sch* 42,129-152 Ja 65.

KORS, Pieter C. The Fear And/or Wish Toward Penetration. *J Existent* 3,263-276 Wint 63.

KORWIN, Marta. Aged Humanity In Cocoons. *J Existent* 4,69-88 Sum 63.

KORZYBSKI, Alfred. Science, Sanity And Humanism. *Humanist* 2,140-145 Wint 42.

KOSER, Konstantin. The Basic Significance Of Knowledge For Christian Perfection According To St. Scotus. *Fran Stud* 8,153-172 Je 48.

KOSSEL, C G. The Problem Of Relation In Some Non-Scholastic Philosophies. *Mod Sch* 23,61-81 Ja 46.

KOSSEL, Clifford G. Orders And Relations. *Proc Cath Phil Ass* 39,140-144 1965.

KOSSEL, Clifford G. Principles Of St Thomas's Distinction Between The *Esse* And *Ratio* Of Relation, Part I. *Mod Sch* 24,19-36 N 46.

KOSSEL, Clifford G. Principles Of St Thomas's Distinction Between The *Esse* And *Ratio* Of Relation, Part II. *Mod Sch* 24,93-107 Ja 47.

KOSSEL, Clifford J. St Thomas's Theory Of The Causes Of Relation. *Mod Sch* 25,151-172 Mr 48.

KOSTICK, Max Martin. Semantics Applied To Teaching. *Educ Theor* 5,141-145 Jl 55.

KOTARBINSKA, Janina. On Ostensive Definitions. *Phil Sci* 27,1-22 Ja 60.

KOTARBIŃSKI, Tadeusz. The Concept Of Action. *J Phil* 57,215-221 Mr 60.

The author formulates and comments upon a definition of action which will serve the purpose of praxiology. An elementary process of action, according to his formulation, is an individual case of bringing about an effect by a cause if the causal contact has the form of just one purposeful pressure. All action, he asserts, either is elementary action or consists of elementary actions.

KOTARBINSKI, Thaddeus. The Importance Of Free Expression: Some Closing Remarks (Note: A Special Edition). *Phil Forum (Pacific)* 2,90-93 S 63.

KOURANY, Janet A. Memory. *J Phil* 62,387-397 Ag 65.

I attempt, in this paper, to offer a new reason for a belief in memory, in the form of a demonstration of the necessity of its existence for an explanation of present experience. Beginning with a consideration of issues concerned with the nature of events, the present, and, in particular, the relation of the present to the occurrence of an event perceptually involving change, it is found that the last can be adequately

described only by analysis of the event into a series of "static situations" whose consecutive occurrence is perceived during the series of times consecutively characterized as "now." Consequently, for the observer to comprehend that some temporally finite continuous process of change is occurring, he must relate each individually-perceived static situation with those preceding and succeeding it, a feat which necessitates, with his present observation of some one static situation of the event, his memory of previous, temporally-ordered observations.

KOUZNETSOV, B. Complementarity And Relativity. *Phil Sci* 33,199-209 S 66.

KOVACH, Francis J (ed) and Shahan, Robert W (ed). *Bonaventure And Aquinas: Enduring Philosophers*. Norman 1976.

Three articles treat the thought of Bonaventure: Ewart Cousins studies knowledge through subjectivity, the dynamic nature of God, and divine immanence and transcendence; J F Quinn develops the ethics of virtue in Bonaventure; and the meaning and influence of the Bonaventuran theory of spiritual light are expounded by Ignatius Brady. Two articles concentrate on Aquinas: that God is being in its highest signification is explained by Joseph Owens; and the modernity of Thomistic ethics is discussed by Robert Kreyche. Finally three writers compare Bonaventuran and Thomistic theories of knowledge, divine infinity and the possible eternity of creation.

KOVACH, Francis J. Aesthetic Subjectivism And Pre-Modern Philosophy. *Proc Cath Phil Ass* 40,209-215 1966.

KOVACH, Francis Joseph. *Philosophy Of Beauty*. Norman 1974.

This book is an explanation and defense of aesthetic objectivism in Western philosophy against contemporary attacks and a reminder of the heritage and wisdom of past aesthetic objectivists, especially those in the Middle Ages. Various historical positions on beauty and its elusiveness are considered. These differing views necessitate an examination of aesthetic methods and the aesthetic method is defined. This definition leads to an historical and doctrinal division of beauty and its two absolute consequences. Finally, the history of the aesthetic experience is examined logically.

KOVACH, Francis J. The Philosophy Of Béla Von Brandenstein. *Rev Metaph* 11,315-336 D 57.

KOVACH, Francis. Analogy In The Fine Arts. *Proc Cath Phil Ass* 39,38-52 1965.

KOVALEV, A M. War And Revolution. *Soviet Stud Phil* 4,43-49 Fall 65.

KOYRÉ, Alexandre. *Descartes After Three Hundred Years*. Buffalo NY Univ Of Buffalo 1951.

KOYRÉ, Alexandre. *From The Closed World To The Infinite Universe*. Baltimore Johns Hopkins Pr 1957.

This volume is an expansion of the author's Naguchi Lecture, delivered in 1953. Two fundamental and revolutionary ideas of seventeenth century science are examined: "the destruction of the cosmos" and "the geometrization of space." These principles imply the replacement of the concept of a finite, well-ordered world by the theory of an infinitely extended universe, unified only by its ultimate and basic components. The history and interpretation of these principles is illustrated by the writings of philosophers and scientists from Nicholas of Cusa and Giordano Bruno to Newton and Leibniz.

KOYRÉ, Alexandre. *Newtonian Studies*. Cambridge Harvard Univ Pr 1965.

KOYRÉ, Alexandre. A Reply To Jehoshua Bar-Hillel's "The Revival Of 'The Liar'". *Phil Phenomenol Res* 8,254-255 D 47.

KOYRÉ, Alexandre and Olschki, Leonardo and Cassirer, Ernst. Symposium In Honor Of The Tercentenary Of The Death Of Galileo And The Birth Of Newton. *Phil Rev* 52,333-391 Jl 43.

KOYRÉ, Alexandre. Condorcet. *J Hist Ideas* 9,131-152 Ap 48.

KOYRÉ, Alexandre. Galileo And Plato. *J Hist Ideas* 4,400-428 O 43.

KOYRÉ, Alexandre. Louis de Bonald. *J Hist Ideas* 7,56-73 Ja 46.

KOYRÉ, Alexandre. Manifold And Category. *Phil Phenomenol Res* 9,1-20 S 48.

KOYRÉ, Alexandre. Si Le Grain Ne Meurt—à Propos De *Christianisme Et Démocratie* De M J Maritain. *Ethics* 55,148-156 Ja 45.

KRACHENBUEHL, David and Coons, Edgar. Information As A Measure Of The Experience Of Music. *J Aes Art Crit* 17,510-522 Je 59.

KRAEMER, William S. Absolutism And The Rational Good. *Educ Theor* 3,361-368 O 53.

KRAEMER, William S. Ethical Subjectivism And The Rational Good. *Phil Phenomenol Res* 12,526-537 Je 52.

KRAEMER, William S. Logical Positivism And Ethical Theory. *Educ Theor* 4,235-241 Jl 54.

KRAEMER, William S. Reason And/or Emotion. *Educ Theor* 7,59-62 Ja 57.

KRAEMER, William S. The Complex Nature Of The Good. *Educ Theor* 2,170-176 Jl 52.

KRAFT, Donald H. A Computer Based Selective Dissemination Information System. *Proc Phil Educ* 20,140-154 Mr 64.

KRAFT, Julius. In Reply To Kaufmann's Critical Remarks About My "Philosophy Of Existence". *Phil Phenomenol Res* 1,364-365 Mr 41.

KRAFT, Julius. Technics And The Spirit Of Our Age. *Humanist* 1,49-53 Sum 41.

KRAFT, Julius. The Philosophy Of Existence: Its Structure And Significance. *Phil Phenomenol Res* 1,339-358 Mr 41.

KRAFT, William F. *A Psychology Of Nothingness*. Philadelphia Westminster Pr 1974.

The thesis of the book is that "an authentic person discovers and becomes himself in and through the life process of nothingness." A positive reaction to the essential experience of nothingness, as felt in loneliness, depression, anxiety, guilt, frustration, anger, boredom, apathy, and anguish, can be one, but a necessary, way that "leads

a person to self-identity, to his place and pace in life, and to his destiny." The author analyzes the moments of nothingness in the critical times of life: early adolescence, young adulthood, adulthood, middle age, and old age—ending his study by offering "a new psychological look" at dying and death, since it is the clearest indication of nothingness. It is based on the author's contention that death and dying, like living, is a social responsibility, whereby the living are asked to live and love more deeply, for "without love death is annihilation; in love death is a painful celebration."

KRAMER, Martin and Kading, Daniel. Mr Hospers' Defense Of Impersonal Egoism. *Phil Stud* 15,44–45 1964.

The article goes into John Hospers' position that a form of egoism which Hospers calls "impersonal" might be held without inconsistency. According to Hospers, "The impersonal egoist is one who says that the duty of each and every person (including himself) is to pursue his own interest exclusively." The authors point out that Hospers is suggesting that the impersonal egoist avoids inconsistency by favoring everyone's trying to win rather than everyone's winning, and that he is successful only by resisting any attempt to justify "trying." But, they argue, in such a view success or failure becomes irrelevant for the "egoist," which raises the question of whether he is an egoist at all.

KRASH, Otto. How Do Philosophers Know What They Are Doing? *Educ Theor* 5,167–171 J1 55.

KRAUS, Otto. Realism And The Factor Of Choice. *Educ Theor* 3,357–360 O 53.

KRASIN, Iu A. Peaceful Coexistence And International Cooperation. *Soviet Stud Phil* 1,36–43 Spr 63.

KRAUS, John L. *John Locke: Empiricist, Atomist, Conceptualist And Agnostic*. NY Philosophical Lib 1968.

KRAUSE JR, Irl Brown. The Importance Of Symbolism In Art. *J Thought* 1,40–44 N 66.

KRAUSE, Merton. Disconfirmative Results And Prior Commitments. *Phil Sci* 31,237–240 J1 64.

KRAUSHAAR, Otto F. Kierkegaard In English (I). *J Phil* 39,561–582 O 42.

KRAUSHAAR, Otto F. Kierkegaard In English (II). *J Phil* 39,589–607 O 42.

KRAUSSER, Peter. A Theory Of The Evolution, History, And Structure Of The Human Conscience. *Monist* 47,506–527 Sum 63.

It is in light of the fact that developments in our moral culture and intelligence are not keeping pace with those in the technical and theoretical sciences that the author raises the question of the evolution, history and structure of conscience. He attempts to support the "conjecture" that the development of a group of formal rules for inter-personal behavior represents a unique stage in the history of conscience—the stage at which we are now. The real age of conscience has only just dawned. It is our responsibility to see that, by promoting the required education as far as possible, it does not fail us unnecessarily.

KRAUSSER, Peter. Diltheys' Philosophische Anthropologie. *J Hist Phil* 1,211–222 D 63.

KREILKAMP, Hermes. Plato's Word For Today. *New Scholas* 35,202–209 Ap 61.

KREISEL, G. A Remark On Free Choice Sequences And The Topological Completeness Proofs. *J Sym Log* 23,369–388 D 58.

KREISEL, G and Sacks, Gerald E. Metarecursive Sets. *J Sym Log* 30,318–338 S 65.

KREISEL, G. Elementary Completeness Properties Of Intuitionistic Logic With A Note On Negations Of Prenex Formulae. *J Sym Log* 23,317–330 S 58.

KREISEL, G. Mathematical Significance Of Consistency Proofs. *J Sym Log* 23,155–182 Je 58.

KREISEL, G. On The Interpretation Of Non-finitist Proofs: Part I. *J Sym Log* 16,241–267 D 51.

KREISEL, G. On The Interpretation Of Non-finitist Proofs: Part II. *J Sym Log* 17,43–58 Mr 52.

KREISEL, G. On Weak Completeness Of Intuitionistic Predicate Logic. *J Sym Log* 27,139–158 Je 62.

KREITNER, John. Man's Mathematical Mind. *Main Currents* 14,111–113 My 58.

KRENEK, Ernst. Music And Social Crisis. *J Aes Art Crit* 3,53–58 Wint 44.

KRENTZ, Edgar. Philosophical Concerns In Sextus Empiricus, *Adversus Mathematicos* I. *Phronesis* 7,152–160 1962.

KRESS, Paul F. Self, System, And Significance: Reflections On Professor Easton's Political Science. *Ethics* 77,1–13 O 66.

This essay sets forth and questions the political science of David Easton, its application of systems theory to politics and the belief that systems analysis is a potentially complete conceptual framework. It compares Easton's thought with that of C P Snow in order to construct an analogy between the "loss of the self" depicted in 20th century literature and art and Easton's systems analysis. Easton's solution to the boundary and the units problem—the concepts, respectively, of system and interaction—are criticized in the light of this analogy, particularly with regard to Snow's notion of "causal psychological insight."

KRESS, Robert. *Whither Womanhood: The Humanity Of Women*. St Meinrad IN Abbey Pr 1975.

The question of the humanity of women, their dignity, status and role in the world, is not only practical or anthropological, not only sociological or psychological, it is a question of being itself. Nowhere else is the difficulty of reconciling unity and diversity more critical than in the bisexual dimensions of the one humanity. With special reference to Greek philosophy and Judeo-Christian religion, the roots and causes of the contemporary situation of women in Western civilization are laid bare. Special attention is given to medieval and modern philosophers. The inter-relationship of philosophy and religion in establishing general cultural suppositions and corresponding practices is a leitmotif of the book.

KRETZMANN, Norman. Inward Principles As Determinants Of Moral Worth. *J Phil* 60,263–271 My 63.

The inward-principles theory consists of two theses: (1) an agent's inward principles of action are the necessary and sufficient determinants of moral worth in every case, and (2) an agent's inward principles of action are inaccessible publicly, one reason this theory is important is that it denies public determinability of moral worth. Two varieties of empiricist theories are evaluated on the basis of their relative success in avoiding or refuting this theory, and both are rejected. The flaw they have in common is acceptance of Privileged Access, whose influence has given rise to aberrant attempts to preserve public determinability at the expense of moral relevance.

KRETZMANN, Norman. Omniscience And Immutability. *J Phil* 63,409–420 J1 66.

The author maintains that omniscience and immutability, long recognized as necessary characteristics of an absolutely perfect being, are incompatible. He presents an argument that turns on the incompatibility: (1) A perfect being is not subject to change; (2) A perfect being knows everything; (3) A being that knows everything always knows what time it is; (4) A being that always knows what time it is is subject to change. . . (5) A perfect being is subject to change; . . (6) A perfect being is not a perfect being; . . (7) There is no perfect being. The bulk of the paper consists of a discussion and rebuttal of seven objections against the premises of this argument. In a brief concluding section the author claims to show that "the doctrine that God knows everything is incompatible also with theism, the doctrine of a personal God distinct from other persons."

KRETZMANN, Norman. On Rose's "Cartesian Circle". *Phil Phenomenal Res* 26,90–92 S 65.

KREYCHE, Gerald F. Gabriel Marcel And The Contemporary Scene. *Phil Today* 8,246–247 Wint 64.

KREYCHE, Gerald F. Some Causes Of The Elimination Of Causality In Contemporary Science. *Thomist* 29,60–78 Ja 65.

KREYCHE, R J. *The Betrayal Of Wisdom And The Challenge To Philosophy Today*. NY Alba House 1972.

This book contains a personal statement that will be useful to those untutored in technical philosophy and whose thesis has been and can be debated with profit by the philosophic profession. The author challenges the spirit of modern philosophy—particularly in its more technical incarnations as well as in its "scepticism" and "secularism"—in the name of "integral realism." The latter is his attempt to re-integrate modern experience and classical categories of thought, e.g., reason, objective realism. While argumentative in style, the book is a responsible restatement of a traditional position. A brief selective bibliography is included.

KREYCHE, Robert J. *God And Contemporary Man: Reflections Of A Christian Philosopher*. Milwaukee Bruce 1965.

The author amkes the point, first made by Etienne Gilson, that a Christian philosopher is something more than one who happens to be a Christian. His philosophy can never be separated from his Christian faith, with the result that his philosophical analysis is always informed by the social and personal concerns of the Christian community. Kreyche believes that such an alliance makes modern man recognize the need for "commitment." In this way, the social role of the philosopher is emphasized.

KREYCHE, Robert J. *God And Reality: An Introduction To The Philosophy Of God*. NY 1965.

KRIEGER, Leonard. *The German Idea Of Freedom; History Of A Political Tradition*. Boston Beacon Pr 1957.

Through a careful historical study, starting with the rise of the German territorial states at the time of the Protestant Reformation, through the period of the French Revolution and its aftermath, to the social movements which arose in the 1830's, the author tries to answer three questions: 1) Was the German failure to achieve a "liberal democracy" due simply to the triumph of conservatism over "generic liberalism" or also to a peculiar German attitude toward liberty? 2) If there was such an attitude what were its ingredients? 3) And, finally, given the ingredients of a special German approach to the problems of political freedom, why did that strange historical development occur and remain constant in spite of changing conditions?

KRIEGER, Leonard. *The Politics Of Discretion: Pufendorf And The Acceptance Of Natural Law*. Chicago Univ Of Chicago Pr 1965.

An intellectual biography of Samuel Pufendorf as well as an essay in intellectual history. It divides his career into stages, summarizes and interprets the writings of each, and constantly relates the man to his age. Pufendorf adopted the method of rationalism but adapted it so that general principles would connect with the particular facts of existence. His moral theory centered on natural law known by human reason but promulgated by God. In political theory he justified existing institutions by founding them on contracts legitimized by natural law. As a jurist he is best known for his contributions to international law. As a historian he found his material in original documents and his principle of interpretation in the reason of state. Finally, Pufendorf applied his rational method to Lutheran theology to provide an ultimate ground for the natural law so central to his thought.

KRIEGER, Leonard. History And Law In The Seventeenth Century: Pufendorf. *J Hist Ideas* 21,198–210 Ap–Je 60.

KRIEGER, Leonard. Kant And The Crisis In Natural Law. *J Hist Ideas* 26,191–210 Ap–Je 65.

The thesis of this article is that because the concept of natural law has had such a long, continuous history in Western thought, we need to examine more carefully its recent history. The author states that Kant's concept of natural law will be studied here because Kant presented the most explicit form of the crisis that surrounded natural law. According to the author, Kant's division of the world into natural phenomena and human action (freedom) laid the groundwork for a separation between natural and moral law. But, the author concludes, this does not mean that

Western thought has abandoned the concept; rather, it has changed simply by giving the concept new form.

KRIEGER, Leonard. Marx And Engels As Historians. *J Hist Ideas* 14,381-403 Je 53.
KRIEGER, Leonard. The Distortions Of Political Theory: The XVIIth Century Case. *J Hist Ideas* 25,323-332 Jl-S 64.

KRIEGER, Leonard. The Idea Of Progress. *Rev Metaph* 4,483-494 Je 51.

KRIEGER, Leonard. The Idea Of The Welfare State In Europe And The United States. *J Hist Ideas* 24,553-568 O-D 63.

KRIEGER, M. *The Tragic Vision.* NY -1960.

A sequel to his *New Apologists*, this latest work sees the "tragic vision" as the Dionysian component of tragedy, in an irreducible tension with the ethical or Apollonian: a conflict characterizing the modern "crisis-mentality" of literature and existentialism. Gide, Kafka, and Melville, are contrasted with D H Lawrence, Camus, Dostoevsky, and others in a very illuminating manner.

KRIEGER, Murray. *The New Apologists For Poetry.* Minneapolis 1956.

The main object of this study is to lay the groundwork, in contemporary terms, for a systematic and philosophically respectable "apology for poetry." The author finds that most of the so-called New Critics agree in rejecting both the "sugar-coated pill" and "l'art pour l'art" views of poetry; their efforts to formulate a workable third view form the basis for his elaboration of the requirements of an acceptable theory, one which will accord with—and do justice to—the unique and irreducible aesthetic experience to which poetry gives rise. The strength of Mr Krieger's study lies in the clarity and force with which he states the various issues, and in the scholarly care with which he examines the views of individual critics.

KRIEGER, Murray. Contextualism Was Ambitious. *J Aes Art Crit* 21,81-88 Fall 62.

KRIKORIAN Y H. Hocking And The Dilemmas Of Modernity. *J Phil* 55,265-274 Mr 58.
KRIKORIAN, Y H (ed). *Naturalism And The Human Spirit.* NY Columbia Univ Pr 1944.

KRIKORIAN, Y H. Empiricism And The Mind. *J Phil* 46,685-692 O 49.

KRIKORIAN, Y H. Empiricism: Mind And Matter. *J Phil* 47,255-259 Ap 50.

KRIKORIAN, Y H. Life, Mechanism And Purpose. *Phil Sci* 10,184-190 Jl 43.

KRIKORIAN, Y H. Meaning As Behavior. *Phil Sci* 8,83-88 Ja 41.

KRIKORIAN, Y H. Sheldon's Synthetic Metaphysics. *J Phil* 52,365-379 Jl 55.

KRIKORIAN, Y H. Singer On Mechanism And Teleology. *J Phil* 54,569-575 S 57.

KRIKORIAN, Y H. Singer's Philosophy Of Experimentalism. *Phil Sci* 29,81-91 Ja 62.

KRIKORIAN, Y H. Teleology And Causality. *Rev Metaph* 2,35-46 Je 49.

KRIKORIAN, Y H. The Publicity Of Mind. *Phil Phenomenol Res* 22,317-325 Mr 62.

This article opposes the tradition that considers mind as inaccessible except to its possessors, and ideas or feelings as private experiences, exclusively one's own and not known or shared by others. This type of view needs to be re-examined, for it goes counter to our normal shared experiences and communications and tends to check our pursuit of knowledge. It is concluded that mind is open to public observation, that all aspects of mind are potentially observable and that there are no "permanent unknowables." The article proceeds to discuss: a behavioristic account of mind, knowledge of other minds, and communication.

KRIKORIAN, Yervant H. *The Pursuit Of Ideals.* Springfield IL Thomas 1970.

Men are motivated by various basic drives, such as hunger and sex. But sometimes we think we act on the basis of higher ideals, e.g., truth, beauty or religious faith—ideals which, in the very nature of the case, are never fully realized in experience. Naturalistic value theories rarely do justice to these higher ideals. Y Krikorian argues, persuasively, that they can be incorporated into a naturalistic theory. As might be expected, he relies heavily on the work of Dewey, Perry, and Santayana. He is concerned to point out the part our ideals play in science, art, morality, and religion. Like Dewey, he argues that a person can lead a religious life without believing in the supernatural.

KRIMERMAN, Leonard I (ed). *The Nature And Scope Of Social Science: A Critical Anthology.* NY 1969.

KRIMERMAN, Leonard I. G E Moore On Kant. *S J Phil* 1,36-38 Sum 63.

KRIMERMAN, Leonard I. Laws And Counterfactuals. *Phil Stud* 16,40-43 1965.

The article takes issue with E Nagel's analysis of laws and counterfactuals. According to Nagel counterfactual conditionals can be construed as second-order contentions, i.e., as purporting to describe certain logical relations that hold between other statements. The author holds that this analysis is incompatible with a defensible distinction which Nagel himself draws between "accidental universals" (e.g., 'All of the people in this room are blue-eyed') and scientific laws or "nomic universals" (e.g., 'Ice floats on water'). He argues that Nagel is, in effect, holding the false view that a scientific law can provide evidence for a conjunction composed in the first place of itself and in the second place of a logical appraisal statement whose truth value is independent of that possessed by the law.

KRIMERMAN, Leonard I. Memory And Justification. *S J Phil* 3,70-76 Sum 65.

KRIMERMAN, Leonard I. The Negative Divine. *S J Phil* 2,70-74 Sum 64.

KRIPKE, Saul A. A Completeness Theorem In Modal Logic. *J Sym Log* 24,1-14 Mr 59.

A model theoretic semantics is given for quantified S5 with identity (with a fixed domain of individuals), based on the intuitive idea that necessity is truth in all "possible worlds." A completeness theorem is stated and proved, and tableau proof procedures and simple decision procedures for propositional S5 are given. It is stated that the methods will be extended to other modal systems in future publications.

KRIS, Ernst and Kaplan, Abraham. Esthetic Ambiguity. *Phil Phenomenol Res* 8,415-435 Mr 48.

KRISHAN, Daya. An Attempted Analysis Of The Concept Of Freedom. *Phil Phenomenol Res* 12,550-556 Je 52.

KRISHAN, Daya. Assumptions In The Social Sciences. *Ethics* 63,137-139 Ja 53.

KRISHAN, Daya. Social Change. *Phil Phenomenol Res* 14,567-573 Je 54.

KRISHNA, Daya. Adhyāsa—A Non-Advaitic Beginning In Śāmkara Vedānta. *Phil East West* 15,243-250 Jl-O 65.

KRISHNA, Daya. Three Conceptions Of Indian Philosophy. *Phil East West* 15,37-52 Ja 65.

KRISHNAMURTI, Jiddu. *Beyond Violence.* NY Harper & Row 1973.

KRISHNAMURTI, Jiddu. *The Awakening Of Intelligence.* NY Harper & Row 1973.

For Krishnamurti, every speculative idea, every system of thought, is further entanglement, a matter of spinning the wheels. What we usually understand by "thought," then must be among the first things to go, or at least to be seen through. What Krishnamurti calls Intelligence can arise only with the going-under of ordinary thought and its concomitant opinions, ideas, and speculations. Krishnamurti's challenge, as he expresses it, carries the flavor of the Buddhist satipatthana vipassana meditation, the cultivation of "mindfulness." His message might be viewed as a radicalization of means as means—no more than that. The guru is not really a guru, insofar as one easily gets "entangled" in his guru—or teacher or anything else.

KRISTELLER, P O (ed) and Randall Jr, J H (ed) and Cassirer, Ernst (ed). *The Renaissance Philosophy Of Man.* Chicago Univ Of Chicago Pr 1948.

KRISTELLER, Paul O and Randall Jr, John Herman. The Study Of The Philosophies Of The Renaissance. *J Hist Ideas* 2,449-496 O 41.

KRISTELLER, Paul O. Bruno's Trial. *J Hist Ideas* 8,240-241 Ap 47.

KRISTELLER, Paul O. Ficino And Pomponazzi On The Place Of Man In The Universe. *J Hist Ideas* 5,220-226 Ap 44.

KRISTELLER, Paul Oskar. *Eight Philosophers Of The Italian Renaissance.* Stanford CA Stanford Univ Pr 1964.

This book includes eight lectures, plus a ninth on the medieval antecedents of Renaissance humanism, concerned to emphasize the specifically philosophic achievements of the Renaissance. The book is confined to Italy to give it coherence, and to specific men to give it depth, while remaining representative of what was accomplished during the 200 years from Petrarch to Bruno.

KRISTELLER, Paul Oskar. *Renaissance Thought II: Papers On Humanism And The Arts.* NY Harper & Row 1965.

This book is a second collection of P Kristeller's articles on the Renaissance. It includes papers on Humanism; the Florentine Platonic Academy; the development of the vernacular; Renaissance music; and the origin and growth of the modern system of the arts. At the end of the first paper on *Humanist Learning* the author stresses two points: "First, as a result of Renaissance humanism, the intellectual climate had completely changed between 1300 and 1600... the second and chief lesson... in our time, the humanities are on the defensive everywhere... by contrast, we see in the Renaissance a vast body of humanities, that is, secular learning which partially, at least, is independent of practical life, of science, of religion, and of the arts, and which occupies a large and important place in the attention and initiative of the time and which is in turn capable of exerting a deep and fruitful influence on all other areas of human activity."

KRISTELLER, Paul Oskar. *The Classics And Renaissance Thought.* Cambridge Harvard Univ Pr 1955.

After a chapter on the Humanist movement as a cultural and educational program for the study and imitation of the classics, Professor Kristeller surveys the impact of Plato and Aristotle upon Renaissance thought, and concludes with a chapter on paganism and Christianity. The Renaissance acquaintance with the classics "was not merely a matter of study and of imitation, but the ideas embodied in ancient literature served as a ferment and inspiration for the original thought of the period...."

KRISTELLER, Paul Oskar and Reis, Lincoln. A Reply To Dr White's "A Note On The Method Of History". *J Phil* 40,319-320 Je 43.

KRISTELLER, Paul Oskar and Reis, Lincoln. Some Remarks On The Method Of History. *J Phil* 40,225-245 Ap 43.

KRISTELLER, Paul Oskar. Ficino And Renaissance Platonism. *Personalist* 36,238-249 Sum-Jl 55.

KRISTELLER, Paul Oskar. History Of Philosophy And History Of Ideas. *J Hist Phil* 2,1-14 Ap 64.

KRISTELLER, Paul Oskar. Some Problems Of Historical Knowledge. *J Phil* 58,85-109 F 61.

The author defends the objective character of historical knowledge and tries to reduce to its proper proportions the case frequently made for relativism or scepticism in history. He first discusses some problems which seem to be common to all types of historical inquiry and then takes up a few problems that are peculiar to the study of intellectual history, and especially to the history of philosophy.

KRISTELLER, Paul O. The Modern System Of The Arts: A Study In The History Of Aesthetics. *J Hist Ideas* 12,496-527 O 51.

KRISTELLER, Paul O. The Modern System Of The Arts: A Study In The History Of Aesthetics (II). *J Hist Ideas* 13,17-46 Ja 52.

KRISTELLER, Paul O. The Philosophical Significance Of The History Of Thought. *J Hist Ideas* 7,360-365 Je 46.

KRISTELLER, Paul O. The Place Of Classical Humanism In Renaissance Thought. *J Hist Ideas* 4,59-63 Ja 43.

KRISTELLER, Paul O. The Theory Of Immortality In Marsilio Ficino. *J Hist Ideas* 1,299-319 Je 40.

KROEBER, A L. The Delimitation Of Civilizations. *J Hist Ideas* 14,264-275 Ap 53.

KROEBER, Alfred Louis. *The Nature Of Culture.* Chicago Univ Of Chicago Pr 1952.

- KROITOR, Harry P.** Cowper, Deism, And The Divinization Of Nature. *J Hist Ideas* 21,511-526 O-D 60.
- KROLIKOWSKI, Walter P.** The Starting Point In Scottish Common-Sense Realism. *Mod Sch* 33,139-152 Mr 56.
- KROM, M R.** Separation Principles In The Hierarchy Theory Of Pure First-order Logic. *J Sym Log* 28,222-236 S 63.
- KRONER, R.** *The Primacy Of Faith*. NY Macmillan 1943.
- KRONER, Richard.** *Speculation And Revelation In Modern Philosophy*, V3. Philadelphia Westminster Pr 1961.
- KRONER, Richard.** *Speculation And Revelation In The Age Of Christian Philosophy*. Philadelphia Westminster Pr 1959.
- KRONER, Richard.** *Speculation And Revelation In The History Of Philosophy: Speculation In Pre-Christian Philosophy*. Philadelphia Westminster Pr 1956.
- KRONER, Richard.** *The Religious Function Of Imagination*. New Haven Yale Univ Pr 1941.
- These lectures give in succinct form several ideas basic to the author's more extended Gifford Lectures. He contrasts, in neo-Kantian manner, the methods and field of conceptual thinking as they are exhibited in philosophy, with the concrete images of constructive imagination as they are exhibited in religious myth and revelation. Professor Kroner is careful to contrast symbolical or representative functions with the functions of imaginative presentation.
- KRONER, Richard.** A New Critique Of Theoretical Thought. *Rev Metaph* 8,321-324 D 54.
- KRONER, Richard.** God, Nation, And Individual In The Philosophy Of Hegel. *Phil Phenomenol Res* 2,188-198 D 41.
- KRONER, Richard.** Mure And Other English Hegelians. *Rev Metaph* 7,64-73 S 53.
- KRONER, Richard.** The New Critical Edition Of Hegel's Complete Works. *Rev Metaph* 10,350-354 D 56.
- KRONER, Richard.** The Year 1800 In The Development Of German Idealism. *Rev Metaph* 1,1-31 Je 48.
- KRONER, Richard.** What Is Really Real? *Rev Metaph* 7,351-362 Mr 54.
- KRUGER, Daniel H.** Hobson, Lenin, And Schumpeter On Imperialism. *J Hist Ideas* 16,252-259 Ap 55.
- KRUMBOLTZ, Orris F.** Freedom Framed By Law. *Main Currents* 16,35-37 N 59.
- KRUPP, Sherman R (ed).** *The Structure Of Economic Science: Essays On Methodology*. Englewood Cliffs NJ Prentice Hall 1966.
- KRUSE, A H.** A Method Of Modelling The Formalism Of Set Theory On Axiomatic Set Theory. *J Sym Log* 28,20-34 Mr 63.
- KRUSÉ, Cornelius.** Comments On Dr Travieso's Paper On Felix Varela. *Phil Phenomenol Res* 4,145-146 D 43.
- KRUSÉ, Cornelius.** History Of The Concept Of Tolerance (Note: A Special Edition). *Phil Forum (Pacific)* 2,4-9 S 63.
- KRUSÉ, Cornelius.** Personalism In Latin America. *Phil Forum (Boston)* 20,60-71 1962-63.
- KRUSÉ, Cornelius.** What Contribution Can Philosophy Make To World Understanding? *Phil Rev* 57,307-329 Jl 48.
- KRUTCH, J W.** *The Measure Of Man: On Freedom, Human Values, Survival And The Modern Temper*. Indianapolis Bobbs-Merrill 1953.
- KRZESINSKI, Andrew J.** Christian Conception Of Man And His Place In The Universe. *Proc Cath Phil Ass* 25,116-120 1951.
- KUBÁT, Daniel.** Franz Brentano's Axiology: A Revised Conception. *Rev Metaph* 12,133-141 S 58.
- KUBITZ, O A.** Eduardo Nicol's Situational Psychology. *Phil Phenomenol Res* 3,303-312 Mr 43.
- KUBITZ, O A.** Francisco Bilbao's *Ley De Historia* In Relation To The Doctrines Of Sarmiento And Lamennais. *Phil Phenomenol Res* 20,487-502 Je 60.
- KUBITZ, O A.** Humanism In Mexico. *Phil Phenomenol Res* 2,211-218 D 41.
- KUBLER, George.** *The Shape Of Time: Remarks On The History Of Things*. New Haven Yale Univ Pr 1962.
- KUEHNEMUND, Richard.** German Prophets Of Doom And Hope. *J Hist Ideas* 3,443-457 O 42.
- KUENZLI, Alfred E.** Ethical Implications Of The Social Sciences. *Educ Theor* 7,69-73 Ja 57.
- KUENZLI, Alfred.** A Commentary On Professor Creegan's Libertarianism. *Educ Theor* 3,171-178 Ap 53.
- KUENZLI, Alfred.** The Phenomenon Of Wonder. *Personalist* 36,361-368 Autumn-O 55.
- KUETHE, James L (ed)** and Walton, John (ed). *The Discipline Of Education*. Madison U1963.
- KUHN, Albert J.** Glory Or Gravity: Hutchinson Vs Newton. *J Hist Ideas* 22,303-322 Jl-S 61.
- KUHN, Helmut.** *Exhortatio Ad Philosophiam*. *Phil Phenomenol Res* 8,83-98 S 47.
- KUHN, Helmut.** *Freedom Forgotten And Remembered*. Chapel Hill Univ N Carolina Pr 1943.

The theme of the book is that freedom of the will is the key to any political freedom worth having. The view which Kuhn defends is summarized in the words: "The consummation of humanity is found outside and above the state." The book closes with "a message of reconciliation also for the enemy."

- KUHN, Helmut** and Gilbert, Katharine. A Reply To Van Meter Ames's "Note On 'A History Of Esthetics'". *J Aes Art Crit* 4,187-194 Mr 46.
- KUHN, Helmut.** Charity And Contemplation: Comments On Reinhold Niebuhr's Gifford Lectures, Volume Two. *Phil Phenomenol Res* 4,420-433 Mr 44.
- KUHN, Helmut.** Dialectic In History. *J Hist Ideas* 10,14-29 Ja 49.
- KUHN, Helmut.** Existence As A Philosophical Problem. *Int Phil Quart* 1,367-389 S 61.
- KUHN, Helmut.** Existentialism And Metaphysics. *Rev Metaph* 1,37-60 D 47.
- KUHN, Helmut.** Fact And Value In Ethics. *Phil Phenomenol Res* 2,501-510 Je 42.
- KUHN, Helmut.** On The Indispensability Of Metaphysical Principles In Aesthetics. *J Aes Art Crit* 9,128-133 D 50.
- KUHN, Helmut.** Romano Guardini: Christian Existence. *Phil Today* 4,158-171 Fall 60.
- KUHN, Helmut.** The System Of The Arts. *J Aes Art Crit* 1,66-79 Spr 41.
- KUHN, Thomas S.** *The Copernican Revolution; Planetary Astronomy In The Development Of Western Thought*. Cambridge Harvard Univ Pr 1957.
- The author traces the history of various astronomical theories from the time of the Babylonians to Copernicus. Copernicus is regarded as significant not for the novelty of his ideas, but for his painstaking detailed study of the mathematical consequences of the earth's motion and for fitting these consequences into an existing knowledge of the heavens. The criticisms made by Tycho Brahe and the emendation introduced by Kepler into the Copernican system are analyzed in great detail. There is also an account of the various non-astronomical objections by physicists to Copernicus, objections finally answered by Galileo and Newton; and a study of the analogies between the theories of the followers of Copernicus and the doctrines of the atomists.
- KUHN, Thomas S.** *The Structure Of Scientific Revolutions*. Chicago Univ Of Chicago Pr 1962.
- This monograph is a rather general study in the history of ideas. The argument is made that scientists, either consciously or unconsciously, work with some sort of paradigm—a general world view—which guides their inquiries. In each age, Kuhn tells us, scientists interpret the world differently so that old problems become solved and new ones are introduced. But Kuhn attempts little analysis of what a paradigm is and how it is connected to logical and scientific theories. Nor is there any examination of what "interpretation" means. Are there interpretation as well as observation sentences? If observation sentences are dependent upon the age and society in which a man lives, then are we to presume that Protagoras was right when he said that man is the measure of all things? But what of Plato's and Aristotle's arguments on this point? None of these crucial questions are discussed.
- KUHNS, R.** *The House, The City, And The Judge: The Growth Of Moral Awareness In The Oresteia*. Indianapolis Bobbs-Merrill 1962.
- Kuhns' book is a written interpretation of the *Oresteia*, interweaving the aesthetic, moral, political and cosmic elements in the drama. The author gives a valuable assessment of Aeschylus' reaction to the then current ideas of Plato and Aristotle.
- KUHNS, Richard F.** Art Structures. *J Aes Art Crit* 19,91-98 Fall 60.
- KUHNS, Richard.** "Humanities" As A Subject. *J Aes Educ* 1,7-16 Fall 66.
- KUHNS, Richard.** Criticism And The Problem Of Intention. *J Phil* 57,5-23 Ja 60.
- KUHNS, Richard.** Professor Frye's Criticism. *J Phil* 56,745-754 S 59.
- KULIC, Vukan.** The Contribution Of Yves R Simon To Political Science. *Political Science Reviewer* 4,55-104 1974.
- Simon insists that liberty and authority are complementary, and his explanation of how "autonomy renders authority necessary and authority renders autonomy possible" must be rated among the best in all political literature. Simon's teaching is also very useful with regard to the scope and method of political science, which he considers from the vantage point of a philosopher versed not only in logic and epistemology but also in moral philosophy and the philosophy of science. Here Simon examines value-judgments in social science and offers an original analysis of decision making, both of which he then ties to the question of the role of the philosopher in society. In short, Simon may well have given the 20th century what it seems to need the most: a political science that is both realistic and hopeful.
- KUIPER, John.** Roy Wood Sellars On The Mind-Body Problem. *Phil Phenomenol Res* 15,48-64 S 54.
- KUKLICK, Bruce.** *Josiah Royce: An Intellectual Biography*. Indianapolis Bobbs-Merrill 1972.
- This study consciously seeks to avoid "intellectual history" in the traditional philosopher's approach of reconstructing the individual's philosophic arguments and placing them in the perspective of the present. He also seeks to avoid the type of "intellectual history" more current among historians who place individuals and their ideas in terms of their relation to the "mainstream" or "major tradition."—Instead Kuklick has sought to sort out the issues which led Royce to the views he defended, and to show how that defense and position was altered as the philosophic dialogue of his career unfolded. The result is an intriguing analysis of a man and a participation in philosophical dialogue. B Kuklick rightfully concentrates on Royce's serious philosophy and not on his popular philosophy which led many to identify Royce as primarily a genteel religious thinker. Royce's place in three themes shapes Kuklick's narrative: the impact of logic on philosophy; the relation between pragmatism and idealism; and the significance of Kant.
- KULLMAN, Michael** and Taylor, Charles. The Pre-Objective World. *Rev Metaph* 12,108-132 S 58.
- KULLMANN, Michael.** Is Idealism Really Nonsense? *Phil Phenomenol Res* 20,535-539 Je 60.
- KULTGEN, J H.** Boyle's Metaphysics Of Science. *Phil Sci* 23,136-141 Ap 56.
- KULTGEN, J H.** Operations And Events In Russell's Empiricism. *J Phil* 53,157-167 F 56.
- KULTGEN, J H.** Philosophic Conceptions In Mendeleev's *Principles Of Chemistry*. *Phil Sci* 25,177-184 Jl 58.

- KULTGEN, J H.** Universals, Particulars And Change. *Rev Metaph* 9,548-564 Je 56.
- KULTGEN, J H.** Whitehead's Epistemology, 1915-1917. *J Hist Phil* 4,43-62 Ja 66.
- KUMAR, Shiv K.** Bergson And Stephen Dedalus' Aesthetic Theory. *J Aes Art Crit* 16,124-127 S 57.
- KUMASAKA, Y.** Case Study With Particular Attention To The "Here-and-Now". *J Existent* 6,147-160 Wint 1965-66.
- KÜNG, Guido.** Bibliography Of Soviet Work In The Field Of Mathematical Logic And The Foundations Of Mathematics, From 1917-1957. *Notre Dame J Form Log* 3,1-40 1962.
- KÜNG, Guido.** Concrete And Abstract Properties. *Notre Dame J Form Log* 5,31-36 1964.
- KUNIL, Augustine Paul.** Buddhism In Christian Perspective. *Thought* 40,390-414 S 65.
- KUNKEL, Frank L.** Beauty In Aquinas And Joyce. *Thomist* 12,261-271 Jl 49.
- KUNTZ, Paul G.** Order In Language, Phenomena, And Reality: Notes On Linguistic Analysis, Phenomenology, And Metaphysics. *Monist* 49,107-136 Ja 65.
- Is the world of ordinary language the same as the life-world? This essay attempts to answer this question by examining three analysts and three phenomenologists who have dealt with "order." After considering passages from Wittgenstein, Urmson, and Hare; Gurwitsch, Schutz, and Spiegelberg, the author finds that some passages from one movement would not be out of place in essays of the other. The disagreements stem from a basic atomism on one hand and a holistic bias on the other. Neither movement appears to draw on the logic of relations, and both movements reject what the author calls "order monism." Neither provides a systematic account of how the orders distinguished from one another are related. The final point of the author is that both treatments of order seem at present incomplete, but they may be prolegomena to a new metaphysics.
- KUNTZ, Paul Grimley (ed).** *The Concept Of Order.* Seattle WA Univ Of Wash Pr 1968.
- KUNTZ, Paul Grimley.** John Wild's Plurality Of Orders. *Proc Cath Phil Ass* 37,143-152 1963.
- KUNTZ, Paul Grimley.** Modes Of Order. *Rev Metaph* 16,316-345 D 62.
- KUNTZ, Paul Grimley.** Mythical, Cosmic And Personal Order. *Rev Metaph* 16,718-749 Je 63.
- KUNTZ, Paul Grimley.** The Art Of Blotting. *J Aes Art Crit* 25,93-102 Fall 66.
- KUNZ, F L.** India's Philosophy And World Rapprochement. *Main Currents* 11,3-8 S 54.
- KUNZ, F L.** Reason As The Basis For Religion. *Main Currents* 12,3-6 S 55.
- KUNZ, F L.** Science As A Cultural Mood. *Main Currents* 8,113-117 F 52.
- KUNZ, F L.** The Reality Of The Non-Material. *Main Currents* 20,33-39 N-D 63.
- KUNZ, F L.** The Search For Conceptual Unity. *Main Currents* 16,13-16 S 59.
- KUNZ, F L.** Towards Faith In Reason. *Main Currents* 12,109-111 My 56.
- KUPPERMAN, Joel J.** Reasons In Support Of Evaluations Of Works Of Art. *Monist* 50,222-236 Ap 66.
- Critics often give reasons in support of their evaluations of works of art. Some writers have pointed out that this critical activity fulfills an important function of directing our appreciation of a work. The argument of the paper is that reasons also give evaluations logical support. Plainly the logic of this is not deductive; it also differs in important respects from familiar types of inductive logic. We can relate the logic of aesthetics to other sorts of logic by examining the conditions in which we call critics' reasons "strong" or "weak." A theory is developed which explains the strength of a reason as a function of the frequency of "exceptions" to it.
- KURODA, Sigekatu.** An Investigation On The Logical Structure Of Mathematics (v): Contradictions Of Russell's Type. *J Sym Log* 23,393-407 D 58.
- KURTZ, Paul (ed).** *Sidney Hook And The Contemporary World, Essays On The Pragmatic Intelligence.* NY Day 1968.
- This book contains essays on and about the writings of Hook. Among the topics covered are: "Sidney Hook, The Man," "Marxism," "Political and Social Philosophy," "American Ideals," "Education," "Ethics," "Religion," "Metaphysics and the Quest for Being" and "Epistemology and the Theory of Inquiry."
- KURTZ, Paul (ed)** and Todorovich, Miro (ed) and Hook, Sidney (ed). *The Idea Of A Modern University.* Buffalo NY Prometheus Books 1974.
- This work consists of forty-five essays, comments, and replies by scholars who convened to consider the plight of the American university. The work responds to an obvious need—the need to consider foundational problems of the university from a variety of viewpoints. It is divided into three parts: the first devoted to universal higher education; the second to politicalization of the university; the third to a miscellany of problems including collective bargaining, the affirmative-action program of HEW, and tenure.
- KURTZ, Paul W (ed).** *Language And Human Nature: A French-American Philosophers' Dialogue.* St Louis Green 1971.
- KURTZ, Paul W (ed)** and Todorovich, Miro (ed) and Hook, Sidney (ed). *The Philosophy Of The Curriculum: The Need For General Education.* Buffalo NY Prometheus Books 1975.
- This book is an anthology representing an essentially liberal and meliorist view of educational reform. The essayists offer a critical review of the situation of the undergraduate curriculum. The essays are organized under traditional rubrics—humanities, social sciences, sciences. Critics of the curriculum from left and right, e.g., those concerned with "de-schooling" society, or with radicalizing the university, or with re-establishing essentialist education—are absent.
- KURTZ, Paul W.** Has Mr Flew Abandoned "The Logic Of Ordinary Use"? *Phil Stud* 9,73-77 1958.
- The author attempts to bring out what he sees is a shift on Flew's part away from strict

adherence to ordinary language which is found in "British philosophy." He points to Flew's willingness in a recent paper to extend and stretch motive (intention, purpose, desire, wish, etc.) far beyond what is normally meant. He asks if Flew will allow this, is not free redefinition legitimate within any language group providing the user can establish a paradigm case of use?

- KURTZ, Paul W.** Human Nature, Homeostasis, And Value. *Phil Phenomenol Res* 17,36-55 S 56.
- KURTZ, Paul Winter (ed).** *Sidney Hook And The Contemporary World: Essays On The Pragmatic Intelligence.* NY Day 1968.
- KURTZ, Paul W.** International Congresses And International Tensions. *J Phil* 55,1132-1140 D 58.
- KURTZ, Paul W.** Kierkegaard, Existentialism, And The Contemporary Scene. *Antioch Rev* 21,471-487 Wint 61-62.
- KURTZ, Paul W.** Naturalistic Ethics And The Open Question. *J Phil* 52,113-127 Mr 55.
- KURTZ, Paul W.** Need Reduction And Normal Value. *J Phil* 55,555-567 Je 58.
- KURTZ, Paul W.** Rule-Making. *J Phil* 54,208-216 Ap 57.
- KURTZ, Paul** and Handy, Rollo. *A Current Appraisal Of The Behavioral Sciences.* Great Barrington MA 1964.
- This book discusses both the substantive content of many behavioral science fields and topics in philosophy of science. Current methodological and other controversies are emphasized, as well as semantic problems. Chapters are devoted to Anthropology, Sociology, History, Economics, Political Science, Jurisprudence, Psychology, Education, Information Theory, Cybernetics, Linguistics, Sign-Behavior, Game Theory, Decision-Making Theory, Value Inquiry, and General Systems Theory. A general bibliography is appended. The book also was serialized as a series of seven Supplements to *The American Behavioral Scientist*, Volume VII, September 1963 through March 1964.
- KURTZ, Paul** and Handy, Rollo. A Reply To B F Skinner. *Amer Behav Scient* 7,12 1963.
- B F Skinner's views on "theory" are discussed, particularly the ways in which Skinner may be understood as hostile toward, or skeptical of, theorizing.
- KURTZ, Paul.** Value Is Relative To Man: The Case For Naturalistic Humanism. *Humanist* 24,176-180 N-D 64.
- KUSPIT, Donald B.** Epoché And Fable In Descartes. *Phil Phenomenol Res* 25,30-51 S 64.
- The paper deals with differences between Descartes' discovery of the *cogito ego* as science's ground of certainty and Husserl's deciphering of the *cogito ego* as the first intimation of the transcendental ego. Husserl's epoché is used to explicate Descartes' doubt via a discussion of Descartes' usage of fable. The following general conclusions are made: (1) Descartes could not possibly have conceived of intentional consciousness because he was more interested in ascertaining science; (2) a distinction is made between internal and external doubt in Descartes, the former extracting the clear and distinct, for sanity's sake, from the confused world, the latter constructing science separate from the world as a realm constituted by the extracted clear and distinct; (3) the *cogito ego* and science are never more than problematic, for Descartes is less certain about what they are than about the fact of his unclarity and indistinctness.
- KUSPIT, Donald B.** Parmenidean Tendencies In The Epoché. *Rev Metaph* 18,739-770 Je 65.
- The author asks what happens to the philosopher in his search for the radical origins of reality, and suggests there is an instructive parallel between Husserl's epoché and Parmenides' journey to the goddess as recounted in Diels' Fragment 1. He argues that epoché is above all a method of becoming a philosopher and that the perception of the world as phenomenon is the "philosophicality" necessarily prior to the genuine work of philosophy. In his attempt to be original in his relationship to reality the thinker recovers his philosophicality, that is, his basic being as a philosopher or his integrity.
- KUSPIT, Donald Burton.** *The Philosophical Life Of The Senses.* NY Philosophical Lib 1969.
- KUSTAS, G L (ed)** and Anton, John Peter (ed). *Essays In Ancient Greek Philosophy.* Albany NY SUNY Pr 1971.
- KUTTNER, Stephan.** Pierre de Roissy And Robert Of Flamborough. *Traditio* 2,492-498 1944.
- KUYPERS, Mary Shaw.** *Studies In The Eighteenth Century Background Of Hume's Empiricism.* NY Russell & Russell 1966.
- KUZNETSOV, I V.** But Philosophy Is A Science. *Soviet Stud Phil* 1,20-36 Sum 62.
- KUZNETSOV, I V.** Concerning The Mathematical Hypothesis. *Soviet Stud Phil* 1,41-49 Wint 1962-63.
- KWANT, Remy C.** *From Phenomenology To Metaphysics: An Inquiry Into The Last Period Of Merleau-Ponty's Philosophical Life.* Pittsburgh Duquesne Univ Pr 1966.
- KWANT, Remy C.** *Phenomenology Of Social Existence.* Pittsburgh Duquesne Univ Pr 1965.
- This book, previously published in Dutch, is a reflection on the social character of man's existence, a character seen as permeating all domains of individual, collective, institutional, political, and religious activity. Chapters are devoted to "The Ideology of Individualism," "The All-Encompassing Social Character of Man," "Strength and Weakness of Social Determinism," "The Person and Social Facticity," and "The Social Attitude of Mind." Kwant holds that our relationship to fellow men is inextricably bound to our lives yet is "not one of deterministic necessity nor solely a relation of dependence." The individual's activities take place in a field of meaning which includes the "facticity" of the human situation. The "person" is basic to society and has an interdependent relationship with "facticity." Meaningful personal existence is taken as the clue to the meaningful existence of Mankind.

KWANT, Remy C. *Philosophy Of Labor.* Pittsburgh Duquesne Univ 1960.

As the author points out, a philosophy of labor can be extremely helpful in illuminating the more general problems of social and political philosophy. For those who are unacquainted with the philosophic treatment of labor, especially in Marx, this discussion may be an aid.

KWANT, Remy C. *The Ambiguity Of The Fact.* *Mod Sch* 37,287-300 My 60.

KWANT, Remy G. *The Phenomenological Philosophy Of Merleau-Ponty.* Pittsburgh Duquesne Univ Pr 1963.

This volume is intended as an introduction to the philosophy of Merleau-Ponty. Although criticisms of that philosophy are suggested throughout and a concluding chapter on "Critical Considerations" is included, the work is chiefly expository. Major attention is devoted to "the body-subject," the nature of language, meaning, and philosophy of history. Chapters are included on Merleau-Ponty's relationship to Marx, Husserl, and Sartre. The author considers the "body-subject" to be the "focal point of Merleau-Ponty's philosophical reflection." He emphasizes the differences between the systematic phenomenology of Husserl, what Merleau-Ponty calls the "accursed lucidity" of Sartre, and, on the other side, the "groping character proper to Merleau-Ponty's fundamental concepts." Kwant finds two central deficiencies in his subject's thought: a neglect of the "Life of Spirit" and a failure to ask "why it is that everything lends itself to a dialogue with man." Despite these reservations, he considers Merleau-Ponty to be an important philosopher whose work contains a "very valuable vision."

KWANT, Remy. *The Human Body As The Self-Awareness Of Being.* *Humanitas* 2,43-62 Spr 66.

KWOK, Danny W. Y. *Scientism In Chinese Thought, 1900-1950.* New Haven Yale Univ Pr 1965.

KYBURG JR, H E and Salmon, W C and Barker, S F. *Symposium On Inductive Evidence.* *Amer Phil Quart* 2,265-280 O 65.

This paper attempts to undermine the following dissolution argument: To be rational is to fashion one's beliefs according to the evidence—inductive evidence is one basic type of evidence—thus, there is no question as to whether it is rational to employ induction. The problem of justification thereby evaporates. The critique rests upon the fact that, to have a viable concept of evidence, we must choose from among a wide variety of possible rules. The problem of justification is the problem of justifying such choice. The paper criticizes Carnap's view that such choice must be based upon "inductive intuition."

KYBURG JR, H E. *Probability And Decision.* *Phil Sci* 33,250-261 S 66.

KYBURG JR, Henry E (ed) and Nagel, Ernst (ed). *Induction: Some Current Issues.* Middletown CT Wesleyan Univ Pr 1963.

This volume is made of up essays together with comments on the essays, replies by the authors, and edited transcriptions of the discussions of the essays. The topics dealt with include general theories of induction, special problems of statistics and prediction, and the relations of induction procedures to behavior and value theory.

KYBURG JR, Henry E. *Probability And Inductive Logic.* NY Macmillan 1970.

KYBURG JR, Henry E. *A Further Note On Rationality And Consistency.* *J Phil* 60,463-464 Ag 63.

KYBURG JR, Henry E. *A Modest Proposal Concerning Simplicity.* *Phil Rev* 70,390-395 Jl 61.

Kyburg proposes the following test for the simplicity of a theory: the complexity of a theory is measured by the number of quantifiers that occur in the set of statements comprising the theory.

KYBURG JR, Henry E. *Demonstrative Induction.* *Phil Phenomenol Res* 21,80-92 S 60.

Arguments encountered in scientific literature are supported by reference to general empirical premises and particular statements of empirical evidence. The reasoning which proceeds from these to the inductive conclusions is often demonstrative. The purpose here is to see whether or not such demonstrative inductive arguments can ever lead to a complete justification or elucidation of induction. The forms of demonstrative inductive inference considered by Keynes, Nicod, Broad, and von Wright are discussed. It is concluded that such arguments cannot lead by themselves to a justification of induction. No genuinely inductive conclusion can be logically certain, and therefore it cannot occur as the conclusion in a demonstrative argument.

KYBURG JR, Henry Ely. *Philosophy Of Science: A Formal Approach.* NY Macmillan 1968.

KYBURG JR, Henry E. *Recent Work In Inductive Logic.* *Amer Phil Quart* 1,249-287 O 64.

This article attempts to review everything that might be of interest to inductive logicians that has occurred in the fourteen years since the publication of Carnap's *Logical Foundations of Probability*. The entire article is written from as neutral a point of view as possible, in order to be as helpful as possible to the non-specialist. The topics into which the article is divided are the following: (1) The "necessity" of inductive conclusions. (2) Induction based on factual assumptions. (3) Induction and ordinary language. (4) "Plausible implication," "degree of factual support," etc. (5) Is inductive logic self-justifying? (6) Pragmatic forms of induction. (7) The new problem of induction: "grue" and "bleen." (8) Simplicity and the acceptance of scientific hypotheses. (9) Inductive logic as a theory of logical probability. (10) The paradoxes of confirmation. (11) Subjectivistic probability. (12) The game-theoretic approach. (13) Some of the more important problems of inductive logic that have come to the fore in recent years.

KYBURG JR, Henry E. *Reply To Wesley C Salmon's Paper, "The Status Of Prior Probabilities In Statistical Explanation".* *Phil Sci* 32,147-151 Ap 65.

KYBURG JR, Henry E. *The Justification Of Deduction.* *Rev Metaph* 12,19-25 S 58.

KYBURG JR, Henry E. *The Justification Of Induction.* *J Phil* 53,394-400 Je 56.

KYBURG, Henry E. *Probability And The Logic Of Rational Belief.* Middletown CT Wesleyan Univ Pr 1961.

Part I of this book discusses various current views of the nature of probability, in particular the frequency theories, the personalistic theory, and logical theories that measure degree of rational belief. Part II is devoted to constructing a formal logical system, based on the use of Quine's *Mathematical Logic*, supplemented by a primitive predicate and axioms for its use. Formality is obtained by extensive use of Quine's protosyntactical techniques. Part III is devoted to practical considerations such as the analysis of contexts, induction, statistical inference, and justification.

L' ABBÉ, Maurice. *On The Independence Of Henkin's Axioms For Fragments Of The Propositional Calculus.* *J Sym Log* 16,43-45 Mr 51.

L' ABBÉ, Maurice. *Systems Of Transfinite Types Involving Δ -conversion.* *J Sym Log* 18,209-224 S 53.

LA CAPRA, Dominick. *Emile Durkheim: Sociologist And Philosopher.* Ithaca NY Cornell Univ Pr 1972.

Intellectual historians agree that Durkheim's work is a landmark in the history of man's unquished effort to understand himself and society. But the meaning of Durkheim's work for our time is a subject of sharp controversy among the experts, including Talcott Parsons, Georges Gurwitsch, Claude Lévi-Strauss, and Raymond Aron. LaCapra, taking cognizance of the controversy, concludes on the basis of the evidence that "Durkheim was a structural reformer selectively open to radical ideas so that one day men might be authentically conservative." In the light of that conclusion, Durkheim's life and milieu, and his struggle to discern the basic laws of *communitas*, are here recounted, with extensive summaries of his findings and theories on work, religion, fatalism, anomie, suicide, and related kinds of pervasive human transactions.

LA CROIX, Richard R. *Passmore And Cudworth On The Promise-Keeping Act.* *Graduate Review Of Philosophy* 5,19-25 Spr 63.

According to Ralph Cudworth, it follows from his general principle (i.e., things are what they are, not by will but by nature) that things like promise-keeping and law-abidingness are naturally good or obligatory while things like writing a letter or going to the store are naturally morally indifferent. But J A Passmore formulates two arguments which he thinks point out an inconsistency in Cudworth's ethical theory. I analyze Passmore's two arguments and argue that they fail to constitute an adequate criticism of Cudworth's ethical system.

LA DRIÈRE, Craig. *The Problem Of Plato's Ion.* *J Aes Art Crit* 10,26-34 S 51.

LA FARGE, John. *Christian Humanism And Christian Eugenics.* *Thought* 17,433-444 S 42.

LA FARGE, John. *Ignatius Loyola And Our Times.* *Thought* 31,165-186 Je 56.

LA FARGE, John. *Interracial Justice As A Principle Of Order.* *Mod Sch* 20,72-77 Ja 43.

LA FARGE, John. *The Philosophy Of Human Unity.* *Mod Sch* 17,24-26 Ja 40.

LA FAVE, Lawrence. *Habit Or Attitude As The Central Tree In Educational Theory?* *Educ Theor* 8,172-178 Jl 58.

LA FORSE, Martin. *Boyde H Bode's Philosophy Of Education, By J J Chambliss.* *Stud Phil Educ* 4,156-160 Spr 65.

LA LUMIA, Joseph. *The Ways Of Reason: A Critical Study Of The Work Of Emile Meyerson.* NY Humanities Pr 1966.

This book offers an exposition and critical analysis of the work of E Meyerson. In the first six chapters, which are mainly expository, the author argues that Meyerson's work is an attempt to evaluate philosophical theories from the standpoint of psychology. The remaining three chapters are devoted largely to a critique of Meyerson's main contentions. The author concludes his study by considering the general question of the relevance of psychology to philosophy.

LA MONTE, John Life. *The World Of The Middle Ages: A Reorientation Of Medieval History.* NY 1949.

LA MOUNTAIN, George F J. *The Concept Of The Infinite In The Philosophy Of St Thomas Aquinas.* *Thomist* 19,312-338 Jl 56.

LA MOUNTAIN, George F. *A Note On The Traditionalism Of Father Ventura De Raulica (1792-1861).* *Mod Sch* 33,190-196 Mr 56.

LA PIERA, Giorgio And Others. *The Philosophy Of Communism,* Charles Boyer (ed). NY Fordham Univ Pr 1951.

LA PIERE, Richard Tracy. *The Freudian Ethic.* NY 1959.

LA PLANTE, Harry. *Étienne Gilson And The Concept Of Existence.* *Thomist* 28,302-337 Jl 64.

LA PLANTE, Harry. *Justice And Friendship In Aristotle's Social Philosophy.* *Proc Cath Phil Ass* 36,119-126 1962.

LA VALLEY, Albert J. *Carlyle And The Idea Of The Modern: Studies In Carlyle's Prophetic Literature And Its Relation To Blake, Nietzsche, Marx, And Others.* New Haven CT Yale Univ Pr 1968.

LACEY, A R. *Ὀυσία And Form In Aristotle.* *Phronesis* 10,54-69 1965.

LACEY, A R. *Is Life A Dream?* *Rev Metaph* 14,433-451 Mr 61.

The author addresses the question how one knows he is not now dreaming. After discussing the thesis that dreams are copies of reality, he formulates objections to the views that dreams are unanalyzable in terms of happenings and that dreams are entirely constituted by our "memories" of them. Then, examining what is implied by the assertion that one is dreaming, he discusses what would count as awakening into a real world. The author concludes that the existence of a coherent "superworld," not spatiotemporally related to earth, into which one might awaken is at least a meaningful possibility.

LACEY, A R. *The Eleatics And Aristotle On Some Problems Of Change.* *J Hist Ideas* 26,451-468 O-D 65.

LACEY, A R. The Mathematical Passage In The *Epinomis*. *Phronesis* 2,81–104 My 56.
LACEY, Norman. *Wordsworth's View Of Nature And Its Ethical Consequences*. Hamden CT Archon Books 1965.

LACH, Donald F. The Sinophilism Of Christian Wolff (1679–1754). *J Hist Ideas* 14,561–574 O 53.

LACH, Donald. Leibniz And China. *J Hist Ideas* 6,436–455 O 45.

LACHANCE, Louis. Peace And The Family. *Thomist* 9,129–171 Ap 46.

LACHANCE, Louis. The Philosophy Of Language. *Thomist* 4,547–588 O 42.

LACHLAN, A H. Effective Operations In A General Setting. *J Sym Log* 29,163–178 D 64.

LACHLAN, A H. On The Indexing Of Classes Of Recursively Enumerable Sets. *J Sym Log* 31,10–22 Mr 66.

LACHLAN, A H. Recursive Real Numbers. *J Sym Log* 28,1–16 Mr 63.

LACHMAN, Sheldon Joseph. *Foundations Of Science*. Detroit Hamilton Pr 1956.

LACHS, John. Consciousness And Weiss's Mind. *Rev Metaph* 13,259–270 D 59.

LACHS, John. Epiphenomenalism And The Notion Of Cause. *J Phil* 60,141–145 Mr 63.

The impossibility of rendering its view of the body—dependence of mind in terms of any of the major theories of the nature of causation need not betoken the total collapse of epiphenomenalism. It is proposed that, following Aristotle, the epiphenomenalist interpret the mind as the form of the body. He could then construe the difference between mental acts and physical change in terms of the distinction between activity and process. This attempt to fit the emergence of epiphenomenal mind into a larger conceptual frame leaves room for the necessary ontological commitments of the epiphenomenalist and frees him of the egregious task of dealing with effectless effects.

LACHS, John. Experience. *S J Phil* 3,10–17 Spr 65.

LACHS, John. Santayana's Moral Philosophy. *J Phil* 61,44–60 Ja 64.

Santayana never developed a systematic and comprehensive moral philosophy, and in the absence thereof this paper endeavors to develop and enlarge upon the ethical position that is the natural complement of his ontology. Among the problematic questions of ethics to which this position implies answers are: 'What ought I to do?' 'How can interest in a good itself be good?' 'How can desire for a good itself be bad?' These answers are discussed. Points of agreement and disagreement between Santayana's position and those of G E Moore, emotivism, egoism, and hedonism are also briefly discussed.

LACHS, John. Santayana's Philosophy Of Mind. *Monist* 48,419–440 Jl 64.

This article is a systematic exposition and critical assessment of Santayana's view of the nature of consciousness and its relation to the animal organism. The stream of awareness which constitutes a mind consists of intentional acts directed upon essences. Intent transforms the contemplation of essence into symbolic cognition of the physical world. Even though mental acts depend for their existence and properties on changes in the animal organism, Santayana is reluctant to render this dependence in simple causal terms. Instead, he construes the distinction between body and mind in terms of the distinction between process and activity in the Aristotelian sense, and maintains that the particulars of the generation of consciousness—as of all generation—are closed to inspection by the mind.

LACHS, John. Self-Identity Without A Self. *Rev Metaph* 18,548–565 Mr 65.

Paul Weiss' dialectical method calls for the provision of that which will complete the given. In order to demonstrate the weakness of this philosophical procedure, the author questions Weiss' postulation of an enduring self. He first argues that contrary to Weiss' position self-evaluation, self-discipline, and ethical or legal responsibility need not presuppose an underlying self. He then offers two interpretations of Weiss' views on self-identity and examines Weiss' notions of concern for the good, power, and immortality. Finally, focusing on Weiss' concept of expression, he criticizes his account of the relations among self, body, and mind.

LACHS, John. The Impotent Mind. *Rev Metaph* 17,187–199 D 63.

The author undertakes to show that epiphenomenalism cannot be conclusively refuted. He defines epiphenomenalism as a theory consisting of the propositions that every mental event has as its total cause one or a set of physical processes and that no mental event is a total or partial cause of any physical process. He then examines three groups of arguments against this position: arguments which hold that the facts of experience suffice to disprove the epiphenomenalist theory, arguments ascribing efficacy to consciousness, and J B Pratt's argument that awareness of logical relations plays a causal role in inference.

LACHS, John. To Have And To Be. *Personalist* 45,5–14 Wint–Ja 64.

LACROIX, Wilfred Lawrence. *Patterns, Values, And Horizon: An Ethic*. NY Corpus Books 1970.

LACY, Edgar W. Law And Justice In Antiquity And The Middle Ages. *J Hist Ideas* 8,373–374 Je 47.

LACY, W L. Aquinas And God's Knowledge Of The Creature. *S J Phil* 2,43–48 Sum 64.

LADD JR, Everett C. Helvétius And d'Holbach: "La Moralisation De La Politique". *J Hist Ideas* 23,221–238 Ap–Je 62.

LADD, John. *The Structure Of A Moral Code, A Philosophical Analysis Of Ethical Discourse Applied To The Ethics Of The Navaho Indians*. Cambridge Harvard Univ Pr 1957.

This work treats the problems involved in describing the ethics of another society besides the author's and raises the question whether moral prescriptions are culturally relative or universal. In Part I, Ladd claims that the subject matter of descriptive ethics is ethical discourse and that the method to be employed is the method of "hypothetical construction," i.e., the discovery of some ethical system which can serve as a model for explaining the statements of its proponents. In Part II he examines the nature of ethical systems in general, ethical reasoning, prescriptive statements, the

logic of ethical inference, and the pragmatic conditions of ethical argumentation. Part III consists of an application of this general theory of descriptive ethics to the discourse of the Navaho Indians.

LADD, John. "Desirability" And "Normativeness" In White's Article On Dewey. *Phil Rev* 60,91–98 Ja 51.

LADD, John. Comments On Utilitarianism And Moral Obligation. *Phil Rev* 61,320–326 Jl 52.

LADD, John. Ethics And Explanation. *J Phil* 49,499–504 Jl 52.

LADD, John. Free Will And Voluntary Action. *Phil Phenomenol Res* 12,392–405 Mr 52.

LADD, John. Remarks On The Conflict Of Obligations. *J Phil* 55,811–818 S 58.

LADD, John. The Distinctive Features Of Obligation–Statements. *J Phil* 53,653–661 O 56.

LADD, John. The Ethical Dimensions Of The Concept Of Action. *J Phil* 62,633–644 N 65.

Insufficient attention has been paid to the ethical implications of various analyses of the concept of action. Two widely held but unquestioned assumptions about action are discussed. (1) That action and responsibility are logically connected, so that an action is something a person can be held responsible for. It is argued that one is responsible for states of affairs, not actions, and that actions provide neither the necessary nor the sufficient conditions for responsibility. (2) The causal theory of action, i.e., that an action is a kind of producing or making. This assumption that action must be analyzed in causal terms requires that actions be categorized in terms either of their actual consequences or of their intentions. This requirement renders many kinds of moral judgments and ethical issues unintelligible. Finally, the view that actions elide into their consequences and that it makes no difference what part is included under the one or the other is rejected on the grounds that the way the division is made has important ethical consequences.

LADD, John. The Issue Of Relativism. *Monist* 47,585–609 Sum 63.

The article attempts to set forth some of the issues involved in the complicated problem of cultural relativism. The relevance of cultural relativism to ethics has constantly been misconstrued by relativists and non-relativists alike because all have taken for granted a mistaken view of the nature of ethics itself, namely, that it is a kind of knowledge differing from science only in subject-matter. Once we understand the true nature of ethics as a practical rational discipline rather than as a mode of theoretical knowledge we will be able to see how and why the facts of cultural relativity are relevant to but not yet destructive of ethics.

LADD, John. Value Judgments, Emotive Meaning, And Attitudes. *J Phil* 46,119–128 Mr 49.

LADNER, Gerhart B. Some Recent Publications On The Classical Tradition In The Middle Ages And The Renaissance And On Byzantium. *Traditio* 10,578–593 1954.

LADRIÈRE, Jean. Hegel, Husserl, And Reason Today. *Mod Sch* 37,171–195 Mr 60.

LADRIÈRE, Jean. History And Destiny. *Phil Today* 9,3–25 Spr 65.

LADRIÈRE, Jean. The Leading Idea Of Philosophy. *Phil Today* 3,110–111 Sum 59.

LAFFERTY, Theodore T. Empiricism And Objective Relativism In Value Theory. *J Phil* 46,141–154 Mr 49.

LAFFERTY, Theodore Thomas. *Nature And Values: Pragmatic Essays In Metaphysics*. Columbia Univ Of S Car Pr 1976.

Professor Lafferty in six brief critical essays seeks to establish a theory of reality in which human values are seen as achievements in a process of evaluation involving judgment and intelligent selection. It is a view of values belonging to a naturalistic world. His report is critical not only of the philosophical justifications advanced by the logical positivists and analysts, but also of the myths they have created. The three major myths Lafferty seeks to expel from contemporary thinking are (1) that all cognitive statements are either tautologies or else are empirical descriptions; (2) that metaphysics must be recognized as crude subjective and emotional nonsense; and (3) that "linguistic analysis" provides sufficient precise, vigorous, and rational certainties for man and philosophy to live by. After disposing of the myths, the major portion of the text develops his view of a naturalistic world in which things can be known, things can be valued, judgments can be made about both with "verification," and intelligent behavior can be based on such judgments.

LAFFERTY, Theodore T. Inter-Communication In Philosophy. *J Phil* 43,449–465 Ag 46.

LAFFERTY, Theodore T. The Metaphysical Status Of Qualities. *J Phil* 50,313–327 My 53.

LAFFERTY, Theodore T. Valuation As Cognition. *J Phil* 45,181–187 Mr 48.

LAFFITE, Paul. *The Person In Psychology: Reality Or Abstraction*. NY Philosophical Lib 1957.

The author believes psychology is concerned with "the person's concrete historical engagement in his world." He carefully argues that abstract laws derived from isolated and fragmentary test situations are of little assistance in understanding the person in society. Rather, psychology must abandon the epistemology currently fashionable in the sciences and develop its own analogical laws, taking the person as its domain.

LAFLEUR, Laurence J. A Dialectical Dissolution Of Psychological Hedonism. *Rev Metaph* 7,368–378 Mr 54.

LAFLEUR, Laurence J. A Footnote On Descartes And Hume. *J Phil* 49,780–782 D 52.

LAFLEUR, Laurence J. A Semi-Statistical Approach To A Problem In Aesthetics. *J Phil* 52,281–286 My 55.

LAFLEUR, Laurence J. Biological Evidence In Aesthetics. *Phil Rev* 51,587–594 N 42.

LAFLEUR, Laurence J. Conceptual Relativity. *J Phil* 37,421–431 Ag 40.

LAFLEUR, Laurence J. Descartes And Scientific Presuppositions. *Personalist* 35,25–31 Wint–Ja 54.

- LAFLEUR, Laurence J.** Edgar Allan Poe As Philosopher. *Personalist* 22,401–405 O–Autumn 41.
- LAFLEUR, Laurence J.** Epistemological Functionalism. *Phil Rev* 50,471–482 S 41.
- LAFLEUR, Laurence J.** In Defense Of Ethical Hedonism. *Phil Phenomenol Res* 16,547–550 Je 56.
- LAFLEUR, Laurence J.** Solipsism. *Rev Metaph* 5,523–528 Je 52.
- LAFLEUR, Laurence J.** The Fluxive Fallacy. *Phil Sci* 7,92–96 Ja 40.
- LAFLEUR, Laurence J.** The Meanings Of Good. *Phil Phenomenol Res* 15,210–221 D 54.
- LAFLEUR, Laurence J.** The R-Being. *Phil Sci* 9,37–39 Ja 42.
- LAFLEUR, Laurence J.** The Specious Present. *Personalist* 23,407–415 O–Autumn 42.
- LAFLEUR, Laurence J.** The Transition To Ethics. *J Phil* 52,571–580 O 55.
- LAFLEUR, Laurence J.** Time As A Fourth Dimension. *J Phil* 37,169–178 Mr 40.
- LAHBABI, M. A.** Cultural Pluralism And Human Civilization. *Personalist* 40,246–259 Sum–Jl 59.
- LAING, R. D.** Violence And Love. *J Existent* 5,417–422 Sum 65.
- LAIRD, John.** *Mind And Deity*. NY Philosophical Lib 1941.
- Professor Laird canvasses such problems as: the nature of mind, the implications of idealism, omniscience, divine personality, providence, value and existence, moral argument for theism, and pantheism.
- LAIRD, John.** *On Human Freedom*. Mystic CT Verry 1965.
- LAIRD, John.** *Philosophical Incursions Into English Literature*. NY Russell & Russell 1946.
- LAIRD, John.** *Theism And Cosmology*. NY Philosophical Lib 1942.
- In Professor John Laird's Gifford Lectures we have, as we have not had in all recent Gifford Lectures, a treatment of "natural theology," in accordance with Lord Gifford's original intent. These lectures take up the following topics: natural theology, theism, the cosmological argument, creation, ubiquity, omnipotence, teleology, the argument from design, and cosmological theism. In each case, arguments which have emerged in the history of theistic thought are examined. His purpose, rather, is to inquire into the empirical basis and possible empirical validation of the theistic arguments.
- LAIRD, John.** Democracy And Personal Freedom. *Personalist* 24,163–174 Ap–Spr 43.
- LAISTNER, Max L. W.** *The Intellectual Heritage Of The Early Middle Ages*, Chester G Starr (ed). Ithaca NY Cornell Univ Pr 1957.
- LAKATOS, Imre (ed).** *Problems In The Philosophy Of Mathematics*. NY Humanities Pr 1967.
- LAKATOS, Imre (ed)** and Musgrave, Alan (ed). *Problems In The Philosophy Of Science, Proceedings Of The International Colloquium In The Philosophy Of Science, Bedford College, 1965*. NY Humanities Pr 1968.
- LAKIN, R. D.** Morality In Anthropological Perspective. *Antioch Rev* 21,422–439 Wint 61–62.
- LAKIN, R. D.** Plato: His Defenders And Detractors. *Antioch Rev* 22,496–512 Wint 62–63.
- LAKOFF, Sanford A (ed).** *Knowledge And Power: Essays On Science And Government*. NY Free Pr 1966.
- LAKOFF, Sanford A.** *Equality In Political Philosophy*. Cambridge Harvard Univ Pr 1964.
- There are three "unit-ideas" of equality in Western history: the Liberal, stressing common capacities, self-interest, rationality; the Conservative, stressing mass depravity requiring elect leadership; the Socialist, stressing cooperation in communities—first ascetic and leisurely, then material. Lakoff traces the evolving forms of these "unit-ideas" from classical times to recent writers. A comprehensive, copiously documented study.
- LAKY, John Joseph.** *A Study Of George Berkeley's Philosophy In The Light Of The Philosophy Of St Thomas Aquinas*. Washington DC 1950.
- The present work attempts to show how the Berkeleyan system by its denial of the validity of abstraction and universals necessarily constituted an untenable theory of being, and to show this by a statement of the Thomistic doctrine upon these subjects. "In that philosophy," asserts the author, "there is insistence upon the reality both of the subject and of the object. Its theory of being calls for both concrete thought and abstraction. Far from being exclusive in the Thomistic synthesis, these two processes can and must complement each other. It will be shown that St Thomas Aquinas was not unknown to Berkeley. It will be shown also that the doctrines of the Angelic Doctor and of various scholastics are found in crucial passages in Berkeley's writings."
- LAL, Gobind Behari.** Popularization Of Science Through News. *Phil Sci* 12,41–44 Ap 45.
- LALANDE, A.** La Philosophie En France, 1939–1940. *Phil Rev* 50,2–19 Ja 41.
- LALANDE, A.** La Philosophie En France, 1940–1941. *Phil Rev* 51,1–25 Ja 42.
- LALANDE, André.** Henri Poincaré (1854–1912): From Science And Hypothesis To Last Thoughts, (translation). *J Hist Ideas* 15,596–598 O 54.
- LALANDE, André.** La Philosophie En France, 1942–1945. *Phil Rev* 55,1–24 Ja 46.
- LALANDE, André.** La Philosophie En France, 1945–1946. *Phil Rev* 56,1–18 Ja 47.
- LALANDE, André.** La Philosophie En France, 1946–1947. *Phil Rev* 58,35–52 Ja 49.
- LALANDE, André.** Personalism In France. *Personalist* 32,358–367 Autumn–O 51.
- LAJO, Charles.** A Structural Classification Of The Fine Arts. *J Aes Art Crit* 11,307–323 Je 53.
- LAJO, Charles.** The Aesthetic Analysis Of A Work Of Art. *J Aes Art Crit* 7,275–293 Je 49.
- LAMACCHIA, Samuel** and Abian, Alexander. Some Consequences Of The Axiom Of Power-set. *J Sym Log* 30,293–294 S 65.
- LAMB, Matthew L.** Towards A Synthetization Of The Sciences. *Phil Sci* 32,182–191 Ap 65.
- LAMB, Ursula.** Religious Conflicts In The Conquest Of Mexico. *J Hist Ideas* 17,526–539 O 56.
- LAMBERT, Byron C.** Paul Elmer More And The Redemption Of History. *Modern Age* 13,277–288 Sum 69.
- The article summarizes the thought of Paul Elmer More, American philosopher, theologian, and literary critic, about the decay of Western Civilization. Drawing from More's entire body of writings, the article shows how More's analysis originates in Platonic dualism. It then shows how More saw various popular ideologies (romanticism, humanitarianism, and irrationalism) as deriving from monistic naturalism, or surrender to the Many. Redemption from this flight to the Many could be achieved only by a return to the Christian Logos, the One which holds the Many in salvable tension.
- LAMBERT, Frank L.** The Ontology Of Evil. *Zygon* 3,116–128 Je 68.
- LAMBERT, Karel (ed).** *The Logical Way Of Doing Things*. New Haven CT Yale Univ Pr 1969.
- LAMBERT, Karel** and Van Fraassen, Bas C. *Derivation And Counterexample: An Introduction To Philosophical Logic*. Encino Dickenson 1972.
- This is a logic textbook aimed at philosophy students with little background in logic. The standard propositional calculus and quantification theory are developed in the first two parts, using both interim and tableau rules constructed for a free logic; i.e., to permit valid inference for all domains, including the empty one. Part three extends this system with a logic of singular terms. Part four treats the metalogical problems of completeness and soundness, and part five briefly explores some philosophical implications of free logic.
- LAMBERT, Karel.** Definite Descriptions And Self-Identity: II. *Phil Stud* 17,35–43 1966.
- LAMBERT, Karel.** Existential Import Revisited. *Notre Dame J Form Log* 4,288–292 1963.
- LAMBERT, Karel.** Notes On "EI" III: A Theory Of Descriptions. *Phil Stud* 13,51–58 1962.
- LAMBERT, Karel.** Notes On "EI" IV: A Reduction In Free Quantification Theory With Identity And Descriptions. *Phil Stud* 15,85–87 1964.
- LAMBERT, Karel.** Notes On "EI". *Phil Stud* 9,60–62 1958.
- LAMBERT, Karel.** Notes On "EI": II. *Phil Stud* 12,1–4 1961.
- LAMBERT, Karel.** On Logic And Existence. *Notre Dame J Form Log* 6,135–141 1965.
- LAMBERT, Karel.** On Naming And Claiming. *Phil Stud* 7,43–45 1956.
- LAMBERT, Karel.** On The Non-Communicator. *Phil Stud* 17,27–29 1966.
- LAMBERT, Karel.** Singular Terms And Truth. *Phil Stud* 10,1–4 1959.
- LAMONT, Corliss.** *Humanism As A Philosophy*. NY Philosophical Lib 1950.
- LAMONT, Corliss (ed).** *Dialogue On George Santayana*. NY Horizon Pr 1959.
- LAMONT, Corliss (ed).** *Dialogue On John Dewey*. NY Horizon Pr 1959.
- LAMONT, Corliss And Others.** A Humanist Symposium On Metaphysics. *J Phil* 56,45–63 Ja 59.
- LAMONT, Corliss And Others.** Philosopher Of Freedom. *Humanist* 25,54–55 Mr–Ap 65.
- LAMONT, Corliss.** *Freedom Is As Freedom Does: Civil Liberties Today*. NY Horizon Pr 1956.
- LAMONT, Corliss.** *Freedom Of Choice Affirmed*. NY Horizon Pr 1967.
- In Part I the author draws attention to the "perennial debate" on the problem of freedom of choice and determinism. He gives a summary of the views of philosophers as well as literary authors drawn from Western tradition on both sides of this important problem. Lucretius, W James, Jean-Paul Sartre, David Hume, Jonathan Edwards, Sophocles, Leo Tolstoy, Shakespeare, Thomas Hardy and Dostoevsky, among others are fairly represented. In Part II an analysis of deliberation is given and the role of potentiality is brought out in support of freedom of choice. Through an analysis of causation the author points out that uniformity of nature (both physical and human) is not incompatible but is presupposed by freedom of choice. In the remaining chapters the practical problems concerning character, forbearance, regret, crime, and insanity are discussed with their bearing on freedom.
- LAMONT, Corliss.** *The Independent Mind; Essays Of A Humanist Philosopher*. NY Horizon Pr 1951.
- A noted humanist here discusses such subjects as civil liberties, international relations, humanism, marriage, religion, the issues of peace and war and a variety of other subjects and problems of concern to us from day to day. His present work provides an argument for the generous humanism inherent in the idea of democracy as against the inhumanity of totalitarianism, regardless of its brand. The five chapters composing the book treat of civil liberties and politics, the philosophy of humanism, international relations, impressions of mid-century Europe and of the "comedy of life."
- LAMONT, Corliss.** A Humanist Metaphysics. *Humanist* 11,32–35 Ja–F 51.
- LAMONT, Corliss.** Freedom Of Choice. *Humanist* 25,57–60 Mr–Ap 65.
- LAMONT, Corliss.** Humanism And Democracy. *Humanist* 7,1–8 Sum 47.
- LAMONT, Corliss.** Limited Determinism—Limited Freedom. *Humanist* 8,183 Ja 49.
- LAMONT, Corliss.** Mistaken Attitudes Toward Death. *J Phil* 62,29–35 Ja 65.
- In this article I challenge different attitudes toward death expressed by three contemporary American philosophers. First, I take issue with Walter Kaufmann's tragico-romantic stance that "For most of us death does not come soon enough," that

"One lives better when one expects to die, say, at forty," and that a sense of impending death enriches life and love. Second, I argue against Charles Hartshorne's view that "No animal endowed with much power of memory ought to live forever, or could want to" because continued repetition of remembered experience must result in loss of zest. Third, I disagree with Sidney Hook's assertion that death is not in itself a tragic phenomenon. I find Hook's definition of tragedy too limited, and claim that "death, with all its implications, is a blow of such magnitude and finality that it is always a thing of tragic dimensions."

LAMONT, Corliss. Naturalism And The Appreciation Of Nature. *J Phil* 44,597-608 O 47.

LAMONT, Corliss. New Light On Dewey's *Common Faith*. *J Phil* 58,21-28 Ja 61.

Quoting from letters which Dewey wrote to him, the author argues that, despite his use of the word "God" in *A Common Faith*, Dewey was in no sense a theist. He was, according to the author, an uncompromising naturalist who saw the value of a shared religious faith free from outworn supernaturalism and institutional fanaticism.

LAMONT, Corliss. Pluralism, Chance And Freedom. *Humanist* 8,12-20 Sum 48.

LAMONT, Corliss. The Cultural Roots Of Humanism. *Humanist* 4,118-124 Autumn 44.

LAMONT, Corliss. The Ideal Of Civil Liberties. *Humanist* 16,1-8 Ja-F 56.

LAMPEL, Clare. Analytic Value Statements. *J Phil* 53,378-393 Je 56.

LAMPRECHT, Sterling P. *Nature And History*. NY Columbia Univ Pr 1950.

This is one of the Woodbridge lectures. Chapter heads include nature, causality, history and physics, freedom, and man's end.

LAMPRECHT, Sterling P. *Our Philosophical Traditions: A Brief History Of Philosophy In Western Civilization*. NY 1955.

LAMPRECHT, Sterling P. *The Metaphysics Of Naturalism*. NY 1967.

This book is an attempt to formulate the fundamental metaphysical theory on which naturalism as a philosophical movement rests. The author views philosophy as "a legitimate outcome of scientific inquiry," and metaphysics as an empirical science differing from the other sciences only in the greater generality of its approach to existence. With Aristotle the author holds that metaphysics "seeks to formulate accurate statements concerning the generic traits which existence everywhere and always has." In addition to delineating the general theory of a naturalistic metaphysics, the author examines and attempts to reconstruct empiricism as a philosophical position. He is critical both of traditional British Empiricism and of the empiricism of Dewey. In particular essays, the author addresses himself to the solution, in terms of his own metaphysics, of some of the outstanding problems of philosophy, such as the nature of causality, the status of sensations in nature, the reality of human freedom, the role of religion in a world naturalistically conceived, the place of man in nature, etc.

LAMPRECHT, Sterling P. and Ferrater—Mora, Jose and Mandelbaum, Maurice. Comments On The Symposium "What Is Philosophy Of History"? *J Phil* 49,350-361 My 52.

LAMPRECHT, Sterling P. Metaphysics: Its Function, Consequences, And Criteria. *J Phil* 43,393-400 Jl 46.

LAMPRECHT, Sterling P. Normal Madness And The Political Life. *J Phil* 49,208-213 Mr 52.

LANCASTER, Clay. Keys To The Understanding Of Indian And Chinese Painting: The "Six Limbs" Of Yasodhara And The "Six Principles" Of Hsieh Ho. *J Aes Art Crit* 11,95-104 D 52.

LANCASTER, Clay. Metaphysical Beliefs And Architectural Principles. *J Aes Art Crit* 14,287-303 Mr 56.

LANCASTER, Lane W. *Masters Of Political Thought*. Boston Houghton Mifflin 1960.

LANCZOS, Cornelius. *Albert Einstein And The Cosmic World Order*. NY Interscience 1965.

LAND, Philip S and Klubertanz, George P. Practical Reason, Social Fact, And The Vocational Order. *Mod Sch* 28,239-266 My 51.

LANDAU, R. *The Philosophy Of Ibn 'Arabi*. NY Macmillan 1959.

LANDÉ, Alfred. *Foundations Of Quantum Theory: A Study In Continuity And Symmetry*. New Haven Yale Univ Pr 1955.

LANDÉ, Alfred. Continuity, A Key To Quantum Mechanics. *Phil Sci* 20,101-109 Ap 53.

LANDÉ, Alfred. Non-Quantal Foundations Of Quantum Theory. *Phil Sci* 24,309-320 O 57.

LANDÉ, Alfred. Solution Of The Gibbs Entropy Paradox. *Phil Sci* 32,192-193 Ap 65.

LANDÉ, Alfred. The Case Against Quantum Duality. *Phil Sci* 29,1-6 Ja 62.

LANDESMAN, Charles. *Discourse And Its Presuppositions*. New Haven Yale Univ Pr 1972.

The author defends the objectivity of discourse by arguing for a realism in which objectivity is explained in terms of interpersonal discourse. Interpersonal discourse consists of universalized linguistic action which issues in identical performative objects. In the process of developing his view the author criticizes psychologism and nominalism. He also presents definitions of meaning, sentence-use, proposition and linguistic action arrived at after criticizing major contemporary interpretations of these concepts.

LANDESMAN, Charles. A Note On Act Utilitarianism. *Phil Rev* 73,243-247 Ap 64. Landesman criticizes the act utilitarianism presented in J J C. Smart's *An Outline of a System of Utilitarian Ethics*. A system which eschews rules and proposes the maximization of happiness as the only reason for preferring one action over another, he charges, cannot justify fairness and impartiality in ethics.

LANDESMAN, Charles. Does Language Embody A Philosophical Point Of View? *Rev Metaph* 14,617-636 Je 61.

Examining the Sapir-Whorf hypothesis, the author addresses the questions whether

language affects perception and whether grammatical categories affect conceptual categories. He argues that advocates of linguistic relativity have attributed to language an unjustified degree of causal efficacy and that linguistic idealism is contradicted by the results of experimental psychology. Then, considering the claimed correlation between grammatical and conceptual categories, he argues that grammar has no metaphysics and does not influence thought. The author concludes that language in use embodies a point of view only in the weak sense that relations and distinctions implicit in necessary concepts constitute a philosophical theory about reality.

LANDESMAN, Charles. Dreams: Two Types Of Explanations. *Phil Stud* 15,17-22 1964.

In his monograph *Dreaming* Norman Malcolm claims that the presence of dreams could not be established by physiological phenomena. The author rejects Malcolm's claim holding that it is based on accepting the principle: if two types of events x and y have been ascertained to occur together in a number of instances, then, if an instance of x is known to occur, we are justified in inferring that an instance of y also occurs only if it is logically possible to verify that y occurs independently of the occurrence of x. He argues that Malcolm's view is undermined by the difficulty of formulating a nonarbitrary application of this principle and then suggests situations which might support the view that dreams are brain processes.

LANDESMAN, Charles. Mental Events. *Phil Phenomenol Res* 24,307-317 Mr 64.

The property of "privacy" can, sometimes, distinguish mental from other sorts of events. It is maintained that one's own sensations, feelings and thoughts are private when: (1) they are not the sort of things others can directly perceive, and (2) one can come to know about these without the use of his senses. It is claimed that persons do have privileged access to private events, even though this access means only that one has a way of getting knowledge about such events that is closed to others. The author tries to show, that even if some mental events are private, this does not lead to skepticism.

LANDESMAN, Charles. Metaphysics And Human Nature. *Rev Metaph* 15,656-671 Je 62.

LANDESMAN, Charles. Philosophical Problems Of Memory. *J Phil* 59,57-64 F 62.

The traditional problems raised in connection with memory have arisen because of an alleged analogy of remembering with perceiving. If remembering something is a method of acquiring knowledge, then it makes sense to ask whether the method is inferential or direct. But if, as is argued in this paper, to remember that such and such occurred is an expression of pre-existent knowledge, then remembering is not a method of acquiring knowledge of the past at all, and thus the traditional problems do not arise.

LANDESMAN, Charles. Reply To Professor Whallon's "Unconscious Mental Events". *Phil Phenomenol Res* 25,404-405 Mr 65.

LANDESMAN, Charles. The New Dualism In The Philosophy Of Mind. *Rev Metaph* 19,329-345 D 65.

The author claims that philosophers of mind who find both physicalism and Cartesian dualism unacceptable now seek to define persons as agents to whom irreducible teleological concepts like intention apply. Charles Taylor's *The Explanation of Behavior* (London, 1964) exemplifies this new dualism. The author identifies weaknesses in Taylor's central theses and concludes that there is no incompatibility between physicalism and ordinary discourse, and no reason why physicalism cannot employ teleological explanations. However, certain actions presuppose social institutions, and while a physicalistic individual psychology may currently be plausible the status of social psychology remains to be clarified.

LANDGRAF, Arthur. A Study Of The Academic Latitude Of Peter Of Capua. *New Scholas* 14,57-74 Ja 40.

LANDGRAF, Artur. Studien Zur Theologie Des Zwölften Jahrhunderts, II: Literarhistorische Bemerkungen Zu Den Sentenzen Des Robertus Pullus. *Traditio* 1,183-222 1943.

LANDGREBE, Ludwig. Phenomenology And Metaphysics. *Phil Phenomenol Res* 10,197-205 D 49.

LANDGREBE, Ludwig. The Study Of Philosophy In Germany: A Reply To Walter Cerf. *J Phil* 54,127-130 F 57.

LANDMANN, Michael. Nicolai Hartmann And Phenomenology. *Phil Phenomenol Res* 3,393-423 Je 43.

LONDON, C C. A Discussion Of Overstreet's "The Word Becomes Flesh". *J Phil* 42,664-666 N 45.

LANDOW, George P. *The Aesthetic And Critical Theories Of John Ruskin*. Princeton NJ Princeton Univ Pr 1971.

This book traces the sources and development of Ruskin's aesthetic and critical theories. In his attempt to skirt the danger of excessive emotion and association in art, Ruskin's struggle with the sublime but not the picturesque, is, along with the pathetic fallacy, examined. These concepts, too, are considered in light of Ruskin's continuing religious and intellectual development. Finally Ruskin's loss of faith is analyzed in relation to the problem of allegory in art. Ruskin argued for an unchanging standard of beauty, though the psychological nature of the artist is related to his art medium.

LANE JR, Lauriat. The Literary Archetype: Some Reconsiderations. *J Aes Art Crit* 13,226-232 D 54.

LANG, Berel. *Art And Inquiry*. Detroit W1975.

LANG, Berel. Intuition In Bloomsbury. *J Hist Ideas* 25,295-302 Ap-Je 64.

LANG, Berel. Langer's Arabesque And The Collapse Of The Symbol. *Rev Metaph* 16,349-365 D 62.

Susanne K Langer's aesthetic theory ultimately depends on whether and in what sense the term "symbol" can be applied to the art work. The author traces the

- development of Langer's conception of the art work as presentational symbol of the life of feeling and argues that her recognition of the impossibility of verifying the symbol's cognitive content led her to abandon the distinction between the work and its meaning or reference. In presenting his argument he stresses Langer's distinctions among sign, signal, and symbol and examines her views on intuition and abstraction in art and science.
- LANG, Berel.** Significance Or Form: The Dilemma Of Roger Fry's Aesthetic. *J Aes Art Crit* 21,167-176 Wint 62.
- LANG, D B.** 'Point Counterpoint': The Emergence Of Fancy And Imagination In Coleridge. *J Aes Art Crit* 16,384-397 Mr 58.
- LANGAN, Thomas (ed)** and Maurer, Armand (ed) and Gilson, Étienne (ed). *Recent Philosophy: Hegel To The Present*. NY Random House 1966.
- LANGAN, Thomas D.** Heidegger In France. *Mod Sch* 33,114-117 Ja 56.
- LANGAN, Thomas D.** Is Heidegger A Nihilist? *Thomist* 21,302-319 Jl 58.
- LANGAN, Thomas D.** Some Truths And Truisms Regarding History. *Rev Metaph* 12,277-284 D 58.
- LANGAN, Thomas D.** Transcendence In The Philosophy Of Heidegger. *New Scholas* 32,45-60 Ja 58.
- LANGAN, Thomas.** *Merleau-Ponty's Critique Of Reason*. New Haven Yale Univ Pr 1966.
- Examining the thought of Merleau-Ponty, particularly his ontology, Langan shows how this is a development of the transcendental philosophy that is found in Kant, Heidegger, Husserl, Marx, and Sartre. He analyzes Merleau-Ponty's use of the phenomenological method, the influence of gestalt psychology and psychoanalysis, and Merleau-Ponty's views on politics and art. Langan maintains that Merleau-Ponty's philosophy is even more fundamentally ontological than Heidegger's; and he shows how Merleau-Ponty's ontology contributes to the tradition of transcendental philosophy and is an attempt to resolve its basic problems.
- LANGAN, Thomas.** *The Meaning Of Heidegger: A Critical Study Of An Existential Phenomenology*. NY Columbia Univ Pr 1959.
- The author attempts to "translate the philosophy of Heidegger into contemporary language" although he is aware that Heidegger recreates the German language as he writes." Part I of Langan's book summarizes "the interpretation of Dasein in terms of temporality, and explanation of time as the transcendental horizon of the question concerning Being." This analysis of the *Existential* contains a summary presentation of *Sein und Zeit*. The works which were published after *Sein und Zeit* are then shown to contain all of the basic ideas of this original work. Part II assembles for the first time (so the author believes) "the main moments of the phenomenological destruction of the historical destiny of ontology." Heidegger discovers Being and finds that the essence of Being is historical. "Dasein is as Dasein does." Heidegger begins the phenomenological quest for essence by an analysis of the Dasein encountered in everyday life. Dasein is revealed to be either authentic existence or inauthentic existence. Authentic existence grasps the meaning of temporality, whereas inauthentic existence hides the real meaning of time.
- LANGAN, Thomas.** A Note In Response To Rukavina's Comment. *New Scholas* 33,358-359 Jl 59.
- LANGAN, Thomas.** Hegel's Notion Of Being As Self-Relating Versus An Interpretation Of Natures As Structures With A Sense In Themselves. *Proc Cath Phil Ass* 39,151-155 1965.
- LANGAN, Thomas.** The Problem Of The Self. *Rev Metaph* 15,19-33 S 61.
- The author maintains that four categories of givens must be taken into account in the struggle for self-realization: the inherited structures of nature and temperament, historically acquired cultural dispositions, the style one gives himself through his fundamental projections, and the unqualified otherness of people, institutions, and things. He then discusses the problem of reconciling these givens in a single explanation of self and argues that what is needed is a phenomenological description of human possibility, the basic power to transcend all inherited particularities and historical acquisitions.
- LANGBAUM, Robert.** Aristotle And Modern Literature. *J Aes Art Crit* 15,74-84 S 56.
- LANGE, John.** The Argument From Silence. *Hist Theor* 5,288-301 1966.
- LANGE, John.** The Late Papers Of C I Lewis. *J Hist Phil* 4,235-246 Jl 66.
- LANGENDOEN, Donald Terence.** *The London School Of Linguistics: A Study Of The Linguistic Theories Of B Malinowski And J R Firth*. Cambridge MA MIT Pr 1968.
- Chapter 1 treats the development of Malinowski's linguistic views from 1920 to 1935 and contains an extensive discussion of his essay "The Problem of Meaning in Primitive Languages" that appeared in 1923 as an appendix to Ogden and Richards' *The Meaning of Meaning*. Chapter 2 shows how Firth's theory of meaning grew out of that of Malinowski's; while the later sections mentioned above discuss later developments in the theory of meaning that has come to be associated with J R Firth.
- LANGENDOEN, Terence** and Katz, Jerrold J. *Pragmatics And Presupposition*. *Language* 52,1-17 Mr 76.
- This paper examines the claim that the only adequate account of presupposition in natural language must be a contextual one, and that a purely semantic account of this notion is inadequate. We contend that exactly the opposite is the case: there is an adequate semantic account of presupposition in natural language, so that contextual accounts of this notion are unnecessary.
- LANGER, S K (ed).** *Reflections On Art, A Source Book Of Writings By Artists, Critics, And Philosophers*. Baltimore Johns Hopkins Pr 1958.
- All the authors represented in this "source book to serve independent study on the part of scholars and fairly advanced students in philosophy of art" share Miss Langer's predilection for two basic concepts: "expressiveness" and "semblance," which "defines the work of art as a wholly created appearance, the Art Smybol."
- LANGER, Susanne K (ed)** and Henle, Paul (ed) and Kallen, Horace M (ed). *Structure, Method And Meaning: Essays In Honor Of Henry M Sheffer*. NY Liberal Arts Pr 1951.
- LANGER, Susanne K.** *Philosophical Sketches*. Baltimore Johns Hopkins Pr 1962.
- Identified by the author as tentative results of a long research project, these nine essays and talks are "studies toward a single much larger work, a philosophy of mind." They "range over many subjects, from quite theoretical ones... 'On a New Definition of "Symbol";' to broad speculations about humanity and its problems—'Man and Animal: The City and The Ultimate Unit,' and 'The Growing Center of Knowledge.'" The author interrupted her larger project "in order to submit some of the main ideas to criticism that may prove salutary," lest her ideas become "precious 'truths'" understood only by her.
- LANGER, Susanne K.** A Footnote To Professor Tejera's Paper. *Phil Phenomenol Res* 23,432-433 Mr 63.
- LANGER, Susanne K.** Abstraction In Art. *J Aes Art Crit* 22,379-392 Sum 64.
- LANGER, Susanne Katherina Knauth.** *Mind, An Essay On Human Feeling: Volume II*. Baltimore Johns Hopkins Pr 1972.
- LANGER, Susanne K.** Man And Animal: The City And The Hive. *Antioch Rev* 18,261-271 Fall 58.
- LANGER, Susanne K.** World Law And World Reform. *Antioch Rev* 11,462-473 D 51.
- LANGER, Susanne K.** *Feeling And Form: A Theory Of Art, Developed From Philosophy In A New Key*. NY Scribner's 1953.
- LANGER, Suzanne K.** *Problems Of Art: Ten Philosophical Lectures*. NY Scribner 1957.
- This book contains ten chapters devoted primarily to an exposition of ideas developed in the author's previous volume, *Feeling and Form*, and intended to answer certain criticisms this earlier work received. The author contends that art objects are best interpreted as virtual entities associated with physical objects, that such virtual entities embody virtual properties, have an organic form, and symbolize the life of feeling and emotion. The term "symbol" is used in this context in a non-denotative sense, that is, art objects do not denote feelings. Various problems raised by this theory are discussed, especially the relationships of virtual entities to the life of the artist, to diverse types of art, and to creative devices.
- LANGER, Suzanne.** *Mind: An Essay On Human Feelings, Vol I*. Baltimore Johns Hopkins Pr 1967.
- This is the first of a three-volume projected work and consists of three parts: (i) Problems and Principles, (ii) the Import of Art and (iii) *Natura Naturans*. The author continues and extends in this volume the philosophical explorations which began with *Philosophy in a New Key* and further developed in *Feeling and Form*. The concept of symbolism was treated in the earlier works as the characteristically human element in cognition. This view led to the concept of art as the symbolic expression of the artist's knowledge of feeling. The present volume is the result of her search for answers to the vast problem of the relations between feeling and thinking in order to shed light on why artistic form as a semblance, which is expressive of feeling, is called a *living form* and why such a semblance is necessary. One of the dominant themes in this volume is the relation between art and nature; art is interpreted as the image of feeling and feeling as a phase of organic growth.
- LANGFORD, C H.** A Proof That Synthetic A Priori Propositions Exist. *J Phil* 46,20-23 Ja 49.
- LANGFORD, C H.** Analysis. *Phil Phenomenol Res* 25,117-121 S 64.
- LANGFORD, C H** and Langford, Marion. A Note On Causal Implication. *Phil Phenomenol Res* 14,105-106 S 53.
- LANGFORD, C H** and Langford, Marion. Appearance And Reality In Perception. *Phil Phenomenol Res* 20,532-534 Je 60.
- LANGFORD, C H** and Langford, Marion. Introduction To Logic. *Phil Phenomenol Res* 14,560-566 Je 54.
- LANGFORD, C H** and Langford, Marion. Logic II. *Phil Phenomenol Res* 13,232-236 D 52.
- LANGFORD, C H** and Langford, Marion. Logic. *Phil Phenomenol Res* 12,278-283 D 51.
- LANGFORD, C H** and Langford, Marion. Strict, Causal, And Material Propositions. *J Phil* 51,237-238 Ap 54.
- LANGFORD, C H** and Langford, Marion. The Logical Paradoxes. *Phil Phenomenol Res* 21,110-113 S 60.
- LANGFORD, C H.** Note On A Device Of Quine And Goodman. *J Sym Log* 6,154-155 D 41.
- LANGFORD, C H.** The Institutional Use Of The. *Phil Phenomenol Res* 10,115-120 S 49.
- LANGFORD, C H.** The Paradoxes. *J Phil* 47,777-778 D 50.
- LANGFORD, C H.** Usage. *J Phil* 61,181-185 Mr 64.
- An analysis is here spoken of as analyzing, not a verbal expression or a concept, but a usage, where a usage is defined as a complex consisting of the structure of an instance of a verbal expression, together with the concept or proposition it expresses. Within this framework distinctions are drawn between (a) analyses that are analytic and those that are synthetic and (b) analyses that are formal and those that are conceptual. It is then shown how an analysis may be analytic and formal, analytic and conceptual, synthetic and formal, or synthetic and conceptual.
- LANGFORD, Glenn.** *Human Action*. Garden City NY Anchor Books 1971.
- In this book the author presents a concise exposition and criticism of major theories of action. He takes the view that the explanation given an action will depend upon the view taken of a person. He examines critically the Cartesian view of person as presented by Pritchard and the view of physicalism as presented by Smart and Ryle. Since neither of these views develops an adequate concept of agency the author turns to Strawson's concept of person which leads into a discussion of the relationship of belief and action. This discussion, which results in a more adequate explanation of action, includes the concept of person as both observer and agent.

- LANGFORD, Marion** and Langford, C. H. A Note On Causal Implication. *Phil Phenomenol Res* 14,105-106 S 53.
- LANGFORD, Marion** and Langford, C. H. Appearance And Reality In Perception. *Phil Phenomenol Res* 20,532-534 Je 60.
- LANGFORD, Marion** and Langford, C. H. Introduction To Logic. *Phil Phenomenol Res* 14,560-566 Je 54.
- LANGFORD, Marion** and Langford, C. H. Logic II. *Phil Phenomenol Res* 13,232-236 D 52.
- LANGFORD, Marion** and Langford, C. H. Logic. *Phil Phenomenol Res* 12,278-283 D 51.
- LANGFORD, Marion** and Langford, C. H. Strict, Causal, And Material Propositions. *J Phil* 51,237-238 Ap 54.
- LANGFORD, Marion** and Langford, C. H. The Logical Paradoxes. *Phil Phenomenol Res* 21,110-113 S 60.
- LANGMACK, H. C.** *Science, Faith, And Logic: Scientific Faith Substantiated By A Logical Science*. NY Philosophical Lib 1965.
The book displays an elaborate use of science in defense of religion. Langmack, an amateur philosopher, has included scores of complicated diagrams.
- LANGMAN, Lauren.** The Estrangement From Being: An Existential Analysis Of Otto Rank's Psychology. *J Existent* 1,455-477 Wint-Spr 61.
- LANGMUIR, Gavin I.** Majority History And Post-Biblical Jews. *J Hist Ideas* 27,343-364 Jl-S 66.
This article discusses the implications which arise from the division of history according to the time of the Incarnation. Jewish scholarship on post-Biblical Jewish history is particularly effected. The author traces the distortion of the history of the Jews, which he believes began with the Church fathers and has continued to present times. He finds both ignorance and disinterest in Jewish history among traditional "majority" historiography, and argues for more accurate study and evaluation.
- LANGO, John W.** *Whitehead's Ontology*. Albany 1972.
The book is a study of the ontology implicit in the metaphysics presented by Alfred North Whitehead in *Process and Reality* [An Essay in Cosmology, Cambridge, 1929]. The uniqueness of the author's approach is his use of logic, particularly the logic of relations, to define the types of entity and to analyze the system of categories developed by Whitehead in *Process and Reality*. J. L. seeks to show in his essay the coherence between Whitehead's later metaphysical speculation and his earlier writings in the mathematics, logic and philosophy of science, and specifically to argue that the definition of the types of entity are grounded in an internally coherent metaphysical system.
- LANIGAN, Joseph.** Knowledges Of Person Implied In The Thomistic Doctrine Of Love (with Comment By Bernard A. Gendreau). *Proc Cath Phil Ass* 31,179-192 1957.
- LANZ, Henry.** *Aesthetic Relativity*. Stanford CA Stanford Univ Pr 1947.
- LANZ, Henry.** *In Quest Of Morals*. Stanford CA Stanford Univ Pr 1941.
The distinctive feature of the author's approach to the problem raised by Protagoras and again by Hume is its claim to find a basis for objectivity of moral standards in the very fact of their relativity or evolution. The second section examines relativity in ethical situations and its implications.
- LANZ, Henry.** A Contribution To The Problem Of Immortality. *Phil Rev* 53,321-336 Jl 44.
- LANZ, Henry.** A Contribution To The Problem Of Immortality, II. *Phil Rev* 54,45-62 Ja 45.
- LAPAN, Arthur.** Doubt And The Criteria Of Value. *Personalist* 37,16-27 Wint-Ja 56.
- LAPAN, Arthur.** Incompatibilities And Conflicts: Breakdown. *Phil Sci* 14,261-265 Jl 47.
- LAPAN, Arthur.** The Function Of Socrates' Educational Method. *Educ Theor* 7,135-138 Ap 57.
- LAPAN, Arthur.** The Purpose Of Philosophy. *Phil Sci* 7,18-25 Ja 40.
- LAPAN, Arthur.** What Is It To Philosophize? *Personalist* 26,166-175 Ap-Spr 45.
- LAPORTE, Jean-Marc.** The Evidence For The Negative Judgment Of Separation. *Mod Sch* 41,17-44 N 63.
- LAPORTE, Jean-Mark.** Husserl's Critique Of Descartes. *Phil Phenomenol Res* 23,335-352 Mr 63.
This article is a summary of the similarities and differences between Husserl and Descartes, as seen by Husserl himself. Both are after the same apodictic source of certitude, but this source in Husserl's estimation is presented on a deeper level. Descartes' method is deemed horizontal and Husserl's vertical. Finally, Descartes advances outside himself through God and Husserl does so through the transcendental ego.
- LAPORTE, Paul M.** Attic Vase Painting And Pre-Socratic Philosophy. *J Aes Art Crit* 6,139-151 D 47.
- LAPORTE, Paul M.** Cubism And Science. *J Aes Art Crit* 7,243-256 Mr 49.
- LAPSLEY, James N (ed).** *The Concept Of Willing: Outdated Idea Or Essential Key To Man's Future?* NY Abingdon Pr 1967.
- LARGUIER, Everett H.** Concerning Some Views On The Structure Of Mathematics. *Thomist* 4,431-445 Jl 42.
- LARRABEE, H. A.** The Humanism Of Thomas Jefferson. *Humanist* 4,11-17 Spr 44.
- LARRABEE, Harold A** and Balz, Albert G. A. Philosophy And The Philosophy Of Education. *J Phil* 39,205-212 Ap 42.
- LARRABEE, Harold A.** The Relationship Of Science And Morality. *Humanist* 3,57-62 Sum 43.
- LARRABEE, Harold A.** Where Humanists Can Agree. *Humanist* 3,80 Sum 43.
- LARRABEE, Stephen A.** Hazlitt's Criticism And Greek Sculpture. *J Hist Ideas* 2,77-94 Ja 41.
- LARSEN, J. A. O.** Liberalism In Greek Politics. *Phil Rev* 68,103-109 Ja 59.
- LARSEN, Robert E.** Morris Cohen's Principle Of Polarity. *J Hist Ideas* 20,587-597 O-D 59.
- LARSEN, Robert E.** The Aristotelianism Of Bacon's *Novum Organum*. *J Hist Ideas* 23,435-450 O-D 62.
- LARSEN, Robert.** Nature And Personal Reality. *Phil Forum (Pacific)* 1,4-63 F 63.
- LARSON, Allan L** and Hassel, David J and Yartz, Frank J. *Progress And The Crisis Of Man*. Chicago Nelson-Hall 1976.
Progress and the Crisis of Man proceeds from concrete examples of progressiveness to a delineation of parameters within which a philosophy of progress is to be considered. Philosophers studied include Plato, Russell, and Marx. The book stresses that a philosophy of progress must be considered in the light of the social nature of man. *Technological progress* is considered with the recommendation that its value to man must be possessed to insure man's best control over his environment. *Secularism* is studied as a possible value orientation in the cultural development of an individual. One's value orientation not only determines the way one lives, but also influences those with whom one must relate.
- LARSON, Curtis W. R.** Kierkegaard And Sartre. *Personalist* 35,128-136 Spr-Apr 54.
- LARSON, Dewey B.** *Beyond Newton, An Explanation Of Gravitation*. Portland OR North Pacific 1964.
This book is an attempt to provide an explanation for gravity, for the cohesion of solids, liquids, and galaxies, and for the spectral red-shift, and a refutation of relativity, by means of the hypotheses that time has three dimensions just as space has, that motions in time and motions in space are reciprocally related and equivalent at unit value, that there exist an "outward" motion of each space-time location from every other location, at the velocity of light, and that "each atom of matter has an inherent motion of rotational origin opposite to the motion of the spacetime progression in direction and equal in magnitude (to it) at a finite distance."
- LARSON, Dewey B.** *New Light On Space And Time*. Portland OR North Pacific 1965.
- LARSON, Dewey B.** *The Case Against The Nuclear Atom*. Portland OR North Pacific 1963.
This book is a carefully organized argument that the available experimental evidence is insufficient to support the generally accepted Rutherford-Bohr model of the atom as composed of a very small, positively charged nucleus surrounded by orbiting electrons. Larson argues that there is no evidence that atoms are in contact with one another in solids, and considerable evidence from compressibility that they are not, so that Rutherford's scattering experiment is not proof of widely separated nuclei, but atoms.
- LARSON, James L.** *Reason And Experience: The Representation Of Natural Order In The Work Of Carl Von Linné*. Berkeley Univ Of Calif Pr 1971.
- LARSON, Martin A.** Christian And Humanist Ethics. *Humanist* 20,98-102 Mr-Apr 60.
- LARSON, Sue.** Analyticity And Impropriety. *J Phil* 63,640-641 O 66.
- LARUE, Gerald A.** The Book Of Job On The Futility Of Theological Discussion. *Personalist* 45,72-79 Wint-Ja 64.
- LASERSON, Max M.** Democracy As A Regulative Idea And As An Established Regime: The Democratic Tradition In Russia And Germany. *J Hist Ideas* 8,342-362 Je 47.
- LASERSON, Max M.** On The Sociology Of Ethics. *J Phil* 40,148-155 Mr 43.
- LASH, Kenneth.** A Theory Of The Comic As Insight. *J Phil* 45,113-120 F 48.
- LASKER, Bruno.** Soil Or Dirt? Ethics 57,180-190 Ap 47.
- LASKI, Harold J.** *Liberty In The Modern State, Revised Edition*. NY Viking Pr 1948.
- LASLETT, Peter (ed).** *The Physical Basis Of Mind*. NY Macmillan 1950.
In this volume, seven leading scientists discuss their knowledge and the progress which has been made in the study of the brain.
- LASLETT, Peter (ed)** and Runciman, W. G. (ed). *Philosophy, Politics And Society*, (second Series). NY Barnes & Noble 1962.
- LASSANCE, R. A.** The Principle Of Subsidiarity In Political Philosophy. *Proc Cath Phil Ass* 21,113-115 1946.
- LASSERRE, François.** *The Birth Of Mathematics In The Age Of Plato*. Cleveland World 1967.
- LASSWELL, Harold D** and Kaplan, Abraham. *Power And Society: A Framework For Political Inquiry*. New Haven Yale Univ Pr 1950.
- LASSWELL, Harold D.** Psychology Looks At Morals And Politics. *Ethics* 51,325-336 Ap 41.
- LASSWELL, Harold D.** The Normative Impact Of The Behavioral Sciences (note: A Supplementary Issue). *Ethics* 67,1-42 Ap 57.
- LASSWELL, Harold D.** The Relation Of Ideological Intelligence To Public Policy. *Ethics* 53,25-34 O 42.
- LASSWELL, Harold Dwight** and others (eds). *Language Of Politics: Studies In Quantitative Semantics*. NY Stewart 1949.
- LASWELL, Harold D (ed)** and Cleveland, Harlan (ed). *The Ethic Of Power: The Interplay Of Religion, Philosophy And Politics*. NY Harper 1962.
The papers are concerned with, in the words of the editors, "the judgment of relevance" of religion and ethics to the contemporary fields of government, politics, and administration. Part I examines "the interplay of the great traditions and politics." Part II contains but three papers, actually dealing in the issues of legal philosophy. Part III examines "contemporary societal norms and issues."
- LASZLO, Ervin (ed)** and Gotesky, Rubin (ed). *Evolution-Revolution: Patterns Of Development In Nature Society, Man And Knowledge*. NY Gordon & Breach 1971.

LASZLO, Ervin (ed) and Stulman, Julius (ed). *Emergent Man: His Chances, Problems And Potentials*. NY Gordon & Breach 1973.

To show the way from outer concerns to the inner man, from things to values, from facts to integration, is the stated purpose of this collection of eleven essays. Areas or aspects of the human situation which are dealt with here range from biology, art, and education through the quality of life, alternative future organizations of society, and interplanetary settlement.

LASZLO, Ervin (ed) and Wilbur, J B (ed). *Value Theory In Philosophy And Social Science*. NY Gordon & Breach 1973.

LASZLO, Ervin (ed) and Wilbur, James B (ed). *Human Values And Natural Science: Proceedings Of The 3rd Conference On Value Inquiry, SVNey, Geneseo, 1969*. NY Gordon & Breach 1970.

LASZLO, Ervin (ed) and Wilbur, James B (ed). *Human Values And The Mind Of Man: Proceedings Of The IVth Conference On Value Inquiry*. NY Gordon & Breach 1971. This book is made up of thirteen papers. The first paper by J B Rhine relates parapsychology to religion and "the science of man." Abraham Edel's paper points out that the concept of virtue has been neglected of late but may be a topic of renewed interest in philosophical discussion. Larry Holmes argues that men differ from machines in that only men can set goals or purposes for themselves. Ruth Macklin read a paper on "the Language of Action."

LASZLO, Ervin. *A Strategy For The Future: The Systems Approach To World Order*. NY Braziller 1974.

This book is proposal for a world society based on the cybernetic approach known as General Systems Theory. Implementation of the plan is designed for three stages: 1) global consciousness raising, 2) organization of multilevel decisions as information-decision feedback systems, and 3) a dynamically stable global system of self-regulation. Strategies are outlined for each stage, and the envisioned means and ends are evaluated with an eye to developments beyond the global system.

LASZLO, Ervin. *Introduction To Systems Philosophy: Toward A New Paradigm Of Contemporary Thought*. NY Gordon & Breach 1972.

LASZLO, Ervin. *System, Structure, And Experience: Toward A Scientific Theory Of Mind*. NY Gordon & Breach 1969.

LASZLO, Ervin. *The Systems View Of The World: The Natural Philosophy Of The New Developments In The Sciences*. NY Braziller 1972.

LASZLO, Ervin. *A Plea For Natural Philosophy*. *Main Currents* 23,119-127 My-Je 67.

LATANER, Albert. Introduction To Davidson's *Autobiographical Sketch*. *J Hist Ideas* 18,529-536 O 57.

LATTIMORE, David and Lattimore, Owen. *Chinese Science And Civilization*. *Rev Metaph* 11,265-278 D 57.

LATTIMORE, Owen and Lattimore, David. *Chinese Science And Civilization*. *Rev Metaph* 11,265-278 D 57.

LAUCKS, Irving F. *A Speculation In Reality*. NY Philosophical Lib 1953.

LAUCKS, Irving F. Was Newton Right After All? *Phil Sci* 26,229-239 JI 59.

LAUDAN, Laurens. Grünbaum On "The Duhemian Argument". *Phil Sci* 32,295-299 JI 65.

LAUER, J Quentin. *Triumph Of Subjectivity: Introduction To Transcendental Phenomenology*. NY Fordham Univ Pr 1958.

In the new Orestes Brownson Series on Contemporary Thought and Affairs, this first volume is an exposition of the philosophy of Edmund Husserl (on which Father Lauer published a study in French, in 1954). The intentionality of consciousness theme is treated in the successive stages of its development from the *Logical Investigations* to the *Cartesian Meditations*. Throughout, the author maintains a balance between the descriptive and the essential tendencies of the method. In a closing chapter, on the future of phenomenology, there is a rapid survey of what Scheler, Heidegger, Sartre and Merleau-Ponty have done with phenomenology. "For all of them," Lauer concludes, "philosophy is a penetration to the 'sense' of a pre-philosophical content of consciousness. Each, then, limits himself to a description of what he finds revealed in consciousness—each is at the same time aware that the description itself is somehow an instrument of the revelation."

LAUER, J Quentin. Comment On "An Interpretation". *Mod Sch* 25,251-259 My 48.

LAUER, J Quentin. The Determination Of Substance By Accidents In The Philosophy Of St Thomas. *Mod Sch* 18,31-34 Ja 41.

LAUER, Quentin. *A Reading Of Hegel's Phenomenology Of Spirit*. NY Fordham Univ Pr 1976.

One is made aware of the difficulty posed by Hegel's aim and its linguistic expression. An overview of the whole movement of thought provides a framework for understanding the *Phenomenology's* "front matter," as well as for interrelating the particular stages of the argument. Attention centers upon the major phases of Hegel's phenomenological voyage and upon concrete historical illustrations of his cultural analyses. Separate chapters establish distinctive meanings for: perception and understanding, self-consciousness and reason. The Hegelian senses for "spirit" are explained as covering its embodiment in longstanding custom and law; its cultural tensions of alienation, enlightenment and terror; and its constitution of a moral world view. Only after traversing this long march from sensation to religion and philosophical knowing, does Lauer analyze the complexities of Hegel's Preface.

LAUER, Quentin. *Hegel's Idea Of Philosophy*. NY Fordham Univ Pr 1971.

LAUER, Quentin. The Meaning Of Heidegger, By T Langan. *Int Phil Quart* 1,178-182 F 61.

LAUER, Quentin. Albert Camus: The Revolt Against Absurdity. *Thought* 35,37-56 Mr 60.

LAUER, Quentin. Catholics And Freedom Of Thought. *Thought* 38,514-528 D 63.

LAUER, Quentin. Four Phenomenologists. *Thought* 33,183-204 Je 58.

LAUER, Quentin. Marxism: Philosophy Of Freedom. *Thought* 38,22-38 Mr 63.

LAUER, Quentin. Questioning The Phenomenologists. *J Phil* 58,633-640 O 61.

The author puts several questions to phenomenologists. For example, is phenomenology more than a grammar of philosophy? Is phenomenology really a method of obtaining insights into essential structures, or is it a method of justifying insights that precede the application of the method? To what extent is the scientific ideal separable from phenomenology? Can phenomenology deal with intersubjectivity? The author also points to the ahistorical character of phenomenology and its abstraction from the contingency of the factual and existent.

LAUER, Quentin. The Phenomenological Ethics Of Max Scheler. *Int Phil Quart* 1,273-300 My 61.

LAUER, Rosemary Z. *The Mind Of Voltaire: A Study In His "Constructive Deism"*. Westminster MD Newman Pr 1961.

LAUER, Rosemary Z. Bellarmine On *Liberum Arbitrium*. *Mod Sch* 33,61-89 Ja 56.

LAUER, Rosemary Zita. St Albert And The Theory Of Abstraction. *Thomist* 17,69-83 Ja 54.

LAUER, Rosemary Zita. St Thomas And Modern Semiotic. *Thomist* 19,75-99 Ja 56.

LAUER, Rosemary Zita. St Thomas's Theory Of Intellectual Causality In Election. *New Scholas* 28,299-319 JI 54.

LAUER, Rosemary Zita. The Philosophy Of Christian Science. *Thomist* 20,191-205 Ap 57.

LAUER, Rosemary. Voltaire And The Society Of Jesus. *Mod Sch* 40,284-287 Mr 63.

LAUTERBACH, Albert T. Militarism In The Western World. *J Hist Ideas* 5,446-478 O 44.

LAUTERPACHT, H. *An International Bill Of The Rights Of Man*. NY Columbia Univ Pr 1945.

LAUTERPACHT, Hersh. *International Law And Human Rights*. NY Praeger 1950.

LAVAUD, B. Toward A Theology Of Woman. *Thomist* 2,459-518 O 40.

LAVELLE, Louis. Introduction To Ontology. *Phil Today* 9,182-189 Fall 65.

LAVELLE, Louis. Manuel De Methodologie Dialectique Of Louis Lavelle. *Phil Today* 9,174-181 Fall 65.

LAVELY, John H. A Definition Of Philosophy Of History. *Phil Forum (Boston)* 9,8-15 Spr 51.

LAVINE, T Z. Karl Mannheim And Contemporary Functionalism. *Phil Phenomenol Res* 25,560-571 Je 65.

Contemporary sociological functionalism stems from two distinct nineteenth century sources: (1) biologicistic organicism (conventionally assumed to be the single source), utilized in the positivistic systems of Comte and Spencer; (2) the relatively unknown Romanticist-historicist concept of the unity and uniqueness of spirit of a social group, utilized in the dialectical, historicist, anti-positivist systems of Hegel and Marx. Mannheim is shown to derive from (2), and the historicist-Romanticist meanings he gives in the development of his thought to structure and function, the key words in the language of contemporary functionalism, are noted. Mannheim consequently avoids certain difficulties of biologicistic functionalism but takes on the metaphysical difficulties of Romanticism-historicism. He abstracted the same set of formal concepts as biologicistic functionalism but his use of these concepts is for the most part historicist, evaluative, and diagnostic in sharp distinction from the formalistic neutralism which prevails in contemporary functionalism.

LAVINE, Thelma Z. Knowledge As Interpretation: An Historical Survey, Part II. *Phil Phenomenol Res* 11,88-103 S 50.

LAVINE, Thelma Z. Knowledge As Interpretation: An Historical Survey, Part I. *Phil Phenomenol Res* 10,526-540 Je 50.

LAVINE, Thelma Z. Note To Naturalists On The Human Spirit. *J Phil* 50,145-153 F 53.

LAVINE, Thelma Z. Sociological Analysis Of Cognitive Norms. *J Phil* 39,342-355 Je 42.

LAVINE, Thelma Z. What Is The Method Of Naturalism? *J Phil* 50,157-160 F 53.

LAW, Reed G and Law, Bobbie W. *From Reason To Romanticism*. Denver Big Mountain Pr 1965.

This book is a study in 18th century French thought.

LAWALL, Sarah N. *Critics Of Consciousness: The Existential Structures Of Literature*. Cambridge Harvard Univ Pr 1968.

LAWLER, Ronald David. *Philosophical Analysis And Ethics*. Milwaukee Bruce 1968.

LAWLER, Ronald D. The Nature Of Analytical Ethics. *Proc Cath Phil Ass* 34,151-156 1960.

LAWN, Brian. *The Salernitan Questions, An Introduction To The History Of Medieval And Renaissance Problem Literature*. NY Oxford Univ Pr 1963.

LAWRENCE JR, Nathaniel M and Brumbaugh, Robert S. Aristotle's Philosophy Of Education. *Educ Theor* 9,1-15 Ja 59.

LAWRENCE, Helen Palmer and Collier, Rex M. The Adolescent Feeling Of Psychological Isolation. *Educ Theor* 1,106-115 Ag 51.

LAWRENCE, N M and Brumbaugh, Robert Sherrick. *Philosophical Themes In Modern Education*. Boston Houghton Mifflin 1973.

LAWRENCE, Nathaniel M and Brumbaugh, Robert S. *Philosophers On Education: Six Essays On The Foundations Of Western Thought*. Boston Houghton Mifflin 1963. In 1959, Brumbaugh published an article on "Aristotle's Philosophy of Education as Social Process" to John Dewey and the *Experimental Spirit in Philosophy*, C W Hendel, Editor. The first was revised, and the second was followed by a sequel. The collaboration is a credit to both authors, the first, an authority on Plato, the second, on Whitehead, and there are chapters of professional competence on these thinkers. To throw some bridge between the ancients, Plato and Aristotle, and the 20th century

philosophers, Dewey and Whitehead, the authors supply essays on two thinkers of the Age of Reason, Rousseau and Kant.

LAWRENCE, Nathaniel. *Whitehead's Philosophical Development: A Critical History Of The Background Of Process And Reality.* Berkeley Univ Of Calif Pr 1956.

A sympathetic, fully detailed account, interpretive and critical as well as expository, of Whitehead's major publications before 1929. Whitehead's thought, it is argued, shows a clear development in these early works away from exclusive preoccupation with the philosophy of natural science, towards a wider, more metaphysical outlook, comprehending values. Mr Lawrence focuses especially on the epistemological aspects of the Whiteheadian philosophy, distinguishing conflicting "realistic" and "conceptualistic" strains. This and other inconsistencies, however, are exhibited less as deficiencies than as a fruitful source of progress and growth in Whitehead's thinking, culminating in the grand synthesis of *Process and Reality*. The book, one of the best on Whitehead yet to appear, nicely combines scholarship and philosophy.

LAWRENCE, Nathaniel. A Note On Value Statements. *J Phil* 48,597-606 S 51.

philosophy and Logical Syntax by Rudolf Carnap is used by the author as an example of a thesis which too rigidly applies the distinction between facts and values to language. The author offers three objections to Carnap's position which are summarized at the conclusion of the article.

LAWRENCE, Nathaniel. Benevolence And Self-Interest. *J Phil* 45,457-462 Ag 48.

LAWRENCE, Nathaniel. Causality, Will And Time. *Rev Metaph* 9,14-26 S 55.

LAWRENCE, Nathaniel. Causality: Causes As Classes. *Rev Metaph* 12,161-185 D 58.

LAWRENCE, Nathaniel. Kant And Modern Philosophy. *Rev Metaph* 10,441-456 Mr 57.

LAWRENCE, Nathaniel. Locke And Whitehead On Individual Entities. *Rev Metaph* 4,215-238 D 50.

LAWRENCE, Nathaniel. Natural Right And Human Nature. *Rev Metaph* 8,468-479 Mr 55.

LAWRENCE, Nathaniel. Nature And The Educable Self In Whitehead. *Educ Theor* 15,205-216 Jl 65.

LAWRENCE, Nathaniel. Single Location, Simple Location And Misplaced Concreteness. *Rev Metaph* 7,225-247 D 53.

LAWRENCE, Nathaniel. The Actual World And The Modes Of Meaning In The Philosophy Of C I Lewis. *Phil Rev* 61,212-220 Ap 52.

LAWRENCE, Nathaniel. The Dialectical Analysis Of Freedom. *Rev Metaph* 12,589-601 Je 59.

LAWRENCE, Nathaniel. The Vision Of Beauty And The Temporality Of Deity In Whitehead's Philosophy. *J Phil* 58,535-552 S 61.

The author takes issue with Stephen Ely's claim that Whitehead's God is hardly available for religious purposes. He argues that Whitehead attempted to develop a notion of God that might select the best in religious consciousness, rather than merely conform to prevailing notions of what kind of God might be satisfactory. Whitehead's repeated recourse to aesthetic vocabulary, he suggests, is essential in relating the temporality of God to the overcoming of evil.

LAWRENCE, Nathaniel. Whitehead's Method Of Extensive Abstraction. *Phil Sci* 17,142-163 Ap 50.

LAWRENCE, Roy. *Motive And Intention; An Essay In The Appreciation Of Action.* Evanston IL 1972.

Lawrence challenges present models for understanding human activity with a phenomenological examination of the cluster of concepts: motive, intention, and purpose. His work is based on a careful look at everyday discourse and historical narratives. It takes to task traditional epistemological wisdom as to the "privacy," and the "inner mental causal efficacy," of motives and intentions which Lawrence finds running through the entire history of western philosophy from Plato to Ryle.

LAWSON, Chester A. *Language, Thought, And The Human Mind.* East Lansing Mich State Univ Pr 1958.

LAWSON, Douglas E (ed) and Lean, Arthur E (ed). *John Dewey And The World View.* Carbondale S Illinois Univ Pr 1964.

This is a compendium of assessments and praise of John Dewey and other important figures of instrumentalism in American education. John L Childs epitomizes Dewey's philosophy as an awareness of change and a belief that reflection originates in problems.

LAWSON, Douglas E. *Wisdom And Education.* Carbondale S Illinois Univ Pr 1961.

LAYZER, David and Menzel, Donald H. The Physical Principles Of The Quantum Theory. *Phil Sci* 16,303-324 O 49.

LAZEROWITZ, M. *Studies In Metaphilosophy.* NY Humanities Pr 1964.

This book is a collection of six essays entitled, "Methods of Philosophy," "The Nature of Value," and "The Metaphysical Concept of Space." The target in each case is the whole of technical philosophy; the thesis to be defended is the claim that its separate divisions represent no more than "linguistically contrived intellectual illusions." Along the way, it is argued that the traditional retreat from speculative metaphysics to philosophical analysis is to no avail, for it is claimed that since all philosophy is of a piece, all its parts and methods stand or fall together. We are offered, therefore, the following dual thesis which is both surprising and unique: Philosophy is an ordered whole in structure and method, but the products of philosophical reflection embody nothing more than snares, delusions, and unproductive disputation.

LAZEROWITZ, Morris (ed) and Ambrose, Alice (ed). *G E Moore: Essays In Retrospect.* NY Humanities Press 1970.

LAZEROWITZ, Morris (ed) and Ambrose, Alice (ed). *Ludwig Wittgenstein: Philosophy And Language.* NY Humanities Pr 1972.

The essays in this volume range over a number of different aspects of Wittgenstein's thought.

LAZEROWITZ, Morris (ed) and Hanly, Charles (ed). *Psychoanalysis And Philosophy.* NY 1970.

LAZEROWITZ, Morris. *The Structure Of Metaphysics.* NY Humanities Pr 1955.

LAZEROWITZ, Morris. Are Self-Contradictory Expressions Meaningless? *Phil Rev* 58,563-584 N 49.

LAZEROWITZ, M. Self-contradictory Propositions. *Phil Sci* 7,229-240 Ap 40.

LAZOWICK, Frank E. *The Science Of Philosophy.* NY Philosophical Lib 1959.

The author presents, as a philosophical "periodic table," including "all the real Categories of Reality... and none else but them," the following list (with the name of the "social-civic Institution" corresponding to each in parentheses): faith (the church) and wisdom (the universities); love (family, charities, social groups) and beauty (the arts); justice (courts) and might (military establishments); and freedom (civil-liberties organizations, the press, "etc."). These categories are unified by "Will (Master-Purpose)," The "integral holistic" attribute; and the meaning and solution of the whole (an "enigma") is God.

LAZZARINI, Renato. Intentionalism And Contemporary Currents Of Spiritualist Philosophy. *Int Phil Quart* 1,301-332 My 61.

LE BARON, Bentley. Négritude: A Pan-African Ideal? *Ethics* 76,267-276 Jl 66.

Négritude and Pan Africanism are patterns of thought which overlap but can also conflict. Pan Africanism calls for unity of diverse cultures and races, but in one form Négritude is racially divisive. It makes claims to represent, almost mystically, the spiritual, warm, "humanistic" aspects of the human community; it ties African socialism to race. Unlike Pan Africanism, Négritude puts cultural, psychical factors before-political and economic ones.

LE BLANC, Hugues. Two Shortcomings Of Natural Deduction. *J Phil* 63,29-37 Ja 66.

LE BLOND, Jean-Marie. The Contemporary Status Of Atheism. *Int Phil Quart* 5,37-55 F 65.

The vastly increased number of atheists makes a qualitatively new phenomenon in the history of atheism; perhaps they soon may be a majority in the world. Post-Christian atheism is marked by a process of laicization of Christian dogmas, such as that of the Incarnation, the Holy Spirit, the Church, demythologized into devotion to humanity. The rational arguments of atheism are weak, but the real argument on which atheists rely is the very historical process itself by which man has gradually come to be more and more dependent on himself and his own science, making God less and less relevant to the needs of men. The process is projected to the limit and presented as self-justifying. Some main types are examined, the scientific, the metaphysical, the humanistic.

LE BOST, Barbara. "The Way It Is": Something Else On Hemingway. *J Existent* 6,175-180 Wint 1965-66.

LE BOUTILLIER, Cornelia Geer. Art As Communication. *J Aes Art Crit* 2,76-83 Fall 43.

LE BOUTILLIER, Cornelia. Moral Power. *J Phil* 41,505-509 S 44.

LE COQ, John P. The Limitations Of Science. *Personalist* 35,251-266 Sum-Jl 54.

LE COQ, John P. Was Calvin A Philosopher? *Personalist* 29,252-260 Sum-Jl 48.

LE FEVRE, Perry D (ed). *Philosophical Resources For Christian Thought.* Nashville TN Abingdon Pr 1968.

LE FEVRE, Perry D. *Understandings Of Man.* Philadelphia Westminster Pr 1966.

LeFevre, a theologian, explains the philosophies of man of Julian Huxley, Teilhard de Chardin, Karl Marx, Sigmund Freud, Soren Kierkegaard, Martin Buber, and Reinhold Niebuhr. He ends by presenting his own view.

LE MAHIEU, D L. *The Mind Of William Paley: A Philosopher And His Age.* Lincoln U19,6.

The central focus of this essay is upon Paley's influential natural religion, his classic defense of the teleological argument for the existence of God. In the wake of Hume's critique of the proof of the existence of God in his *Dialogues Concerning Natural Religion*, Paley presented his inductively rooted analogical arguments in defense of the conception of God as designer of the order, regularity, and purposiveness which, as it is shown clearly, dominated Paley's thoughts. There are discussions of Paley's eudaemonistic, utilitarian ethics, his anti-aristocratic political sentiments and his influence upon a variety of nineteenth century thinkers.

LEA, F A. *The Tragic Philosopher: A Study Of Friedrich Nietzsche.* NY Philosophical Lib 1957.

LEACH, James (ed) and Butts, Robert (ed) and Pearce, Glenn (ed). *Science, Decision And Value: Proceedings Of The Fifth University Of Western Ontario Philosophy Colloquium, 1969.* Boston Reidel 1973.

LEACH, James. Dray On Rational Explanation. *Phil Sci* 33,61-69 Mr 66.

LEAF, Boris. The Clock Paradox In The Special Theory Of Relativity. *Phil Sci* 22,45-52 Ja 55.

LEAF, Boris. Vectorial Composition Of Velocities In Relativity. *Phil Sci* 22,321-324 O 55.

LEAHY, Daniel J. A Pragmatic Theory Of Past, Present, And Future. *Rev Metaph* 6,369-380 Mr 53.

LEAKE, Chauncey D and Romanell, Patrick. *Can We Agree: A Scientist And A Philosopher Argue About Ethics.* Austin Univ Of Texas Pr 1950.

"A Scientist and a Philosopher Argue About Ethics," is the subtitle of this brief work. The essays included are about the basis of ethics, or the foundations and methods of solving ethical problems. A scientist and a philosopher present different points of view and then in criticizing each other's doctrines and arguments attempt to reach some measure of agreement. The titles of the essays include: "Ethicogenesis," "A Philosopher's Reply to a Scientist's Ethic," "A Scientific versus a Metaphysical Approach to Ethics," "A Naturalistic versus a Positivist Approach to Ethics," "A Naturalistic Logic with Metaphysics," and "Science Implies Freedom."

LEAN, Arthur E (ed) and Lawson, Douglas E (ed). *John Dewey And The World View*. Carbondale S Illinois Univ Pr 1964.

This is a compendium of assessments and praise of John Dewey and other important figures of instrumentalism in American education. John L Childs epitomizes Dewey's philosophy as an awareness of change and a belief that reflection originates in problems.

LEAN, Martin. *Sense-perception And Matter; A Critical Analysis Of C D Broad's Theory Of Perception*. NY Humanities Pr 1953.

LEAR, Elmer N. *Philosophy For American Education*, By Kenneth H Hansen. *Stud Phil Educ* 2,51-60 Wint 61-62.

LEAR, Elmer. *Personality And The Good*, By Peter Bertocci And Richard M Millard. *Stud Phil Educ* 4,51-61 Spr 65.

LEARY, Lewis Gaston (ed). *The Unity Of Knowledge*. Garden City NY Doubleday 1955.

LEATHERDALE, W H. *The Role Of Analogy, Model And Metaphor In Science*. NY Am Elsevier 1974.

LEAVENWORTH, May. On Integrating Fact And Value. *Zygon* 4,33-43 Mr 69.

LEAVENWORTH, May. On The Impotence Of Unnatural Values. *Zygon* 4,281-285 S 69.

LEAVIS, F R. *Education And The University*. NY Stewart 1948.

LEBERGOTT, Stanley. Chance And Circumstance: Are Laws Of History Possible? *J Phil* 41,393-410 Jl 44.

LEBLANC, H and Thomason, R H and Belnap Jr, N E. On Not Strengthening Intuitionistic Logic. *Notre Dame J Form Log* 4,313-320 1963.

LEBLANC, Hugues. *Statistical And Inductive Probabilities*. Englewood Cliffs NJ Prentice-Hall 1962.

This book seeks to settle the running dispute as to the nature of probabilities stemming from the work of von Mises in 1919 which assigns what are called *statistical probabilities* to sets, and the Work of Keynes in 1921 which assigns what are called *inductive probabilities* to sentences. The first chapter reviews the essentials of sentence theory and set theory, constructing a master language L and an infinite sequence of sublanguages $L/u_1/r, L/u_2/r$, and so on, with a set theory grafted into these languages. The second chapter deals with statistical probabilities as measurements on sets, takes up the hypergeometric and binomial distributions, and discusses the problem of estimating probabilities by means of samples. Chapter Three shows how these statistical probabilities may be passed on to sentences and thereupon become truth-values of a sort, with the relative frequency allotment discussed in detail. The final chapter discusses various ways of allotting inductive probabilities to sentences, shows that these qualify as estimates of truth-values, and makes comparisons with various theories of personal probability.

LEBLANC, Hugues. A New Interpretation Of $c(h, e)$. *Phil Phenomenol Res* 21,373-376 Mr 61.

LEBLANC, Hugues. A Revised Version Of Goodman's Confirmation Paradox. *Phil Stud* 14,49-50 1963.

LEBLANC, Hugues and Belnap Jr, Nuel D. Intuitionism Reconsidered. *Notre Dame J Form Log* 3,79-82 1962.

LEBLANC, Hugues and Hailperin, Theodore. Nondesignating Singular Terms. *Phil Rev* 68,239-243 Ap 59.

LEBLANC, Hugues. On A Recent Allotment Of Probabilities To Open And Closed Sentences. *Notre Dame J Form Log* 1,171-175 1960.

LEBLANC, Hugues. On Definitions. *Phil Sci* 17,302-309 O 50.

LEBLANC, Hugues. On Logically False Evidence Statements. *J Sym Log* 22,345-349 D 57.

LEBLANC, Hugues. On Requirements For Conditional Probability Functions. *J Sym Log* 25,238-242 S 60.

LEBLANC, Hugues. Positions And Propositions On Universals. *Phil Phenomenol Res* 12,95-104 S 51.

LEBLANC, Hugues. Probabilities As Truth Value Estimates. *Phil Sci* 28,414-417 O 61.

LEBLANC, Hugues. Professor Darlington And The Confirmation Of Laws. *Phil Sci* 26,364-366 O 59.

LEBLANC, Hugues. Proof Routines For The Propositional Calculus. *Notre Dame J Form Log* 4,81-104 1963.

LEBLANC, Hugues. Structural Rules Of Inference. *Notre Dame J Form Log* 3,201-205 1962.

LEBLANC, Hugues. That Positive Instances Are No Help. *J Phil* 60,453-462 Ag 63. Nelson Goodman argued (*Journal of Philosophy*, Volume 53, 1946) that the time-honored rule, "If one or more A's have been examined and each one of them has proved a B, trust every unexamined A to prove a B," is downright foolery, since in the name of it every unexamined A could also be trusted to prove a non-B. Critics have countered that, granting the consequence, the next A could nonetheless not be trusted with equal justice to be both a B and a non-B, and hence Goodman's paradox is less damaging than he would have it. This objection is regarded as unsound, and to demonstrate this the paradox is restated in a more telling form.

LEBLANC, Hugues. The Algebra Of Logic And The Theory Of Deduction. *J Phil* 58,553-558 S 61.

Elaborating on a remark in *Principia Mathematica*, the author studies two ways of converting postulates for the Boolean class calculus into postulates for the propositional calculus. He suggests that Whitehead might have preferred a rule of inference which he proposes to that offered by C I Lewis.

LEBLANC, Hugues. The Problem Of The Confirmation Of Laws. *Phil Stud* 12,81-84 1961.

LEBLANC, Hugues. The Semiotic Function Of Predicates. *J Phil* 46,838-843 D 49.

LEBLANC, Hugues. Two Probability Concepts. *J Phil* 53,679-687 O 56.

LEBOWITZ, Martin. Concerning Realism In Literature. *J Phil* 39,356-358 Je 42.

LEBOWITZ, Martin. On Tradition, Belief, And Culture. *J Phil* 40,100-105 F 43.

LEBOWITZ, Martin. The Affirmative Aspect Of Scepticism. *J Phil* 40,597-605 O 43.

LECHNER, Robert F. The Practice Of Philosophy: A Call To Contemplation. *Proc Cath Phil Ass* 34,1-10 1960.

LECHNER, Robert. *The Aesthetic Experience*. Chicago Regnery 1953.

LECKIE, George G. A Note On Symbolic Inversion. *Phil Rev* 52,289-297 My 43.

LECLERC, Ivor (ed). *The Relevance Of Whitehead: Philosophical Essays In Commemoration Of Thecentenary Of The Birth Of Alfred North Whitehead*. NY Macmillan 1961.

LECLERC, Ivor. *The Nature Of Physical Existence*. NY Humanities Pr 1972.

The author's aim is to elucidate the fundamental concepts in terms of which the nature of the universe is understood—the philosophical concepts that are involved in and underlie scientific theories—and to this end he examines the origins of the modern conception of the universe as conceived and developed in the sixteenth and seventeenth centuries. The work falls into four parts. Part I is concerned with the concept of the infinite, first as it was understood by Aristotle, and then as modified in mediaeval and later thought. Part II investigates the XVIIth century conception of physical existence and the development of the modern concept of matter. In Part III an analysis of the modern conception of the physical is undertaken, with attention to the concepts of motion, place, the void, space, atomism, the continuum, and other related issues.

LECLERC, Ivor. Internal Relatedness In Whitehead. *Rev Metaph* 6,297-300 D 52.

LECLERC, Ivor. Kant's Second Antinomy, Leibniz, And Whitehead. *Rev Metaph* 20,25-41 S 66.

As in the seventeenth century, advances in physical science have once again made the problems set forth in Kant's second antinomy acute for cosmological thought. Leibniz's consideration of this complex of problems led to his theory of monads. In Whitehead's case, on which this article centers, sustained reflection on the problem of discreteness and continuity led to a radically new theory of unitary actuality. Tracing the development of Whitehead's thought and examining his concepts of actuality, possibility, and becoming, the author offers an account of his doctrine of the plenum or quantum whole.

LECLERC, Ivor. The Nature Of Metaphysics. *Rev Metaph* 11,426-440 Mr 58.

LECLERC, Ivor. Whitehead And The Problem Of Extension. *J Phil* 58,559-564 S 61. The author argues that, in his later period, Whitehead developed a theory of extension significantly different from that of his earlier period. he rejected the notion that actuality can consistently be regarded as a real and argued that continuity pertains to potentiality. In this position, the author contends, Whitehead agreed with Leibniz that extension is ideal, but he disagreed with Leibniz about the nature of ideality.

LECLERC, Ivor. Whitehead's Philosophy. *Rev Metaph* 11,68-93 S 57.

LECOMTE DU NOÛY, Pierre. *Human Destiny*. NY Longmans Green 1947.

LEDDEEN, J E. Appraisal Of Cultural Norms. *Ethics* 59,143-145 Ja 49.

LEDDEEN, J E. Concerning The Positivist View In Value Theory. *J Phil* 46,133-137 Mr 49.

LEDDEEN, J E. Contextual And Intrinsic Freedom. *J Phil* 46,702-707 O 49.

LEDDEEN, J E. Mr Burks' Analysis Of The Empiricist Theory Of The Origin Of Concepts. *J Phil* 44,18-19 Ja 47.

LEDDEEN, J E. Mr Rynin On Definitions Of "Value". *J Phil* 45,463-464 Ag 48.

LEDDEEN, J E. On The Logical Status Of Value. *Phil Rev* 59,354-369 Jl 50.

LEDDEEN, J E. Questions Concerning The Metaphilosophy Of C J Ducasse. *Phil Phenomenol Res* 6,410-416 Mr 46.

LEDDEEN, J E. The Nature Of Philosophical Problems. *Phil Phenomenol Res* 9,251-268 D 48.

LEDERMANN, E K. Clinical Applications Of Existential Psychotherapy. *J Existent* 3,45-68 Sum-Fall 62.

LEDGERWOOD, R. Taxonomic Note On The Gnosology Of Modern Science. *Phil Sci* 15,247-248 Jl 48.

LEE, Anthony D. Thomism And The Council. *Thomist* 27,451-492 Ap-Jl-O 63.

LEE, D Demetrapoulou. A Primitive System Of Values. *Phil Sci* 7,355-378 Jl 40.

LEE, Donald S. The Pernicious Distinction Between Logic And Psychology. *Tulane Stud Phil* 13,44-49 1964.

LEE, Donald S. Truth In Empirical Science. *Tulane Stud Phil* 14,45-92 1965.

LEE, Dorothy. Autonomy And Community. *Humanitas* 1,147-160 Fall 65.

LEE, Dorothy. Being And Value In A Primitive Culture. *J Phil* 46,401-415 Je 49.

LEE, Dwight E and Beck, Robert N. The Meaning Of Historicism. *Amer Hist Rev* 59,568-577 1954.

Since the word historicism has become increasingly important in twentieth century thought, this article seeks to examine the fundamental meanings and positions falling under the label. The chief uses uncovered include: (1) explanation or evaluation by means of history; (2) historicization of life; (3) historicization of philosophy; (4) historical relationism and relativism; and (5) historical prediction. It is noted that not all of these meanings are consistent with each other, and we therefore suggest two brief definitions of the term: first, the belief that the truth, meaning, and value of anything is to be found in its history; and second, the antipositivistic view that historical knowledge is a basic requirement for understanding the human condition.

LEE, Edward N. On The Metaphysics Of The Image In Plato's *Timaeus*. *Monist* 50,341-368 JI 66.

First I analyze the formal structure of *Timaeus* 48e-52d to show that in those pages Plato expounds the meaning of his metaphysical doctrine that phenomena are images of the Forms. Then I argue that his explanation of that doctrine succeeds in avoiding the problems posed for his theory in the *Parmenides*. I conclude by comparing this solution to his problem with one earlier suggested by R E Allen, and point out some problems in interpreting Plato's doctrine here.

LEE, Francis Nigel. *Communist Eschatology: A Christian Philosophical Analysis Of The Post-capitalistic Views Of Marx, Engels, And Lenin*. Nutley NJ Craig Pr 1974.

LEE, G C. George Herbert Mead, *The Philosopher Of The Social Individual*. NY King's Crown Pr 1945.

LEE, Gordon Canfield. *Education And Democratic Ideals; Philosophical Backgrounds Of Modern Educational Thought*. NY Harcourt 1965.

LEE, Harold N. *Percepts, Concepts, And Theoretic Knowledge*. Memphis TN Memphis State Univ 1973.

A detailed, systematic epistemology is developed within the tradition of pragmatic, naturalistic, process philosophy. No fixed world nor definite things are assumed except as mind delineates what it uses, and in delineating, knows; but mind itself is a natural process and emerges only as the organism reacts. In the development of language, concepts (meanings) arise; process can be symbolically stopped, and things (objects) are carved from the ongoing flux. After the Introduction, there are chapters on Intuition, Perception, Fact, Logic, Evidence, Belief and knowledge, Induction, Hypothesis, Science, History, and Categories.

LEE, Harold N. A Criticism Of The Marxian Interpretation Of History. *Tulane Stud Phil* 1,95-106 1952.

The dialectic of history is a scientific law operating with "iron necessity" according to Marxian theory. Philosophers of science today, however, hold that scientific laws are not necessary but are probable, hypothetical, and must be empirically tested. A universal pattern of history cannot be established empirically because knowledge of historical events is too fragmentary. But a hypothetical law, established empirically, will not do what the dialectic is supposed to do in Marxian theory since the Marxian doctrines of agitation and violent revolution are based on the necessity of the dialectic pattern.

LEE, Harold N. A Fitting Theory Of Truth. *Tulane Stud Phil* 14,93-110 1965.

This article defines truth as a semantic relation between discourse and non-discursive experience. Discourse is composed of discrete symbols representing selections from the continuum of experience. The elements of discourse are finite in number, but the elements of the continuum of experience are infinite, and the relation between the discrete and the continuous is involved. Experience is structured by making selections from it and putting them into systematic, conceptual order. Whatever fits within some conceptual scheme with reasonable adequacy is true. Thus, there may be alternative truths. Truth is not absolute.

LEE, Harold N. A Fitting Theory Of Truth. *Tulane Stud Phil* 14,93-110 1965.

This article defines truth as a semantic relation between discourse and non-discursive experience. Discourse is composed of discrete symbols representing selections from the continuum of experience. The elements of discourse are finite in number, but the elements of the continuum of experience are infinite, and the relation between the discrete and the continuous is involved. Experience is structured by making selections from it and putting them into systematic, conceptual order. Whatever fits within some conceptual scheme with reasonable adequacy is true. Thus, there may be alternative truths. Truth is not absolute.

LEE, Harold N. A Precise Meaning For Objective And Subjective In Value Theory. *J Phil* 37,626-637 N 40.

LEE, Harold N. A Semantic Criticism Of Reichenbach's Ethics. *Ethics* 64,307-310 JI 54. Reichenbach holds ethics to be a body of volitional directives. His view of the nature of ethics is not a body of volitional directives, but, since it is a branch of scientific philosophy, is cognitive. His language confuses the study of a broad field of experience with the field itself. If one uses 'ethics' to signify the philosophic theory, and 'morals' or 'morality' to signify the body of volitional directives, and makes these changes in Reichenbach's chapter, then much of his polemic against traditional philosophy becomes irrelevant.

LEE, Harold N. An Epistemological Analysis Of Induction. *Tulane Stud Phil* 2,83-94 1953.

LEE, Harold N. Bergson's Two Ways Of Knowing. *Tulane Stud Phil* 8,49-60 1959. Bergson, in *Two Sources Of Morality And Religion*, holds that scientific knowledge is conceptual, intellectual, and reaches only a static image of reality; whereas philosophic knowledge is intuitive, based on feeling, and reaches the true, dynamic reality. Thus, despite Bergson's emphasis on continuity, a duality underlies his epistemology. Bergson overcomes the dualism by mysticism, but this solution is available only to those who have had the mystical experience. The present article argues that the dualism can be better overcome by a naturalistic doctrine of concepts originating in organic reactions and responses to the flux of experience.

LEE, Harold N. Causal Efficacy And Continuity In Whitehead's Philosophy. *Tulane Stud Phil* 10,59-70 1961.

Whitehead's doctrine of the perception of causal efficacy holds together two aspects of his philosophy: realism and empiricism. But his insistence on the atomicity of actual entities compromises the continuity necessary to the perception of causal efficacy. He says that both continuity and atomicity must be taken into consideration, but he fails to show the relation between them. If he had taken the historic route of actual entities as his unit and had let actual occasions be analytic derivatives from an historic route, he would have avoided the difficulties that arise in his treatment of continuity.

LEE, Harold N. Ethics As Hypothesis. *Phil Rev* 56,645-655 N 47.

Theories of ethics have usually tended to be dogmatic, assuming that certainty of knowledge can be attained. At the other extreme are the antinomians who hold that there is no certain knowledge and that therefore there is no knowledge of good and evil. This article holds, against both these positions, that there is knowledge in ethics but that it is hypothetical and probable. Several ethical theories are examined: intuitionism, rationalism, authoritarianism, and hedonism. It is concluded that the most promising hypothesis is a combination of rationalism and evaluative hedonism.

LEE, Harold N. Father Parmenides; Or, Further Concerning Negative Facts. *J Phil* 50,70-73 Ja 53.

LEE, Harold N. Is A Bad Law A Real Law? *Tulane Law Review* 31,479-490 1957.

Juristic law is different from scientific law and from moral law. The definition of juristic law is analytic and its actuality does not depend on whether it is good or bad. The goodness or badness of law is a question of value and requires a definition in terms of purposiveness. Political institutions have primarily instrumental value. The article discusses the sense in which positive instrumental value may outweigh negative intrinsic value. Laws are necessary instruments for producing social conditions for the achievement of moral values.

LEE, Harold N. Knowledge And Truth In Historical Inquiry. *Tulane Stud Phil* 5,63-70 1956.

LEE, Harold N. Mead's Doctrine Of The Past. *Tulane Stud Phil* 12,52-75 1963.

Mead's doctrine of the past involves a new theory of the nature of time. Only the present is actual. The physical world is constructed in the present from "the world that is there unreflectively." The past is part of the physical world, and is both irrevocable and revocable. Something happened; the problem of the historian is to formulate precisely what happened. He has to do so from evidence existing in the present as it is relevant to the present. The article presents a conceptual model for interpreting Mead's doctrine of time in terms of contemporary process philosophy.

LEE, Harold N. Metaphysics As Hypothesis. *J Phil* 44,344-351 Je 47.

Metaphysical theories should be regarded as hypotheses. Metaphysics yields knowledge that is hypothetical in the same way as are the theories of natural science. Scientific hypotheses cannot be proved with certainty; neither can any doctrine of metaphysics. But as scientific theories can be called knowledge, so can metaphysical hypotheses when reasonably confirmed. By means of illustrations, analysis, and argumentation, the article defends the foregoing position, using Cartesian dualism, knowledge of other minds, and knowledge of the external world as illustrations.

LEE, Harold N. Perception And Epistemology. *Tulane Stud Phil* 13,27-43 1964.

An epistemological theory of perception cannot be merely psychological because the categories of psychology must be established first. Intuitive data (stimuli, sensations) are infinite in variety, but possible responses are limited in number. The economy of response produces proto-generalizations: patterns in which similarities in response become similarities in the data. Recognition, anticipation, and consciousness emerge. Present data become symbols, and concepts are developed. Conscious percepts are intuitive data interpreted by means of concepts. With conceptual knowledge, standards of coherence and consistency are developed to distinguish between veridical and non-veridical perception, and objects are perceived.

LEE, Harold N. Philosophy And The Categories Of Experience. *Tulane Stud Phil* 7,69-90 1958.

This article holds that philosophy is the formulation and criticism of categorial schemes for understanding experience. Assumptions concerning starting place and method are discussed and an example of such a scheme is presented. The history of philosophy can be interpreted as successive developments of this sort. There is no warrant, however, for assuming only one scheme is "true." Alternatives are possible and many widely differing ones have been proposed. Some of them perform the task of understanding better than others, and thus should be preferred.

LEE, Harold N. Questions Of Fact Or Questions Of Interpretation? *J Phil* 48,242-244 Ap 51.

LEE, Harold N. Reply To Mr Berenda's Comments On "Metaphysics As Hypothesis". *J Phil* 45,300-301 My 48.

LEE, Harold N. Royce As Logician. *Tulane Stud Phil* 4,61-74 1955.

Royce was, perhaps, second only to Peirce in competence and contributions to symbolic logic in the America of his time. This article cites and briefly discusses some of his major logical writings and his relationship with Peirce. Those who interpret Royce's metaphysics without an understanding of his logic and of the way that he used the logic in his whole philosophy are apt to misinterpret him and get a one-sided picture of his philosophy; or even come up with a caricature such as that presented by Santayana in his *Character and Opinion in the United States*.

LEE, Harold N. Scientific Method And Knowledge. *Phil Sci* 10,67-74 Ap 43.

A science is a systematic and orderly body of general knowledge. The insistence on system and order is an attempt to guarantee that the purported knowledge is genuine knowledge. The present article elucidates and illustrates this definition in the fields of the empirical sciences, the rational sciences, and the philosophic sciences. The method of hypothesis has been developed to systematize the making and testing of generalizations in order to avoid hasty generalization. When a science points outside its system to facts, probable knowledge ensues.

LEE, Harold N. Suggestions Toward A Contemporary Epistemology. *S J Phil* 2,91-95 Fall 64.

LEE, Harold N. Suggestions Toward A Contemporary Epistemology, Part II. *S J Phil* 2,151-156 Wint 64.

LEE, Harold N. Suggestions Toward A Contemporary Epistemology, Part III. *S J Phil* 3,3-9 Spr 65.

- LEE, Harold N.** The Hypothetical Nature Of Historical Knowledge. *J Phil* 51,213-219 Ap 54.
An uncomplicated account is given of finding for the editors of *The Dictionary of American Biography* the date of the death of Etienne de Bore. The account illustrates the sense in which historical knowledge is hypothetical and lacks theoretic certainty. The kinds of generalities and inductions involved are analyzed. The attempt to state a general pattern of all historical events is an hypothesis built upon hypotheses and although the statement of such a pattern may yield insights for interpreting past events, it is speculative and cannot hope for much empirical verification.
- LEE, Harold N.** The Rigidity Of Kant's Categories. *Tulane Stud Phil* 3,113-122 1954.
Kant's transcendental deduction yields twelve and only twelve categories; but behind the argument lie two assumptions: 1) Newtonian physics gives unalterable and certain knowledge of phenomena; 2) the subject-predicate logic is the correct tool for the analysis of knowledge. This article examines the place of both assumptions in Kant's doctrine and the relevance of each today. Both assumptions must be discarded, and with them goes the rigidity of the categories; but the article shows how Kant's important insights into the place of the categories in knowledge can be salvaged.
- LEE, Harold N.** The Use And Abuse Of Words. *J Phil* 39,625-630 N 42.
- LEE, Harold N.** Theoretic Knowledge And Hypothesis. *Psychological Review* 57,31-37 Ja 50.
Theoretic knowledge is generalized knowledge, and all theory is hypothetical. Facts may be perceived but generalizations are constructed; they do not grow on accumulations of fact and wait to be picked off; rather they are products of creative intelligence. There is no way of rendering anything in experience intelligible but by relating it to other things by suitable generalizations. The form of the hypothesis is: "If the generality G holds, the particular experiences a, b, c,... are rendered intelligible." Whatever generalizations perform the task are true insofar as they can be verified.
- LEE, Harold N.** What Are So-Called Moral Judgments About? *Tulane Stud Phil* 6,87-94 1957.
Various reasons for holding that so-called moral judgments are not genuine, cognitive judgments are examined and rejected. Cognitive judgments can be made about facts. It is conceded that values are not facts, but a detailed attempt is made to show that values are components of factual situations in such a way as to make them proper objects of judgments. Moral judgments are about what is better or worse in choice: choice of either means or ends; and there is probable knowledge about this, and hence of what is good. The probable knowledge is embodied in moral judgments.
- LEE, Harry B.** The Cultural Lag In Aesthetics. *J Aes Art Crit* 6,120-138 D 47.
- LEE, J. M.** *Philebus*, 35a6-10. *Phronesis* 11,31-34 1966.
- LEE, Jung Young.** *Death And Beyond In The Eastern Perspective: A Study Based On The Bardo Thödol And The I Ching*. NY Gordon & Breach 1974.
In the inclusive Eastern logic of the Bardol Thödol and the *I Ching*, life and death are complementary, successive phases in an eternal transformation process. Foundationally each person is a karma, archetype, or form of inclinations to action, with a conscious aspect and unconscious aspect.
- LEE, Otis H.** On The Knowledge Of Individuals. *Rev Metaph* 2,3-12 D 48.
- LEE, Otis.** *Existence And Inquiry, A Study Of Thought In The Modern World*. Chicago Univ Of Chicago Pr 1949.
This volume discusses *analysis, dialectic and pragmatism* as theories of inquiry in the contemporary period. Development of the discussion is against the historical backgrounds involved. Lee urges his belief that philosophy should undertake the description of presently given experience. He denies that its major function can be only a critical one and that we must look to the special sciences, rather than to philosophy, for the increase of empirical knowledge.
- LEE, Otis.** Instrumentalism And Action. *J Phil* 37,57-75 F 40.
- LEE, Otis.** Philosophy And Science. *Phil Sci* 7,7-17 Ja 40.
- LEE, Otis.** Pragmatism And Existence. *Rev Metaph* 1,32-58 Je 48.
- LEE, Otis.** Value And Interest. *J Phil* 42,141-161 Mr 45.
- LEE, Otis.** Value And The Situation. *J Phil* 41,337-359 Je 44.
- LEE, R D.** The Substitution Schema In Recursive Arithmetic. *Notre Dame J Form Log* 6,193-200 1965.
- LEE, Richard Char-tung** and Chang, Chin-liang. *Symbolic Logic And Mechanical Theorem Proving*. NY Academic Pr 1973.
- LEE, Sherman E.** Contrasts In Chinese And Japanese Art. *J Aes Art Crit* 21,3-12 Fall 62.
- LEEMAN, Wayne A.** The Status Of Facts In Economic Thought. *J Phil* 48,401-412 Je 51.
This article considers a problem within the field of economics; generalizations which are made are seldom supported by detailed facts. The author maintains that there are numerous ways in which economists avoid dealing with facts, five of which are: (1) the economics of self evidence, (2) the method of approximation, (3) *Ceteris paribus* and the science of tendencies, (4) isolation of forces, (5) verification and complexity of social phenomena.
- LEFEVRE, Robert.** *This Bread Is Mine*. Milwaukee 1960.
- LEGER, Samuel H.** China: Chaos And Hope. *Personalist* 29,293-299 Sum-Jl 48.
- LEGGETT, H W.** *Bertrand Russell, O M*. NY Philosophical Lib 1950.
- LEHMAN, Hugh.** Functional Explanation In Biology. *Phil Sci* 32,1-19 Ja 65.
- LEHMAN, John.** Poets And Patriots. *Personalist* 25,287-291 Jl-Sum 44.
- LEHMAN, R Sherman.** On Confirmation And Rational Betting. *J Sym Log* 20,251-262 S 55.
- LEHMANN, Karl.** *Thomas Jefferson, American Humanist*. NY Macmillan 1947.
- LEHNER, Christopher M.** The Influence Of Late Medieval And Renaissance Logic On Contemporary American Philosophy. *Proc Cath Phil Ass* 33,37-57 1959.
- LEHNER, F C.** Extra-Logical Procedures In Philosophy. *Proc Cath Phil Ass* 29,117-120 1955.
- LEHNER, Francis C.** An Evaluation Of Averroes' Paraphrase On Aristotle's Poetics. *Thomist* 30,38-65 Ja 66.
- LEHNER, Francis C.** Individual Rights As A Limitation Of The Common Good (with Comment By Carl W Grindel). *Proc Cath Phil Ass* 27,127-141 1953.
- LEHRER, Adrienne** and Lehrer, Keith. *Theory Of Meaning*. Englewood Cliffs NJ Prentice-Hall 1970.
- LEHRER, Keith (ed).** *Freedom And Determinism*. NY Random House 1966.
This book consist of a series essays which present primarily the anti-deterministic viewpoint. In their essays R M Chisholm and Arthur Danto distinguish between two kinds of occurrences: (1) those in which an agent makes some physical event happen, and (2) those in which one physical event makes another happen.
- LEHRER, Keith.** A Note On The Impossibility Of Any Future Metaphysics. *Phil Stud* 13,49-50 1962.
- LEHRER, Keith** and Canfield, John. A Note On Prediction And Deduction. *Phil Sci* 28,204-208 Ap 61.
- LEHRER, Keith** and Lehrer, Adrienne. *Theory Of Meaning*. Englewood Cliffs NJ Prentice-Hall 1970.
- LEHRER, Keith.** Can We Know That We Have Free Will By Introspection? *J Phil* 57,145-156 Mr 60.
The author defends C A Campbell's and Thomas Reid's affirmative answer to the question: Can we know that we have free will by introspection? The introspective datum that supplies adequate evidence for the belief that we have free will, the author contends, is the fact that we deliberate about future actions. In advancing this view, the author criticizes arguments offered by Adolf Gruenbaum and Carl Hempel.
- LEHRER, Keith.** Decisions And Causes. *Phil Rev* 72,224-227 Ap 63.
- LEHRER, Keith.** Descriptive Completeness And Inductive Methods. *J Sym Log* 28,157-160 Je 63.
- LEHRER, Keith.** Knowledge And Probability. *J Phil* 61,368-371 Je 64.
- LEHRER, Keith.** Letter: On Knowledge And Probability. *J Phil* 62,67-68 F 65.
- LEHRER, Stanley (ed)** and Brickman, William W (ed). *John Dewey, Master Educator*. NY Atherton Pr 1965.
- LEHRMAN, Daniel S (ed)** and Hinde, Robert A (ed) and Shaw, Evelyn (ed). *Advances In The Study Of Behavior*, Vol 2. NY Academic Pr 1969.
- LEHRMAN, Nathaniel S.** Moral Aspects Of Mental Health. *Humanist* 22,58-61 Mr-Apr, My-Je 62.
- LEHRS, Ernst.** *Man Or Matter; Introduction To A Spiritual Understanding Of Nature On The Basis Of Goethe's Method Of Training, Observation, And Thought*. NY Harper 1951.
- LEIBER, Justin.** *Noam Chomsky: A Philosophic Overview*. Boston Twayne 1975.
This is intended to be a philosophical interpretation of Chomsky's thought. Lieber emphasizes the extent to which Chomsky's thought overlaps the areas of psychology, philosophy, and politics. His opening chapter offers a sketch of Chomsky's initial goals in the context of a reaction against the limitations of structural linguistics. The second chapter takes up the inquiry, apparatus, and symbolism. In the third and final chapter, the author returns to more general and philosophical issues raised by generative grammar: software in psychology, scientific metaphysics in philosophy, and freedom in political society.
- LEIBER, Justin.** The "Many Pun" Argument. *S J Phil* 1,36-39 Spr 63.
- LEIBNIZ, G W F.** On Philosophical Synthesis. *Phil East West* 12,195-202 O 62.
- LEICHTENTRITT, Hugo.** Aesthetic Ideas As The Basis Of Musical Styles. *J Aes Art Crit* 4,65-73 D 45.
- LEIDECKER, K F.** *Yankee Teacher; The Life Of William Torrey Harris*. NY Philosophical Lib 1946.
- LEIDECKER, Kurt F.** "In Spite Of" Philosophy. *Personalist* 36,25-28 Wint-Ja 55.
- LEIDECKER, Kurt F.** Amos Bronson Alcott And The Concord School Of Philosophy. *Personalist* 33,242-256 Sum-Jl 52.
- LEIDECKER, Kurt F.** Communication: The Concept Of Man And The Philosophy Of Education In East And West. *J Phil* 49,167-168 F 52.
- LEIDECKER, Kurt F.** Concepts By Intuition And The Nature Of Sanskrit Philosophical Terminology. *Phil Phenomenol Res* 15,230-237 D 54.
- LEIDECKER, Kurt F.** William Torrey Harris And The St Louis Movement. *Personalist* 32,235-250 Sum-Jl 51.
- LEIDECKER, Kurt.** Emerson And East-West Synthesis. *Phil East West* 1,40-50 Jl 51.
- LEIGHT, Robert L (ed).** *Philosophers Speak On Alienation In Education*. Danville IL 1974.
- LEIGHTON, Alexander H.** Human Nature And Government Policy. *Phil Rev* 57,27-38 Ja 48.
- LEINFELLNER, Werner (ed)** and Kohler, Eckehart (ed). *Developments In The Methodology Of Social Science*. Boston Reidel 1974.
- LEISER, Burton M.** *Custom, Law, And Morality, Conflict And Continuity In Social Behavior*. Garden City NY Anchor Books 1969.
A study of custom and its relations to law and to moral rules, with special attention directed to an analysis of the concept of custom, its many varied usages, and the manner in which custom affects attitudes and social practice is discussed in this book. In connection with the influence of custom upon international law, there is a detailed critique of Suarez's analysis of custom, natural law, and related matters.

LEISER, Burton M. In Defense Of Capital Punishment. *Barrister* 1,10 Ff Fall 74.

This article is an extensive critique of the US Supreme Court's 1972 decision on capital punishment, *Furman vs Georgia*. In it, I attempt to demonstrate that the rationale employed by the majority in striking down death penalty statutes is fallacious and, if carried to its logical conclusion, would lead to absurd results. At the same time, I offer a number of arguments in favor of retaining the death penalty—or, more correctly, of restoring it.

LEISER, Burton M. The Sanctity Of The Profane: A Pharasaic Critique Of Rudolf Otto. *Judaism* 20,87 Ff Wint 71.

This article is a critical analysis of Rudolf Otto's book, *The Idea of the Holy*, in which I show that, at a number of crucial points, Otto's views reduce to meaningless nonsense. In the course of the article, I suggest that holiness is more properly conceived as being analogous to the concept of property than as a property inherent in a person or thing. That is, to say that anything is holy is to use a shorthand expression for a complex series of relationships between persons and things, and not to describe the thing that is said to be holy.

LEISER, Burton M. Truth And Civil Rights. *Intellect* 101,304 Ff F 73.

This article is a defense of a strong libertarian view on freedom of the press, in the tradition of John Stuart Mill. In it, I argue against the imposition of any restrictions on the publication of any material whatever on any grounds, including the claim that the material is obscene or pornographic.

LEISS, William. *The Domination Of Nature*. NY Braziller 1972.

LEITER, Louis H. A Problem In Analysis: Franz Kafka's "A Country Doctor". *J Aes Art Crit* 16,337–347 Mr 58.

LEJEWSKI, Czeslaw. A Note On A Problem Concerning The Axiomatic Foundations Of Mereology. *Notre Dame J Form Log* 4,135–139 1963.

LEJEWSKI, Czeslaw. On Prosleptic Syllogisms. *Notre Dame J Form Log* 2,158–176 1961.

LEJEWSKI, Czeslaw. Studies In The Axiomatic Foundations Of Boolean Algebra, II. *Notre Dame J Form Log* 1,91–106 1960.

LEJEWSKI, Czeslaw. Studies In The Axiomatic Foundations Of Boolean Algebra, I. *Notre Dame J Form Log* 1,23–47 1960.

LEJEWSKI, Czeslaw. Studies In The Axiomatic Foundations Of Boolean Algebra, III. *Notre Dame J Form Log* 2,79–93 1961.

LEMBKE, Russell W. Descriptive Analysis In Dramatic Art. *J Aes Art Crit* 6,253–259 Mr 48.

LEMMON, E J. Algebraic Semantics For Modal Logics, I. *J Sym Log* 31,46–65 Mr 66.

LEMMON, E J. Algebraic Semantics For Modal Logics, II. *J Sym Log* 31,191–218 Je 66.

LEMMON, E J. Alternative Postulate Sets For Lewis's S5. *J Sym Log* 21,347–349 D 56.

LEMMON, E J. An Extension Algebra And The Modal System T. *Notre Dame J Form Log* 1,3–12 1960.

LEMMON, E J. Moral Dilemmas. *Phil Rev* 71,139–158 Ap 62.

Lemmon discusses the following moral situations: 1) A man recognizes a duty or obligation and does it, 2) A man knows what he ought to do, and does not do it, 3) A man fails to do what he knows he ought to do, but then pretends to himself that he has done it, 4) A man both ought to do something and ought not to do that thing, 5) There is some, but not conclusive evidence that one ought to do something, and there is some, but not conclusive evidence that he ought not to do that thing, and 6) A man has to make a moral decision though he is unprepared for the situation by his present moral outlook.

LEMMON, E J. New Foundations For Lewis Modal Systems. *J Sym Log* 22,176–186 Je 57.

LEMMON, E J. Some Results On Finite Axiomatizability In Modal Logic. *Notre Dame J Form Log* 6,301–308 1965.

LEMOS, Ramon M. A Reply To Professor Hodges's "Psychological Egoism". *Phil Phenomenol Res* 22,249–250 D 61.

LEMOS, Ramon M. Anthropomorphism And Analogy. *Personalist* 47,112–124 Wint–Ja 66.

LEMOS, Ramon M. Immediacy, Privacy, And Ineffability. *Phil Phenomenol Res* 25,500–515 Je 65.

Since immediate experience is necessarily private to the person who has the experience, a question arises as to whether it is necessarily ineffable. To say that an experience is ineffable is to say either that it is indescribable, that it is inexpressible, or that it is incommunicable. Whether an experience is indescribable or not depends upon whether it is simple or unanalyzable, not upon whether it is immediate. Since some immediate experiences are simple and some are not, some are indescribable and some are not. Whether an experience is expressible or not never depends upon its intrinsic nature, but upon one's ability to talk. Therefore no immediate experience is intrinsically inexpressible. And since the communicability of an experience never depends upon its intrinsic nature, but upon the appropriateness and clarity of the language of the speaker and the experience and intelligence of the hearer, no immediate experience is intrinsically incommunicable.

LEMOS, Ramon M. Objectivism, Relativism, And Subjectivism In Ethics. *Int Phil Quart* 5,56–65 F 65.

The relativist contends that one has a duty to do something if and only if one's society holds that one does. The subjectivist maintains that one has a duty to do something if and only if one believes that one does. The objectivist argues that men have objective duties which are sometimes independent of what either they or their societies believe they are. My object is to indicate what seem to be some obvious, yet fatal, objections to relativism and subjectivism, and to show how objectivists can take account of certain of the insights of relativists and subjectivists. I seek to show that relativists and subjectivists misunderstand the import of their insights, and that it is

because of this that they suppose that these insights provide support for relativism or subjectivism when in fact they do not, and can be, indeed need to be, incorporated into a sound objectivist position.

LEMOS, Ramon M. Psychological Egoism. *Phil Phenomenol Res* 20,540–546 Je 60.

Lemos distinguishes psychological egoism from ethical egoism, ethical hedonism and psychological hedonism. Psychological egoism purports to be a description of the way in which all men always do behave; this claim cannot be justified. Also, the view purports to describe human actions or motivations at three levels—conscious, unconscious, subconscious. It is argued that even if this position is true at the subconscious level, it is false at the other two. Moreover, if true at the conscious level, one cannot act altruistically, but one can live up to what ethical altruism demands, so the view is false at the only level that matters. All our acts are not motivated by conscious desires to promote our interests.

LENNEBERG, E H. A Note On Cassirer's Philosophy Of Language. *Phil Phenomenol Res* 15,512–522 Je 55.

LENNON, Joseph L. The Notion Of Experience. *Thomist* 23,315–344 Jl 60.

LENZ, John W. A Scholastic Look At Modern Philosophy. *Rev Metaph* 18,293–300 D 64.

LENZ, John W. Carnap On Defining "Degree Of Confirmation". *Phil Sci* 23,230–236 Jl 56.

LENZ, John W. Hume's Defense Of Causal Inference. *J Hist Ideas* 19,559–567 O 58.

LENZ, John W. Locke's Essays On The Law Of Nature. *Phil Phenomenol Res* 17,105–113 S 56.

LENZ, John W. Problems For The Practicalist's Justification Of Induction. *Phil Stud* 9,4–7 1958.

The author gives three objections to the claims of Reichenbach and others that they have "pragmatically justified" induction: (1) there is an infinity of inductive rules, any one of which can be arbitrarily picked to assess the others, (2) the practicalists give no assurance that any of the predictions that science actually makes are correct or even probably correct, (3) the practicalists have not dealt with short-run relative frequencies.

LENZEN, V F and others. *Civilization: University Of California Publications In Philosophy*, V23. Berkeley Univ Of Calif Pr 1942.

The essays by V F Lenzen, Edward W Strong and A I Melden lean towards a descriptive view of civilization, those by George P Adams, D S Mackay and William R Dennes towards a normative evaluation, with that of Stephen C Pepper occupying something of a midway position.

LENZEN, V F. Science And Philosophy. *Phil Phenomenol Res* 8,448–455 Mr 48.

LENZEN, Victor F. Concepts And Reality In Quantum Mechanics. *Phil Sci* 16,279–286 O 49.

LENZEN, Victor F. Reminiscences Of A Mission To Milford, Pennsylvania. *Trans Peirce Soc* 1,3–11 Spr 65.

LENZEN, Victor F. The Concept Of Reality In Physical Theory. *Phil Rev* 54,321–344 Jl 45.

LEONARD, Augustin P. The Theological Foundation Of The Lay Apostolate. *Thomist* 27,284–306 Ap–Jl–O 63.

LEONARD, Carey J. A Thirteenth Century Notion Of The Agent Intellect: Giles Of Rome. *New Scholas* 37,327–358 Jl 63.

LEONARD, Henry S. Authorship And Purpose. *Phil Sci* 26,277–294 O 59.

LEONARD, Henry S. Essences, Attributes, And Predicates. *Proc Amer Phil Ass* 37,25–52 O 1964.

LEONARD, Henry S. Ethical Predicates. *J Phil* 46,601–607 S 49.

LEONARD, Henry S. The Logic Of Existence. *Phil Stud* 7,49–64 1956.

LEONARD, Henry. A Reply To Professor Wheatley's "Note On Professor Leonard's Analysis Ofinterrogatives, Etc". *Phil Sci* 28,55–64 Ja 61.

LEONI, Bruno. *Freedom And The Law*. Princeton NJ Van Nostrand 1961.

LEONI, Ilde. Mind And Matter In Music. *Personalist* 34,33–40 Wint–Ja 53.

LEONTIF, Wassily. Note On The Pluralistic Interpretation Of History And The Problem Of Interdisciplinary Coöperation. *J Phil* 45,617–623 N 48.

LEPANTO, Paul. *Return To Reason: An Introduction To Objectivism*. Jericho NY Exposition Pr 1971.

LEPLEY, Paul M (ed) and Cobb, Robert A (ed). *Contemporary Philosophies Of Physical Education And Athletics*. Columbus OH Merrill 1973.

This book is concerned with personal philosophies of physical education, education, and the preparation of physical education teachers for elementary, secondary, and higher education. Contributors are "current authorities of national stature" chosen to reflect diversity in the areas discussed, geographic distribution, size and constituencies of their institutions, and their philosophical perspectives.

LEPLEY, Ray (ed). *The Language Of Value*. NY Columbia Univ Pr 1957.

This rewarding volume consists of twelve essays, comments on each essay, and the contributor's response to the comments. The essays range from an examination of concrete value experience to the explication of axiological concepts and the elaboration of formal schemes. Richard Brandt sharply criticizes attitude theories; Charles Stevenson replies. Charles Morris describes an empirical study of the signification of appraisive signs, involving the correlation of somatotype and the preference for certain types of painting. And Jan McGreal contributes a sparkling dialogue dramatizing the analytic procedure.

LEPLEY, Ray (ed). *Value, A Cooperative Enquiry*. NY Columbia Univ Pr 1949.

This book is a collection of papers by American empiricists and naturalists in which the contributors propose and discuss answers to such problems as "Is the scientific method, in its broad sense, applicable to judgments of value? Is a judgment of value

a necessary condition for the existence of values? The questions are posed by Dewey in the introductory article.

LEPLEY, Ray. Fact, Value, And Meaning. *Phil Rev* 54,115-131 Mr 45.

LEPLEY, Ray. Mr Parker's Criticisms Of "Verifiability Of Value". *Phil Rev* 55,282-287 My 46.

LEPLEY, Ray. Stevenson's Questions On "Verifiability Of Value". *J Phil* 42,434-437 Ag 45.

LEPLEY, Ray. The Current Status Of Value Theory. *Educ Theor* 4,158-165 Ap 54.

LEPLEY, Ray. The Identity Of Fact And Value. *Phil Sci* 10,124-130 Ap 43.

LEPLEY, Ray. The Verifiability Of Different Kinds Of Facts And Values. *Phil Sci* 7,464-475 O 40.

LEPLEY, Ray. Three Relations Of Facts And Values. *Phil Rev* 52,499-504 S 43.

LEPPER, Robert L. The Visual Arts And Post-War Society. *J Aes Art Crit* 3,5-7 Wint 44.

LERNER, Daniel (ed). *Cause And Effect*. NY Free Pr 1965.

This is the fourth and concluding volume in the interdisciplinary Hayden Colloquium of the Massachusetts Institute of Technology. D Lerner contributed an Introduction on cause and effect; E Mayr writes on cause and effect in biology; T Parsons, in sociology; R Dahl, in politics; and R Samuelson, in economics. E Nagel considers types of causal explanation in science; A Kaplan writes on noncausal explanation. H Simon discusses causal ordering and identifiability. L Feuer concludes with a discussion of causality in the social sciences. The text of the discussion following the papers of Nagel, Parsons, and Dahl, is also included.

LERNER, Daniel (ed). *Parts And Wholes: The Hayden Colloquium On Scientific Method And Concept*. NY Free Pr Of Glencoe 1963.

This volume contains ten papers presented at the fourth and concluding Hayden Colloquium of the Massachusetts Institute of Technology in 1960-61. Despite the generality of the title, the papers are devoted essentially to a consideration of the roles played by causal explanation and causal laws in the context of the social and biological sciences.

LERNER, Max. A Reply To Ward Madden's Review Of *Education And A Radical Humanism*. *Stud Phil Educ* 3,89-90 Sum 63.

LEROY, F J. Les Manuscrits De Montfaucon Et L'édition De S Jean Chrysostome. *Traditio* 20,411-417 1964.

LESLIE, Elmer A. Albert Cornelius Knudson: An Intimate View. *Personalist* 35,357-363 Autumn-O 54.

LESLIE, Robert J. *The Epicureanism Of Titus Pomponius Atticus*. Philadelphia Allen 1950.

LESNOFF-CARAVAGLIA, Gari. *Education As Existential Possibility*. NY Philosophical Lib 1972.

LESSING, Alfred. What Is Wrong With A Forgery? *J Aes Art Crit* 23,461-472 Sum 65.

LETWIN, Shirley Robin. *The Pursuit Of Certainty: David Hume, Jeremy Bentham, John Stuart Mill, Beatrice Webb*. NY Cambridge Univ Pr 1965.

LEUBA, James H. Sources Of Humanism In Human Nature. *Humanist* 1,1-4 Spr 41.

LEUE, William H. Process And Essence. *Phil Phenomenol Res* 21,62-79 S 60.

Whitehead's "eternal objects" constitute a recognition of "universals," and such an ontology seems to be incompatible with his emphasis on the primacy of individuals and process. When, however, the ubiquity and specificity of eternal objects—the functioning of every eternal object in each "actual occasion," and the availability of eternal objects for every possible nuance of definiteness—are understood, they not only become compatible with his process metaphysics, but are required to overcome conceptual difficulties that stand in the way of making process theories reasonable.

LEVENSON, Joseph R. *Confucian China And Its Modern Fate: The Problem Of Intellectual Continuity*. Berkeley Univ Of Calif Pr 1958.

LEVENSON, Joseph R. The Breakdown Of Confucianism: Liang Ch'i-Ch'ao Before Exile—1873-1898. *J Hist Ideas* 11,448-485 O 50.

LEVERETT, Hollis M. The Mind We Measure And Its Dimensions. *Phil Sci* 15,39-46 Ja 48.

LEVETON, Alan. Time, Death And The Ego—Chill. *J Existent* 6,69-80 Fall 65.

LEVI, Albert William. *Literature, Philosophy And The Imagination*. Bloomington Indiana Univ Pr 1962.

The author makes many suggestive comparisons: e.g., the literary equivalent of traditional positivism is the novels of Robbe-Grillet; the poetic equivalents of Peirce's firstness, secondness, and thirdness are the poems of Wallace Stevens, Ezra Pound, and T S Eliot, respectively. Levi's division of the imagination into its teleological, dramatic, literary, and metaphysical forms is well taken.

LEVI, Albert William. *Philosophy And The Modern World*. Bloomington Indiana Univ Pr 1959.

LEVI, Albert William. *Philosophy As Social Expression*. Chicago Univ Of Chicago Pr 1974.

philosophy as Social Expression is a reinterpretation in the history of philosophy, and a contribution to the philosophy of culture and the history of ideas. Levi examines the contemporary state of philosophy which he sees as a technical discipline suffering from an impoverishment of interest and a serious loss of a sense of relevance of the rich resources of philosophical tradition. He argues in critical essay that philosophical concepts have a distinctly temporal aspect; that they are—"dated reflections of the time and social contexts in which they originate." He defends that thesis by considering the works of four major figures as characteristic expressions of distinct historical periods: Plato (the age of the aristocrat), Aquinas (the age of the saint), Descartes (the age of the gentleman) and G E Moore (the age of the professional).

LEVI, Albert William. *The Humanities Today*. Bloomington Indiana Univ Pr 1970.

The author seeks to reconcile the history of the humanities, his definition of the humanities, and the practices of those who teach the humanities.

LEVI, Albert William. Edward Bellamy: Utopian. *Ethics* 55,131-144 Ja 45.

LEVI, Albert William. Language And Social Action. *Ethics* 51,307-324 Ap 41.

LEVI, Albert William. Literary Truth. *J Aes Art Crit* 24,373-382 Spr 66.

LEVI, Albert William. On Being One's Self. *Ethics* 65,304-311 Jl 55.

LEVI, Albert William. Peirce And Painting. *Phil Phenomenol Res* 23,23-36 S 62.

LEVI, Albert William. Substance, Process, Being. *J Phil* 55,749-761 Ag 58.

LEVI, Albert William. Temperament And Moral Theory. *Ethics* 53,128-132 Ja 43.

LEVI, Albert William. The Idea Of Socrates: The Philosophic Hero In The Nineteenth Century. *J Hist Ideas* 17,89-108 Ja 56.

LEVI, Albert William. The Meaning Of Existentialism For Contemporary International Relations. *Ethics* 72,233-251 Jl 62.

LEVI, Albert William. The Quixotic Quest For Being. *Ethics* 66,132-136 Ja 56.

LEVI, Albert William. The Two Imaginations. *Phil Phenomenol Res* 25,188-200 D 64.

Levi illustrates two views of the imagination in Western thought by alluding to Aristotle and Shakespeare; the former holding that sensations are synthesized in the vat of imagination and processed into essences or concepts by abstraction, and the latter holding imagination to be inspiration and conceptualizing is essential rather than existential. He considers the Kantian solution and the Phenomenological-existential solution; the former where imagination mediates between sensation and thought (the synthesis being a mystery) and the latter, which he endorses, where imagination is creative of organic wholes, is teleological and dramatic.

LEVI, Albert William. The Value Of Freedom: Mill's Liberty (1859-1959). *Ethics* 70,37-46 O 59.

LEVI, Albert William. The Writing Of Mill's *Autobiography*. *Ethics* 61,284-296 Jl 51.

LEVI, Albert William. Wittgenstein As Dialectician. *J Phil* 61,127-138 F 64.

The paper argues that a close reading of Wittgenstein dispels the underlying assumption that the *Tractatus* and the *Philosophical Investigations* are incongruous and (therefore) that the philosophy of Wittgenstein is disjunctive. The evidences of the intermediate *Remarks on the Foundations of Mathematics* attest to continuity in Wittgenstein's philosophical development. What is revealed is an inherently dialectical mentality, momentarily stunned by the systematic vision with which *Principia Mathematica* had for three decades dazzled the European mind, until, rudely jarred awake by Goedel's 1931 paper, it could resume the dialectic.

LEVI, Edward H. *An Introduction To Legal Reasoning*. Chicago Univ Of Chicago Pr 1948.

LEVI, Isaac. *Gambling With Truth: An Essay On Induction And The Aims Of Science*. NY Knopf 1967.

LEVI, Isaac and Morgenbesser, Sidney. Belief And Disposition. *Amer Phil Quart* 1,221-232 Jl 64.

LEVI, Isaac. Belief And Action. *Monist* 48,306-316 Jl 64.

The article raises the question of the relation between ethics and science, or the relevance of the results of science to the choice of policies for realizing goals already selected. It considers three conflicting points of view: (1) "naive cognitivism", (2) "behavioralism", and (3) "critical cognitivism", opting primarily for the latter.

LEVI, Isaac. Decision Theory And Confirmation. *J Phil* 58,614-624 O 61.

Seeking an alternative to behavioralism, the author explores the possibilities of extending the applicability of decision theory from the domain of inductive behavior into that of inductive inference. He employs the Bayes method of maximizing expected utility to suggest a way in which a conceptual scheme devised for stating criteria for deciding what to do in the face of risk or uncertainty might be extrapolated to the case of deciding what to believe, without reducing belief to action relative to practical objectives. He then uses the Bayesian method in a critique of rules for accepting hypotheses that are based on nonprobabilistic measures of confirmation—in particular Popper's "degree of corroboration."

LEVI, Isaac. Deductive Cogency In Inductive Inference. *J Phil* 62,68-76 F 65.

Levi introduces an "inductive acceptance rule" to indicate 'how probabilities can be related to rational acceptance and rejection in a manner compatible with the principle of deductive cogency without leading to the view that a probability of one is necessary and sufficient for rational acceptance,' and to indicate "why high probabilities are not sufficient and, perhaps, not necessary for rational acceptance." He does this by discussing treatments by Lehrer and Sleigh, and by Kyburg, of difficulties lurking in Chisolm's book *Perceiving*.

LEVI, Isaac. Hacking Salmon On Induction. *J Phil* 62,481-487 S 65.

The article concerns Hacking's having joined the host of critics of the Reichenbach-Salmon program for vindicating induction. Levi agrees with Hacking in criticizing those who think if Goodman's riddles about 'grue' could be solved, Salmon's attempted vindication of the straight rule would be convincing. But Hacking's own grounds for his contention do not establish his point. The first of his objections to Salmon's approach misses the mark entirely; the second, though sound and important, seems to disavow his own declared intention of waiving the difficulties raised by Goodman's riddles.

LEVI, Isaac. Must The Scientist Make Value Judgments? *J Phil* 57,345-356 My 60.

The author argues against the claim that a scientist must take the seriousness of mistakes into account to accept or reject hypotheses where the seriousness of mistakes is relative to practical objectives. Moreover, even if this claim were correct, the author contends, the value-neutrality thesis would not entail the abandonment of the view that scientists accept or reject hypotheses. In the author's view, the tenability of

the value-neutrality thesis depends upon whether the canons of scientific inference dictate assignments of minimum probabilities in such a way as to permit no differences in the assignments made by different investigators to the same set of alternative hypotheses.

LEVI, Isaac. On The Seriousness Of Mistakes. *Phil Sci* 29,47–65 Ja 62.

LEVI, Isaac. Putnam's Three Truth Values. *Phil Stud* 10,65–68 1959.

H Putnam, in arguing for three-valued logic, has laid down certain requirements for the terms 'true' and 'false': (1) they must be "tenseless" predicates, (2) they must not be defined in terms of "epistemic" predicates such as 'verified' and 'falsified', and (3) statements that are accepted as verified are called 'true' and statements that are rejected are called 'false'. The author argues that even if the truth-value concepts of a language embedded in three-valued logic meet Putnam's requirements, they must, at the same time, be translatable into a language with a two-valued logic. He concludes that a consideration of the kinds of translations available would indicate a dim future for three-valued logic.

LEVICH, Marvin. *Philosophy And History: A Symposium* (Edited By Sidney Hook). *Hist Theor* 4,328–348 1965.

LEVICH, Marvin and Halewood, William H. *Houyhnhnm Est Animal Rationale*. *J Hist Ideas* 26,273–281 Ap–Je 65.

The authors examine Swift's description of the Houyhnhnms in *Gulliver's Travels*, and evaluate critical discussions of the significance of the Houyhnhnm. This article believes that Swift thought the life of reason, exemplified by the Houyhnhnms, is also possible for men. The authors conclude that Swift's principal source for the rational definition of man was probably the contemporary cliché of God giving the gift of reason to man, which gave man domain over all other creatures.

LEVICH, Marvin. Disagreement And Controversy In History. *Hist Theor* 2,41–51 1962.

LEVICH, Marvin. Form And Content In Poetry. *J Phil* 56,586–595 Je 59.

LEVIN, David Michael. *Reason And Evidence In Husserl's Phenomenology*. Evanston IL 1970.

The work develops and criticizes Husserl's concern with adequate and apodictic evidence and traces the modifications of this concern throughout the Husserlian corpus. Levin's thesis is that the demand for apodictic evidence is intrinsically untenable. This work is significant not only because of its rigorous dealing with the problem of *Evidenz* but also because tangentially and in passing it gives a sense of the direction of the development of Husserl's thought as a whole.

LEVIN, Flora R. *The Harmonics Of Nicomachus And The Pythagorean Tradition*. University Park PA. 1975.

LEVIN, Michael E. Wittgenstein In Perspective. *Social Research* 40,192–207 Spr 73. I explain that the *Tractatus* began with an account of logical truth as tautological, but as reflecting something about reality. In his later writings Wittgenstein went beyond this, not only to say that logical truths are true by definition, but to note that the definition of a term is not a phenomenon independent of the truths in virtue of which they were true. The presence of certain concepts and the truth of certain theses are the same phenomena. Pears thinks this precipitates anthropocentric relativism, but I argue that it does not. I end by sketching Wittgenstein's reasons for rejecting a logically private language of sensations.

LEVIN, M. On Explanation In Archaeology: A Rebuttal To Fritz And Plog. *American Antiquity* 38,387–395 O 73.

This paper argues that the recommendation by Fritz and Plog—that archaeologists adopt the Hempel model of explanation—mistakes a conceptual explication for a substantial recommendation. This error results in advocacy of tautologies. The examination of this error leads to the question of logical inference, justification of the Hempel model, the theory-ladenness of archaeological classifications, the epistemology of the laws of the data-language, and the relation of the Fritz-Plog research program to the generation and verification of worthwhile hypotheses in archaeology.

LEVIN, Nathan P. Computational Logic. *J Sym Log* 14,167–172 S 49.

LEVIN, Samuel M. Malthus And The Idea Of Progress. *J Hist Ideas* 27,92–108 Ja–Mr 66.

The author believes that Malthus' idea of progress is based on his concern for the improvement of society. Malthus believes that the notion of progress for society carries with it the possibility of retrogression, since poverty is such an oppressive force. Even evil can be part of progress, if it prompts a strong reaction by encouraging the creation of mind. Malthus' theory of progress is then examined from this perspective.

LEVINAS, Emmanuel. On The Trail Of The Other. *Phil Today* 10,34–47 Spr 66.

LEVINAS, Emmanuel. Signature. *Phil Today* 10,30–33 Spr 66.

LEVINGER, Elma Ehrlich. *Galileo, First Observer Of Marvelous Things*. NY Messner 1952.

LEVINSON, Ronald B. *In Defense Of Plato*. Cambridge Harvard Univ Pr 1953.

Starting from attacks by Popper and Crossman, Professor Levinson of the University of Maine builds his defense around the integrity of Plato as artist, moralist, and prophet. The conclusion of his chapter "Was Plato a totalitarian?" denies many counts of the common charges to that effect, but concedes that his political ideal could be called totalitarian in Sabine's carefully guarded sense of a government which "obliterates the distinction between areas of private judgement and public control." The author provides sixteen appendices on minor aspects of his subject, and a bibliography.

LEVINSON, Ronald B. A Note On One Of James's Favorite Metaphors. *J Hist Ideas* 8,237–239 Ap 47.

LEVINSON, Ronald B. Language And The *Cratylus*: Four Questions. *Rev Metaph* 11,28–41 S 57.

LEVINSON, Ronald B. Our Parish The World. *J Phil* 52,318–321 Je 55.

LEVINSON, Ronald B. Sigwart's *Logik* And William James. *J Hist Ideas* 8,475–483 O 47.

LEVINSON, Ronald B. The Sophists. *Rev Metaph* 8,455–457 Mr 55.

LEVISION, A B. Logic, Language, And Consistency In Tarski's Theory Of Truth. *Phil Phenomenol Res* 25,384–392 Mr 65.

The author directs attention to a curious discrepancy in the usual ways of interpreting Tarski's theory of truth and discusses his alleged teaching that "ordinary language is inconsistent." The claim is made that Tarski does not argue that a natural language does not differ in principle from a formalized one, nor that ordinary language is inconsistent, as his critics aver. It is shown that Tarski believes we have no criteria for precisely distinguishing what is true or false from what fails to be either, outside the context of a formalized language. General observations are made about the relation between ideal or formal logic and ordinary language and it is concluded that in ordinary language the ideal of logical structure is incomplete or unfulfilled.

LEVISION, Arnold B. Frege On Proof. *Phil Phenomenol Res* 22,40–49 S 61.

Frege presupposed a connection between proof and metaphysics. An acceptance of his view of proof entails an acceptance of a rationalistic metaphysics, and, in particular, that arithmetic statements depend on "primitive truths." The author compares this with Wittgenstein. Both thinkers agree that mathematical statements are established by thought alone, but disagree as to the significance of establishing something by thought alone. Frege emphasized the contrast between the process of proving a statement and process of coming to learn the meaning of a statement, whereas linguistic philosophy emphasizes the similarity of the two processes. Although linguistic philosophy denies such things as self-evident truths, the author thinks that Frege's Platonism is a better alternative, since linguistic philosophy has not offered a satisfactory substitute which can account for mathematical knowledge.

LEVISION, Arnold Boyd. *Knowledge And Society: An Introduction To The Philosophy Of The Social Sciences*. Indianapolis Pegasus 1974.

This book explores the epistemological problems implied in the kind of knowledge which characterizes the social sciences. The central problem is stated as that of the relationship between "interpretationism" exemplified by Max Weber and "empiricism" represented by Hume and his followers down to Quine.

LEVISION, Arnold B. Professor Scheffler On Falsifiability And Meaning. *Phil Stud* 16,76–78 1965.

The article takes up I Scheffler's analysis of Popper's position on falsifiability and meaning, pointing out that neither Popper nor the positivists were originally concerned with an arbitrary or stipulated definition of the term, 'metaphysics', as Scheffler suggests. The author states that Scheffler argues erroneously in claiming that "Popper's intended line of demarcation between science and metaphysics depends upon the notion of significance, which is thus presupposed by him for the solution of his own problems." He argues that, for the purposes of the philosophy of science, the notion of significance might very well be taken as primitive and unanalyzable.

LEVISION, Arnold B. The Uses Of Philosophy And The Problems Of Educators. *Educ Theor* 11,123–128 Ap 61.

LEVISION, Arnold. The Concept Of Proof. *Monist* 48,547–566 O 64.

The purpose here is to develop Hume's suggestion that we ought to recognize a class of arguments falling between "demonstrations" or formally valid arguments and "probabilities" or inductive arguments, and to view informally valid statements as "proofs" in that they "leave no room for doubt or opposition." On the grounds that we should "conform our language more to common use" and by distinguishing two senses of "predictive" statements, the author shows why Hume's suggestion is worth developing.

LEVIT, Martin. Comments On Stinnett's "New Horizons For The Teaching Profession". *Proc Phil Educ* 18,243–245 Ap 62.

LEVIT, Martin. Contexts, Inquiry, And Philosophy Of Education. *Educ Theor* 18,299–311 Fall 68.

LEVIT, Martin. Noncognitivist Ethics Revisited. *Stud Phil Educ* 3,270–277 Fall 64.

LEVIT, Martin. Noncognitivist Ethics, Scientific Method And Education. *Stud Phil Educ* 2,304–331 Wint 63.

LEVIT, Martin. On The Psychology And Philosophy Of Concept Formation. *Educ Theor* 3,193–207 Jl 53.

LEVIT, Martin. Response To The Presidential Address. *Educ Theor* 16,315–317 O 66.

LEVIT, Martin. The Field View, Color, And Educational Philosophy. *Educ Theor* 10,89–96 Ap 60.

LEVIT, Martin. The Isolation And Poverty Of Educational Philosophy. *Proc Phil Educ* 15,52–58 Mr 59.

LEVITINE, George. The Filiation Of Picasso's *Night Fishing At Antibes*. *J Aes Art Crit* 22,171–175 Wint 63.

LEVITSKY, A. An Approach To A Theory Of Psychotherapy. *J Existent* 4,131–140 Fall 63.

LEVITT, Morton. *Freud And Dewey On The Nature Of Man*. NY Philosophical Lib 1960.

LEVY JR, Marion Joseph. *The Structure Of Society*. Princeton NJ Princeton Univ Pr 1952.

LEVY, Aaron. Economic Views Of Hobbes. *J Hist Ideas* 15,589–595 O 54.

LÉVY, Azriel. A Generalization Of Gödel's Notion Of Constructibility. *J Sym Log* 25,147–155 Je 60.

LÉVY, Azriel. On Ackermann's Set Theory. *J Sym Log* 24,154–166 Je 59.

LEVY, Beryl Harold. *Our Constitution: Tool Or Testamen?* NY Knopf 1941.

The factual generalizations in this essay on constitutional law issue from a study of the lives and opinions of Marshall, Taney, Holmes, and Brandeis. The normative aspect of the essay is rooted in Mr Levy's empiricism and his instrumental theory of value.

LEVY, Ernst. The Pythagorean Concept Of Measure. *Main Currents* 21,51-57 Ja-F 65.

LEVY, Marion. Some Basic Methodological Difficulties In Social Science. *Phil Sci* 17,287-301 O 50.

LEVY, Ronald. A Note On The "Common". *Educ Theor* 7,74-75 Ja 57.

LEVY, Ronald. Peirce's Theory Of Learning. *Educ Theor* 2,151-157 Ji 52.

LEVY, Ronald. The Role Of Content In Learning. *J Thought* 1,20-24 N 66.

LEVY, Solomon E. On The Tautologous Nature Of Stevenson's Distinction Between Disagreement In Belief And Disagreement In Attitude. *J Phil* 49,177-190 Mr 52.

LEWIS, C. I. A Comment To Everett J Nelson's "The Verification Theory Of Meaning". *Phil Rev* 63,193-196 Ap 54.

LEWIS, C. I. In Reply To Mr Baylis's "Critical Comments On The 'Symposium On Meaning And Truth'". *Phil Phenomenol Res* 5,94-95 S 44.

LEWIS, C. I. Professor Chisholm And Empiricism. *J Phil* 45,517-524 S 48.

LEWIS, C. I. Realism Or Phenomenalism? *Phil Rev* 64,233-247 Ap 55.

LEWIS, C. I. Santayana At Harvard. *J Phil* 51,29-30 Ja 54.

LEWIS, C. I. Some Logical Considerations Concerning The Mental. *J Phil* 38,225-232 Ap 41.

LEWIS, C. I. The Given Element In Empirical Knowledge. *Phil Rev* 61,168-175 Ap 52.

LEWIS, C. I. The Modes Of Meaning. *Phil Phenomenol Res* 4,236-249 D 43.

LEWIS, C. S. *The Abolition Of Man; Or, Reflections On Education With Special Reference To The Teaching Of English In The Upper Forms Of Schools.* NY Macmillan 1947.

LEWIS, Charles J. Logical Positivism And Metaphysics. *New Scholas* 16,242-256 Ji 42.

LEWIS, Clarence Irving. *An Analysis Of Knowledge And Valuation.* La Salle IL Open Court 1947.

LEWIS, Clarence Irving. *Our Social Inheritance.* Bloomington Indiana Univ Pr 1957. Other animals may be social, but man's social inheritance grows and cumulates; and he is self-critical. He has not one heredity, but a choice of which line of heredity he will develop. Therefore imagination becomes a force, and language takes man out of the present because of its infinite adaptability, and its storehouse of past achievements. Man's main problem is self-control rather than conquest of nature. Hence he needs objective standards of morality if he is not to destroy himself, but these moral standards themselves are discovered, not merely inherited.

LEWIS, Clarence Irving. *The Ground And Nature Of The Right.* NY Columbia Univ Pr 1955.

Professor Lewis extends his treatment of the good or valuable (Part III of *An Analysis of Knowledge and Valuation*) to the concept of the right in these five lectures making up the fifth volume of the Woodbridge Lecture series at Columbia University. He finds "at the root of all the imperatives of our thinking and doing the Law of Objectivity," which may be further subdivided into the Law of Compassion and the Law of Moral Equality. All are grounded in "that character of human nature by which it is called rational," thus combining a naturalistic conception of values with a rationalistic foundation for moral principles.

LEWIS, Clarence Irving. *Values And Imperatives.* Stanford CA Stanford Univ Pr 1969. This volume contributes substantially to a clarification of his views concerning ethics and theory of value. The major part of the book is a series of four lectures, "Foundations of Ethics," which present most of the central theses of Lewis's naturalistic theory of value and ethics, and a criticism of emotivist theories. The six papers and lectures that make up the rest of the book deal with such matters as the nature of value and the relation of values to facts, the pragmatic basis of the normative, the compatibility of pragmatism with moral rigor, Lewis's conception of ethical imperatives as contrasted with that of Kant, and two previously published papers: "The Rational Imperative," and "The Meaning of Liberty."

LEWIS, Clive Staples. *Miracles; A Preliminary Study.* NY Macmillan 1947.

LEWIS, David K. An Argument For The Identity Theory. *J Phil* 63,17-25 Ja 66.

The (Psychophysical) Identity Theory—according to which experiences are contingently identical with some physical states, e.g., neural states—is a consequence of two premisses which many of us would accept. First, that any sort of experience is definable as the occupant of a characteristic causal role; i.e., as whatever state it is—of whatever nature—which has a characteristic syndrome of typical causes and effects. Some of these definitive effects of experiences are behavior and hence involve physical phenomena. Second, that purely physical causes are adequate to explain physical phenomena insofar as they can be explained at all. *A fortiori*, the causes of those physical phenomena which are among the definitive effects of experiences must be physical.

LEWIS, David K and Richardson, Jane Shelby. Scriven On Human Unpredictability. *Phil Stud* 17,69-73 1966.

In this article, Michael Scriven has argued that we are unpredictable: if I want to foil your attempts to predict me, I can in principle replicate your prediction and do the opposite. But Scriven assumes that it is possible both that you have time to finish your prediction (else your failure is of no significance) and that I have time to finish my replication (else you might not fail). This assumption is suspect, since the times consumed by our two tasks are increasing functions of each other.

LEWIS, David K. Percepts And Color Mosaics In Visual Experience. *Phil Rev* 75,357-368 R 66.

Roderick Firth, in his "Sense-Data and the Percept Theory," opposes his own theory that visual experience consists of *percepts* of ostensible external objects or facts to the

old-fashioned theory that it consists of a mosaic of color-spots. I claim to resolve the opposition thus: Call two visual experiences *modification-equivalent* if they are connected by a chain of actual or possible visual experiences such that, given any two adjacent members of the chain, one can pass from one to the other with change of percept but no percept of change. We often ignore differences between modification-equivalent visual experiences. Some visual experience, at least, consists of a percept of a color-mosaic; it is plausible that any visual experience is modification-equivalent to experiences of some definite color-mosaic. If so, then any visual experience is indistinguishable from color-mosaic experience for some practical purposes.

LEWIS, David. *Convention: A Philosophical Study.* Cambridge Harvard Univ Pr 1969.

Social conventions are analyzed, roughly, as regularities in the solution of recurrent coordination problems—situations of interdependent decision in which common interest predominates. An example is our regularity of driving on the right: each does so to coordinate with his fellow drivers, but we would have been just as well off to coordinate by all driving on the left. Other examples are discussed; conventions are contrasted with other sorts of regularities; conventions governing systems of communication are singled out for special attention. It is shown that the latter can be described as conventions to be truthful with respect to a particular assignment of truth conditions to sentences or other units of communication.

LEWIS, Douglas and Addis, Laird. *Moore And Ryle: Two Ontologists.* Iowa City Univ Of Iowa 1965.

This book consists of two essays which, though not directly referring to each other, yet are both devoted to the same problem. For both Moore and Ryle proclaimed an ontology rejecting the existence of minds. In the first essay devoted to Ryle's book *The Concept of Mind*, Addis tries to refute Ryle's two crucial arguments against the existence of minds. Addis completes his study with an attempt to exhibit the two sources of Ryle's materialism: an inadequate ontology and an inability to solve the problem of intentionality. In the second essay D Lewis examines the realism of Moore. This position can be expressed in two statements: Material objects are substances (a), Material objects exist independently of our awareness of them (b). Lewis tries: (1) to make clear what Moore means by the terms "substance" and "independent," (2) to show that with these meanings both (a) and (b) are false. At the same time Lewis uncovers the mistakes of Moore's analyses in an attempt to illuminate the inadequacy of Moore's realism.

LEWIS, Evan L. *The Individual And Society.* NY Exposition Pr 1949.

The book is concerned with that area within the social organism in which social organization impinges upon the private life of individuals. The place of the average man in society and its effects on him personally, culturally and economically are discussed. This final chapter discusses the religious, intellectual and emotional components of society as differentiated from basically political and economic ones.

LEWIS, Ewart. *Medieval Political Ideas, 2v.* NY Knopf 1954.

LEWIS, Ewart. Medieval Thought And Western Political Tradition. *Thought* 37,173-193 Je 62.

LEWIS, Ewart. Natural Law And Expediency In Medieval Political Theory. *Ethics* 50,144-163 Ja 40.

LEWIS, Gordon R. Augustine And Existentialism. *Bull Evangelical Theol Society* 8,13-22 nd.

This article is an attempt to determine whether Augustine was an existentialist, contains the roots of existentialism, or whether existentialism is something uniquely modern. Utilizing Paul Tillich's distinctions, Augustine is found to have an existential point of view, and an existentialist attitude, but not an existentialist philosophy. Rather, he defends an essentialist epistemology and ontology. His emphases on the priority of the particular over the universal and of faith over reason must be interpreted consistently with his essentialist view of the Logos of God, eternal Wisdom.

LEWIS, Gordon R. Linguistic Analysis And Paul's Athenian Address. *Foundations* 8,311-322 nd.

If one were to analyze a classic sample of ancient religious literature like St Paul's address to the Stoic and Epicurean philosophers in Athens, what uses of religious language are found? The varied theories of philosophical analysts are tested by the grammatical, historical context. Paul's assertions concerning God's non-physical existence as Lord and Judge of all were hardly given or taken as tautological nonsense or falsehood. The negative and affirmative assertions conveyed cognitive information about God and His relation to history. In addition, they had emotive overtones, evoked experience of God, witnessed to divine-human encounters and inspired existential experience.

LEWIS, H. D. *Freedom And History.* NY Macmillan 1962.

This work includes the following articles (the majority of which have already appeared in periodicals): Does the Good Will define its own content? (a study of T H Green); The Idea of a Universal Mind; Individualism and Collectivism; T H Green and Rousseau; Conscience and Dissent; Extreme views about History; the Historian and his Interests; Can History be Objective?; History and the Gospel; Faith and History; Freedom and Responsibility, Responsibility and Mental Health; The Moral Status of Man; Faith and Freedom; Freedom and Immortality; and What is Theology?

LEWIS, H. D. Buddha And God. *Monist* 47,315-334 Spr 63.

The author discusses: the status of Buddhism as a religion, the question of whether or not Buddha was an atheist, and the relation between Buddha and Christianity with respect to the quest for moral excellence and enlightenment, and the nature of God. The author's remarks are based on his understanding of the Pali Canon.

LEWIS, H. D. Can History Be Objective? *Int Phil Quart* 2,219-243 My 62.

LEWIS, H. D. Does The Good Will Define Its Own Content: A Study Of Green's *Prolegomena.* *Ethics* 58,157-179 Ap 48.

- LEWIS, H D.** Events And Dispositions. *Phil Forum (Boston)* 18,3-21 1960-61.
- LEWIS, H D.** Individualism And Collectivism: A Study Of T H Green. *Ethics* 63,44-63 O 52.
- LEWIS, H D.** The Original Contract. *Ethics* 50,193-205 Ja 40.
- LEWIS, H Graham.** Bailyn And Cremin On Cubberley And History Of Education. *Educ Theor* 17,56-59 Ja 67.
- LEWIS, Hywel David.** *Morals And The New Theology*. NY Harper 1947.
- LEWIS, Hywel David.** *The Elusive Mind*. NY Humanities Pr 1969.
- LEWIS, John (ed).** *Beyond Chance And Necessity: A Critical Inquiry Into Professor Jacques Monod's Chance And Necessity*. Atlantic Highlands NJ Humanities Pr 1974. Jacques Monod's book *Chance and Necessity* is here examined by eleven critics. The latter represent philosophy and physics, molecular biology and genetics. There is general agreement with Monod on the need for natural explanation of life and man, without involving vitalism or animism. But the contributors take a broader view of living nature and plural modes of investigation, in order to counter Monod's two further moves of reductionism and "Cartesian" dualism.
- LEWIS, John Underwood.** The Basis Of Positive Law: An Essay Toward The Advancement Of 'Integrative Jurisprudence'. *Monist* 49,443-457 Jl 65. This paper makes an attempt at an initial integration of philosophy and legal theory. The integration is effected through the presentation of a fundamental theory of man-discovered law—that law which is characterized formally by a justice which, as Ernest Barker says, "human authority expresses, or ought to express—but does not make...." In the presentation of the theory, three points are discussed: (1) It is shown how the notion of man-discovered law can be said truly to constitute a species of law. (2) Next, the reality of man-discovered law and man's purported knowledge of it are considered. (3) Finally, the relations between man-made and man-discovered laws, on the one hand, and man-discovered laws and moral precepts, on the other, are made explicit.
- LEWIS, John.** *The Life And Teaching Of Karl Marx*. NY International 1965.
- LEWIS, Leta Jane.** Fichte And Šamkara. *Phil East West* 12,301-310 Ja 63.
- LEWIS, Merrill.** Organic Metaphor And Edenic Myth In George Bancroft's *History Of The United States*. *J Hist Ideas* 26,587-592 O-D 65.
- LEWITTER, L R.** Peter The Great, Poland And The Westernization Of Russia. *J Hist Ideas* 19,493-506 O 58.
- LEWY, Casimir.** Logical Necessity. *Phil Rev* 49,62-68 Ja 40.
- LEWY, Immanuel.** Valuation In Fact-finding. *J Phil* 44,575-577 O 47.
- LEYBURN, Ellen Douglass.** Notes On Satire And Allegory. *J Aes Art Crit* 6,323-331 Je 48.
- LEYS, Wayne A R.** *Ethics And Social Policy*. NY Prentice-Hall 1941. This volume offers a very stimulating review of the most important problems confronting modern man as a social being. These problems cover the entire range of contemporary life and are treated from the standpoint of man's desire for ethical conduct, with past and present ethical theories as guides. These theories are examined, in turn, from the standpoint of modern life, its trials and lessons.
- LEYS, Wayne A R and Perry, Charner Marquis.** *Philosophy And The Public Interest*. Chicago 1959. The purpose of this pamphlet is to formulate the problems of, and to stimulate thought and discussion on, the concept of the public interest. The authors present a number of common and current theories on the nature of public interest, its relation to earlier, similar ideas, and its significance as a part of political theory.
- LEYS, Wayne A R.** Justice And Equality. *Ethics* 67,17-24 O 56.
- LEYS, Wayne A R.** Was Plato Non-Political? *Ethics* 75,272-276 Jl 65. Plato ought not to be regarded as being either for or against totalitarianism. He is rather non-political or anti-political, if politics is defined in terms of human conflict and disagreement, even though in some sense he has a political philosophy. Plato is most accurately read as wanting to avoid the political, and enjoining abstinence from politics.
- LEYS, Wayne Albert Risser.** *Ethics For Policy Decisions; The Art Of Asking Deliberative Questions*. NY Prentice-Hall 1952. This volume discusses the practical application of ethics to a wide range of policy issues. In the first part of the book the author explains the tools of ethical analysis and surveys the major classical systems of ethics. Part II illustrates the application of these tools in actual case studies. The case studies are real and timely.
- LHÉRISSON, Camille.** De La Responsabilité Des Élités. *Phil Phenomenol Res* 9,487-495 Mr 49.
- LIAT, J Kwee Swan.** Methods Of Comparative Philosophy. *Phil East West* 1,10-15 Ap 51.
- LIAT, J Kwee Swan.** Systematics And Synthesis. *Phil East West* 3,101-116 Jl 53.
- LICHTENSTEIN, Aharon.** *Henry More: The Rational Theology Of A Cambridge Platonist*. Cambridge Harvard Univ Pr 1962.
- LICHTHEIM, George.** *Sociology And History: Theory And Research* (Edited By Werner J Cahnman And Alvin Boskoff). *Hist Theor* 5,320-324 1966.
- LICHTHEIM, George.** The Concept Of Ideology. *Hist Theor* 4,164-195 1965.
- LICHTHEIM, George.** The Origins Of Marxism. *J Hist Phil* 3,96-105 Ap 65.
- LICHTHEIM, G.** Sartre, Marxism, And History. *Hist Theor* 3,222-246 1963.
- LIDDELL, Anna F.** Philosophical Mysticism And Modern Science. *Personalist* 32,172-176 Spr-Apr 51.
- LIDDELL, Brendan E A.** Freedom Without Responsibility. *Rendezvous* 2,53-59 Spr 67. An analysis of motive and meaning in using the expression, "Freedom without responsibility is license." The statement is meaningless as an assertion, since

"freedom" cannot have meaning outside some context (political, moral, etc.). Within a context, "freedom" means permission to act without restraint in some way, eliminating the possibility of license. The expression, when used, is almost always meant to pressure another to accept a socio-moral structure although adequate grounds for prohibition are absent.

- LIDTKE, Vernon L.** August Bebel And German Social Democracy's Relation To The Christian Churches. *J Hist Ideas* 27,245-264 Ap-Je 66.

The thesis of this article is that the relationship between the German Social Democratic movement and Christian churches in the Nineteenth century has not been adequately analyzed. Previous studies do not discuss the failure of the Christian churches to retain the loyalty of the working classes. By examining the life and writings of August Bebel, the author investigates the popular conception of socialism as it imitated religious modes of thought. The author's conclusion is that Bebel left Christianity for social rather than intellectual reasons, thereby exhibiting a common action for Nineteenth century German men.

- LIEB, Irwin C (ed).** *Experience, Existence, And The Good: Essays In Honor Of Paul Weiss*. Carbondale S Illinois Univ Pr 1961.

There is a main argument of the twenty essays: that understanding each order depends on understanding the other orders. The introductions done by the Editor, Irwin C Lieb, integrate the seven essays on Experience, seven on Existence, six on The Good. This is indeed "a most unusual kind of *Festschrift*. Metaphysicians show the influences of both continental European phenomenology and British linguistic analysis, and they are aware of both historical traditions. There are phenomenological analyses of experience, love, freedom, and guilt. Essays on purpose, reductionism, *chronos* and *kairos*, show linguistic techniques.

- LIEB, Irwin C.** *The Four Faces Of Man: A Philosophical Study Of Practice, Reason, Art, And Religion*. Philadelphia Univ Of Penn Pr 1971.

- LIEB, Irwin C.** Word And Object, By W V Quine. *Int Phil Quart* 2,92-109 F 62.

- LIEB, Irwin C.** Logical Constants, Part I. *Rev Metaph* 7,36-52 S 53.

- LIEB, Irwin C.** New Studies In The Philosophy Of Charles S Peirce. *Rev Metaph* 8,291-320 D 54.

- LIEB, Irwin C.** Peirce Volumes: VII And VIII. *Rev Metaph* 12,602-611 Je 59.

- LIEB, Irwin C.** Philosophy As Spiritual Formation: Plato's Myth Of Er. *Int Phil Quart* 3,271-285 My 63.

- LIEB, Irwin C.** The Nature Of Ideas. *Rev Metaph* 11,181-195 D 57.

- LIEB, Irwin C.** Wittgenstein's Investigations. *Rev Metaph* 8,125-143 S 54.

- LIEBEL, Helen P.** Philosophical Idealism In The *Historische Zeitschrift*, 1859-1914. *Hist Theor* 3,316-330 1964.

- LIEBERMAN, Myron.** *The Transformation Of The School*, By Lawrence A Cremin. *Stud Phil Educ* 2,68-69 Wint 61-62.

- LIEBERMAN, Myron.** Professionalism And The Voodoo Of Education. *Proc Phil Educ* 17,53-65 Mr 61.

- LIEBERMAN, Myron.** Teacher Education As Professional Training. *Proc Phil Educ* 15,23-31 Mr 59.

- LIEBMAN, Joshua Loth.** *Hope For Man: An Optimistic Philosophy And Guide To Self-fulfillment*. NY Simon & Schuster 1966.

- LIEBMAN, Joshua Loth.** *Peace Of Mind*. NY Simon & Schuster 1946.

- LIESCH, James R.** Strikes And Sanctions: A Moral Inquiry. *Educ Theor* 18,253-261 Sum 68.

- LIEVESTRO, C T.** Tertullian And The *Sensus* Argument. *J Hist Ideas* 17,264-268 Ap 56.

- LIFSHITZ, M.** Giambattista Vico (1668-1744) (translation). *Phil Phenomenol Res* 8,391-414 Mr 48.

- LIFSHITZ, Mikhail.** Johann Joachim Winckelmann And The Three Epochs Of The Bourgeois Weltanschauung (translation). *Phil Phenomenol Res* 7,42-82 S 46.

- LIFTON, Robert Jay.** *Psychoanalysis And History* (Edited By Bruce Mazlish). *Hist Theor* 4,353-358 1965.

- LIGHTSTONE, A H.** *Symbolic Logic And The Real Number System*. NY Harper & Row 1965.

This book provides a basic presentation of symbolic logic, of sets, of abstract algebra and axiomatic method, and of number systems including: the natural number system, the system of integers, the rational number system, the real number system, and concludes with the development of the limit concept. The book presupposes some background in mathematics but none in symbolic logic. The book, with exercises integral to its development, provides a basic development of its topics and introduction to the logical foundations of mathematics.

- LIGHTSTONE, A H.** *The Axiomatic Method: An Introduction To Mathematical Logic*. Englewood Cliffs NJ Prentice-Hall 1964.

This is a sophisticated text in logic that is intended for students of mathematics. The book contrasts formal logic (the theory of deduction) with the treatment of algebraic system. Its goal is to show that any theorem which can be established in an algebraic system can also be obtained by applying the theory of deduction to postulates characterizing the system—this is accomplished by a proof of Henkin's Completeness Theorem. Models are employed in dealing with predicate calculus; an Appendix discusses some characteristics of complete theories.

- LIGHTSTONE, A H and Robinson, A.** On The Representation Of Herbrand Functions In Algebraically Closed Fields. *J Sym Log* 22,187-204 Je 57.

- LIGUORI, M and Herr, Vincent.** Practical Weapons For Peace In A Post-War World. *Proc Cath Phil Ass* 19,118-128 1943.

- LILGE, Frederic.** *The Abuse Of Learning: The Failure Of The German University*. NY Macmillan 1948.

The author points out some of the roots of Nazism in educational theories over the

past centuries of German thought. He gives a picture of these centuries—from the eighteenth to Nazism and its aftermath—with especial emphasis upon the works in education of the writers discussed. The author ends with a glimpse of the de-Nazified faculties, but he is not too optimistic that the lessons of extreme irrationalism and the neglect of humanism have been learned in Germany—or elsewhere for that matter.

LILGE, Frederic. *The Transformation Of The School*, By Lawrence A Cremin. *Stud Phil Educ* 2,63–67 Wint 61–62.

LILGE, Frederic. Meanings Of Nature In Education. *Educ Theor* 1,116–130 Ag 51.

LILGE, Frederic. The Politicizing Of Educational Theory. *Ethics* 66,188–197 Ap 56.

LILGE, Frederic. The Vain Quest For Unity: John Dewey's Social And Educational Thought In Retrospect. *Proc Phil Educ* 15,132–143 Mr 59.

LILLIE, R S. Some Aspects Of Theoretical Biology. *Phil Sci* 15,118–134 Ap 48.

LILLIE, Ralph S. Biological Causation. *Phil Sci* 7,314–336 Jl 40.

LILLIE, Ralph S. Biological Directiveness And The Psychical: A Note. *Phil Sci* 14,266–268 Jl 47.

LILLIE, Ralph S. Biology And Unitary Principle. *Phil Sci* 18,193–207 Jl 51.

LILLIE, Ralph S. Living Systems And Non-living Systems. *Phil Sci* 9,307–322 O 42.

LILLIE, Ralph S. Philosophy Of Organism. *Main Currents* 6,46–48 Sum–fall 48.

LILLIE, Ralph Stayner. *General Biology And Philosophy Of Organism*. Chicago Univ Of Chicago Pr 1945.

Professor Lillie has here written a book on the philosophical aspects of biology which is not so distinguished. It sets the problem of the relation of the physical and the psychical. The physical is the permanent, on his view; the psychical is the principle of change and appears transiently. But wherever there is real novelty and change, there is something psychical.

LILLIE, Ralph S. The Problem Of Synthesis In Biology. *Phil Sci* 9,59–71 Ja 42.

LILLIE, Ralph S. The Psychic Factor In Living Organisms. *Phil Sci* 10,262–270 O 43.

LILLIE, Ralph S. Vital Organization And The Psychic Factor. *Phil Sci* 11,161–170 Jl 44.

LIN, Mou-shêng. *Men And Ideas: An Informal History Of Chinese Political Thought*. NY Day 1942.

In this book, Mr Lin discusses the political doctrines of idealists Confucius, Mencius, and Hsuntzu; naturalists Lao-tzu, Yangtzu, and Chuangzu; the utilitarian Mo-tzu; the realist Hantzu; the "metaphysical monarchist" Tung Chungshu; the "sociological anarchist" Pao Chingyen; the "New Dealer" Wang Anshih; the political synthesist Ch'en Liang; the philosopher of democracy Huang Tsungshi; the philosopher of nationalism Wang Fuchi; and the last of the Confucianists K'ang Yuwei. Mr Lin aims at revealing the thinkers who have shaped the political thinking of the Chinese.

LIN, Tung-Chi. The Chinese Mind: Its Taoist Substratum. *J Hist Ideas* 8,259–272 Je 47.

LINDBECK, George A. A Note On Aristotle's Discussion Of God And The World. *Rev Metaph* 2,99–106 S 48.

LINDBECK, George. A Great Scotist Study. *Rev Metaph* 7,422–435 Mr 54.

LINDBECK, George. Participation And Existence In The Interpretation Of St Thomas Aquinas, II. *Fran Stud* 17,107–125 Je 57.

LINDBECK, George. Participation And Existence In The Interpretation Of St Thomas Aquinas, I. *Fran Stud* 17,1–22 Mr 57.

LINDBECK, George. Philosophy And Existenz In Early Christianity. *Rev Metaph* 10,428–440 Mr 57.

LINDBERG, John. Social Dynamics. *Main Currents* 14,31–35 N 57.

LINDBLOM, Charles E. *The Intelligence Of Democracy: Decision Making Through Mutual Adjustment*. NY Free Pr 1965.

To achieve "partisan mutual adjustment" people do not require a central coordinator, a dominant common purpose, or an intention to coordinate. Adjustment occurs through one person's adapting to or manipulating another. In democratic government, these processes are combined variously with central coordination. Independent, partisan decision-makers, though their complex decision is disjointed and incremental, produce rational (realistic) results. The claims commonly made for central coordination of decisions can thus be doubted. Mutual adjustment facilitates agreement among partisans on values and decisions, in contrast, at points, to central systems.

LINDBLOM, Charles E and Braybrooke, David. *A Strategy Of Decision: Policy Evaluation As A Social Process*. NY Free Pr 1963.

A philosopher and an economist here join forces to develop an improved strategy of decision and a rehabilitated utilitarianism. Despite the growth of literature in decision theory, keen dissatisfaction with that theory has often been expressed. The authors emphasize the disharmony between the actual practices of those making policy decisions and the idealized theories that are supposed to furnish guiding principles. A major difficulty is that the kind of situation required by the idealized theories just does not occur in practice. A new strategy of decision is proposed, therefore, that is based on the procedures actually used in successful decision making. In general, important problems are analyzed into a series of smaller problems which can be given separate treatment. At each successive stage it is possible to correct for undesirable consequences flowing from earlier decisions. Much emphasis is placed on the role of marginal advantages in the selection among alternatives.

LINDLEY JR, T Foster. The History Of Historiography. *Personalist* 37,379–387 Autumn–O 56.

LINDLEY, T F. 'True' And 'False'. *J Phil* 61,387–394 Je 64.

In this paper F P Ramsey's claim, that to say of p that it is true is to assert p , is restated and applied to (a) "What I am saying is false," (b) "a statement is true if....," and (c) "Every statement is either true or false. As a consequence, (a) is shown to be a self-interpreting formula which can never be satisfied, (b) is shown to be incapable of

generating a theory of truth and although (c) is shown to be about everything that has ever been mentioned in a statement, it says nothing at all since it violates the Law of Excluded Middle by being neither affirmative nor negative. This last finding means that " $p \vee \neg p$ " does not take statements as values and that Ramsey's view has a far broader application to the logic of truth functions than has been recognized heretofore.

LINDLEY, T F. Indeterminate And Conditional Truth-values. *J Phil* 59,449–458 Ag 62. Philosophers of a skeptical persuasion frequently say of indicative statements that their truth-value is indeterminate, unknown, or conditional. The present paper argues that while there are (1) sentences with indeterminate truth-values and (2) others in which truth-conditions are specified, no such sentence is (3) a fully interpreted indicative statement. The paper attempts first to draw out the distinctions among these three kinds of expressions and then, by contrasting them, to show that the epistemological vacillation conveyed by the claim is grounded in a grammatical circumlocution.

LINDLEY, T Foster. Moore's Nominal Definitions Of 'Culture'. *Phil Sci* 20,335–338 O 53.

LINDLEY, T Foster. Mr Walhout's "Objectivity And Value". *J Phil* 51,190–191 Mr 54.

LINDLEY, T Foster. The Control Factor In Social Experimentation. *Phil Sci* 21,260–268 Jl 54.

LINDON, Luke J. The Significance Of The Term *Virtus Naturalis* In The Moral Philosophy Of St Thomas Aquinas (with Comment By Richard J Westley). *Proc Cath Phil Ass* 31,97–105 1957.

LINDSAY, Alexander Dunlop. *The Modern Democratic State*. NY Oxford Univ Pr 1947.

LINDSAY, Kenneth C. Mr Pepper's Defense Of Non-Objective Art. *J Aes Art Crit* 12,243–247 D 53.

LINDSAY, Kenneth and Huppe, Bernard. Meaning And Method In Brueghel's Painting. *J Aes Art Crit* 14,376–386 Me 56.

LINDSAY, Robert B. Quantum Theory. *Main Currents* 11,90–91 Mr 55.

LINDSAY, Robert Bruce. *The Nature Of Physics: A Physicist's Views On The History And Philosophy Of His Science*. Providence RI Brown Univ Pr 1968.

LINEHAN, James C. Ethics And Philosophy Of Society. *Proc Cath Phil Ass* 20,119 Ff 1945.

LINEHAN, J. Modern Science And The Proof From Motion Of The Existence Of A Theistic God. *Fran Stud* 19,128–141 Mr 59.

LINENBRINK, M Cecilia. The Universal And Its Relation To The Phantasized Object According To John Baconthorpe. *Mod Sch* 42,353–374 My 65.

LINFORTH, Ivan M. *Telestic Madness In Plato, Phaedrus* 244 D E. Berkeley Univ Of Calif Pr 1946.

LINFORTH, Ivan M. *The Arts Of Orpheus*. Berkeley Univ Of Calif Pr 1941.

LINFORTH, Ivan M. *The Corymbic Rites In Plato*. Berkeley Univ Of Calif Pr 1946.

LINHART, H. Darlington's "On The Confirmation Of Laws". *Phil Sci* 26,362 O 59.

LINK, Arthur S. Samuel Taylor Coleridge And The Economic And Political Crisis In Great Britain, 1816–1820. *J Hist Ideas* 9,323–338 Je 48.

LINK, Henry Charles. *The Rediscovery Of Morals, With Special Reference To Race And Class Conflict*. NY Dutton 1947.

LINK, Michael A. *The Social Philosophy Of Reinhold Niebuhr*. Chicago Adams Pr 1975.

This book traces the social philosophy of Reinhold Niebuhr from 1920 to 1971. The book treats with the great variety of sources Niebuhr drew upon in his quest for a social philosophy, the importance of the study of history to Niebuhr's social thought, and the many changes Niebuhr's social theory underwent. The book makes the point that although Niebuhr made extensive use of historical evidence he was not always accurate in doing so. Despite the fact that Niebuhr made several historical blunders, these do not "per se" invalidate his social philosophy, but they are disturbing to one who values the study of history. Finally, the book agrees with Arthur Schlesinger's interpretation of Niebuhr as being a thinker who synthesized his own version of "liberal" Christianity with pragmatism. This synthesis resulted in a social philosophy that can accurately be described as a very eclectic and very "Niebuhrian."

LINKE, P F. The Scientific Attitude Indispensable For Philosophy. *J Phil* 52,5–12 Ja 55.

LINNELL, John. Berkeley's *Siris*. *Personalist* 41,5–12 Wint–Ja 60.

LINNELL, John. Locke's Abstract Ideas. *Phil Phenomenal Res* 16,400–405 Mr 56.

LINSKY, Leonard. A Note On Carnap's "Truth And Confirmation". *Phil Stud* 1,81–82 D 50.

LINSKY, Leonard. Hesperus And Phosphorus. *Phil Rev* 68,515–518 O 59.

LINSKY, Leonard. On Misremembering Dreams. *Phil Stud* 7,89–91 1956.

LINSKY, Leonard. On Understanding Philosophical Writings. *Phil Phenomenal Res* 15,222–229 D 54.

LINSKY, Leonard. Professor Donald Williams On Aristotle. *Phil Rev* 63,250–252 Ap 54.

LINSKY, Leonard. Some Notes On Carnap's Concept Of Intensional Isomorphism And The Paradox of Analysis. *Phil Sci* 16,343–346 O 49.

LINSKY, Leonard. Substitutivity And Descriptions. *J Phil* 63,673–683 N 66.

The article discusses substitutivity and description vis a vis the following puzzle introduced by Russell in "On Denoting": (1) Scott is the author of *Waverly*, (2) George IV wished to know whether Scott was the author of *Waverly*, and (3) George IV wished to know whether Scott was Scott. Why does this conclusion not follow from the premises? Linsky raises some questions about Russell's solution to this puzzle.

LINSKY, Leonard. Substitutivity. *J Phil* 62,139–144 Mr 65.

The principle of substitutivity is this: "Given a true statement of identity, one of its two terms may be substituted for the other in any true statement and the result will be true." There are well known counter-examples, hence the principle must be amended to apply exclusively to terms in referentially open positions. But so amended the principle appears entirely empty; for a referentially opaque position is just one for which the unamended principle fails to be a valid mode of inference. Defenders of the principle will argue that it is merely explicative of the concept of reference but the difficulty is that the concept of reference appealed to seems to involve nothing beyond the principle which is supposed to explain it. The verdict of the uncaptive intellect would seem to be that the principle is just false.

LINSKY, Leonard. The Incommunicability Of Content. *J Phil* 59,21–22 Ja 62.

LINSKY, Leonard. Wittgenstein On Language And Some Problems Of Philosophy. *J Phil* 54,285–292 My 57.

LINTZ, Edward J. The Unity In The Universe, According To Alfred N Whitehead (*Second Installment*). *Thomist* 6,318–366 O 43.

LINTZ, Edward J. The Unity In The Universe, According To Alfred N Whitehead. *Thomist* 6,135–179 Jl 43.

LIPKING, Lawrence. The Shifting Nature Of Authority In Versions Of "De Arte Graphica". *J Aes Art Crit* 23,487–504 Sum 65.

LIPMAN, Matthew. *What Happens In Art*. NY 1967.

LIPMAN, Matthew. Natural Obligation, Natural Appropriation. *J Phil* 56,246–252 F 59.

LIPMAN, Matthew. The Aesthetic Presence Of The Body. *J Aes Art Crit* 15,425–434 Je 57.

LIPMAN, Matthew. The Physical Thing In Aesthetic Experience. *J Aes Art Crit* 15,36–46 S 56.

LIPMAN, Matthew. The Relation Of Critical Functions And Critical Decisions To Art Inquiry. *J Phil* 51,653–666 O 54.

LIPP, Solomon. *Three Argentine Thinkers*. NY Philosophical Lib 1969.

LIPP, Solomon. Carlos Vaz Ferreira (1873–1958): In Memoriam. *Phil Forum (Boston)* 16,19–35 1958–59.

LIPP, Solomon. Francisco Romero (1891–1962): In Memoriam. *Phil Forum (Boston)* 21,69–86 1963–64.

LIPPINCOTT, Gertrude. A Dancer's Note To Aestheticians. *J Aes Art Crit* 8,97–105 D 49.

LIPPINCOTT, H H. Drugs, Chemistry And God. *Personalist* 46,284–292 Spr–Ap 65.

LIPPINCOTT, H H. Eternal Life. *Personalist* 41,38–47 Wint–Ja 60.

LIPPINCOTT, H H. Forces That Failed. *Personalist* 23,341–352 O–Autumn 42.

LIPPINCOTT, H H. Gandhi's Tribute. *Personalist* 29,356–360 Autumn–O 48.

LIPPINCOTT, H H. God And The War. *Personalist* 26,266–281 Jl–Sum 45.

LIPPINCOTT, H H. Stace And The Cosmic Darkness. *Personalist* 34,251–260 Sum–Jl 53.

LIPPINCOTT, H H. Stace—Revealing Admissions. *Personalist* 34,380–392 Autumn–O 53.

LIPPMAN, Edward A. *Musical Thought In Ancient Greece*. NY Columbia Univ Pr 1964.

The author has brought together a vast array of sources and scholarship to study Greek speculations about music. He places this art in its aesthetic setting and examines its broader role in ancient Greek culture. Individual chapters are given to the following basic themes: conceptions of harmony, theories of musical ethics, the philosophy and aesthetics of music, and the contributions of Aristotle and his school. Considerable attention is given to Plato.

LIPPMANN, Walter. *Essays In The Public Philosophy*. Boston Little, Brown 1955.

A veteran journalist speaks as philosopher in two lengthy essays, "The Decline of the West" and "The Public Philosophy." The first portrays the political failure of Western democracies to cope with the crises of the present century because of too great subservience to untrustworthy public opinion on the part of elected executives. There has been a loss of "all the illusions of intrinsic majesty", and "evaporation of the imperdurable powers" of government. The second essay is a hymn to *jus naturale redivivus* as the only hope of restoring public spirit and allegiance to "the principles of right behavior in the good society, governed by the Western traditions of civility."

LIPPMANN, Walter. Man's Image Of Man. *Proc Cath Phil Ass* 17,66–75 1941.

LIPSET, Seymour Martin (ed) and Hofstadter, Richard (ed). *Sociology And History: Methods*. NY Basic Books 1968.

LIPSHIRES, Sidney. *Herbert Marcuse: From Marx To Freud And Beyond*. Cambridge MA Schenkmann 1974.

The author presents both an exposition and a critique of Marcuse's thought, tracing its evolution from the 1920's to the present. He briefly treats Marcuse's "Hegelianized version of Marxism" and his relationship to the "Frankfurt school" of social science. The book deals mainly with Marcuse's effort to discover in Freud a new dynamic of social change based upon man's instinctive life. Marcuse wants to show the possibility of liberation as necessary for civilized order.

LIPSKY, George A. *John Quincy Adams: His Theory And Ideas*. NY Crowell 1950.

"This is the neglected aspect of the man's greatness to which George A Lipsky calls our attention in this admirably thorough analysis." He was not a systematic political theorist, but his fundamental principles for our national and international political practice can be and are here admirably gleaned, expounded and summarized by the author. "The public good was unquestionably the goal of all his public actions... his humanity and charity deepened as he grew older, even though the asperity of his temper may have been sharpened." As a fundamental tenet of his position, the

author points out the extent to which Adams clung to natural law doctrines, though this view was weakened in his system of thought as religious doubts perplexed him.

LISSA, Zofia. Aesthetic Functions Of Silence And Rests In Music. *J Aes Art Crit* 22,443–454 Sum 64.

LISSA, Zofia. On The Evolution Of Musical Perception. *J Aes Art Crit* 24,273–286 Wint 65.

LITMAN, Alexander. Prehension As Relation. *J Phil* 44,234–240 Ap 47.

LITTAUER, S B. Social Aspects Of Scientific Method In Industrial Production. *Phil Sci* 21,93–100 Ap 54.

LITTLE, Arthur. *The Nature Of Art Or The Shield Of Pallas*. NY Longmans Grund 1946.

LITTLE, Lawrence C. *Foundations For A Philosophy Of Christian Education*. NY Abingdon Pr 1962.

The author proposes to develop a philosophy of Christian education which, he asserts, advances beyond the most contemporary attempts of Fundamentalism, Modernism, and Neo-Orthodoxy to provide an intellectual framework in which the Christian faith can express itself. Little attempts a reconstruction of Christian doctrine "through an intensification of Christian experience and a more realistic interpretation of this experience in terms of contemporary thought through the pooled insights of thinkers who are specialists in a variety of disciplines." He calls for collaboration and communication, particularly between theology and psychology, to revolutionize the current philosophies of Christian education.

LITTEDALE, Philip. History Of The Literature. *Humanitas* 2,5–14 Spr 66.

LITTMAN, Richard A. A Reply To Professor Mandelbaum's Note On "Anthropomorphism In Psychology". *J Phil* 40,374–377 Jl 43.

LITVINOFF, Valentina. *The Use Of Stanislavsky Within Modern Dance*. NY Am Dance Guild 1972.

The author's thought and approaches in dance are initiated through the impetus of the Method of Physical Action, Stanislavsky's final philosophy of the theatre artist's process of creative work. The author elaborates the philosophy and extends its implications to elements native to dance art. Aesthetic problems in choreography, in the teaching of dance, and viewpoints of the dancer and those of the audience are among the themes discussed in this context.

LITVINOFF, Valentina. "In Search Of First Principles" in *Dance Research Monograph One, 1971–1972*, 164–180. NY CORD 1973.

This is an attempt to formulate a basis for evaluating body usages and movement patternings in dance. Two entities, the art of dance (encompassing the heritage of the past and the viewpoint of historicity focused upon body usage in diverse forms) and science of movement (contemporary disciplines concerned with body movement and the body in movement), are juxtaposed. The new disciplines open a new view for examining body usages within the old heritage. Comparisons and assessments issuing from this examination may be instrumental in modifying developments within the unclassical and evolving form of modern dance.

LITVINOFF, Valentina. Matters Of Style (Four Variations On The Theme). *Dance Scope* 7,14–27 Spr–Sum 73.

Selected forms are examined in order to find internal basic energies and structures applicable to developments within contemporary dance. Turkish Whirling Dervishes are an example of Concentration of Energy, among several other relevant attributes. African dance forms exemplify Extensions of Energy. Spanish dance is seen as Delineation of Energy. Directions of Energy are epitomized in several sensibilities of the basic beat which are described as a physical experience of rhythmicity. A theoretical interpretation emerges of several physical aspects of rhythm. Conclusion: The type of study suggested will yield insights of significance for aesthetics and the practice of modern dance.

LITVINOFF, Valentina. Of Sweigard, Body Education, And Kindred Things. *Dance Scope* 10,51–64 Wint 76.

Similarities and differences among several dominant studies in body movement are explored in what is likely the first attempt at comparison within this area. The article reveals contradictions in philosophical bases, points to divergences in methodologies and to a frequent lack of awareness of mutualities among exponents of the studies. Conclusion: a dialogue among the chief theoreticians in studies of movement could be instrumental in identifying the field as well as in lending greater clarity to theories of human movement. Dance and theatre arts would particularly benefit by such a dialogue.

LIU, Chun-Jo. *Controversies In Modern Chinese Intellectual History*. Cambridge MA East Asian Res Ctr 1964.

This is a valuable collection of references in Chinese and English to the following issues: (1) literary, (2) social, (3) political, (4) intellectual, and (5) the following sub-issues: The Vernacular Movement, Emancipation of Women, The Kuomintang–Communist Split, The Introduction of Western Philosophy, Socialism, Social History of China, and Dialectical Materialism. There are about 500 items from 115 different journals. Some of the entries are nearly a page long, giving a good description of the main issues involved. The glossary and index are helpful.

LIU, Shih-Chao. A Note On Many-one Reducibility. *J Sym Log* 28,35–42 Mr 63.

LIU, Shih-Chao. Four Types Of General Recursive Well-ordering. *Notre Dame J Form Log* 3,75–78 1962.

LIU, Shih-Chao. On Many-one Degrees. *J Sym Log* 28,143–153 Je 63.

LIU, Shih-Chao. On The Analytic And The Synthetic. *Phil Rev* 65,218–228 Ap 56.

LIU, Shih-Chao. Recursive Linear Orderings And Hyperarithmetical Functions. *Notre Dame J Form Log* 3,129–132 1962.

LIU, Wu-chi. *Confucius: His Life And Time*. NY Philosophical Lib 1955.

Wu-Chi Liu tells the life-story of Master K'ung against the background of his century, emphasizing his role as an ethical teacher. "Foremost among the mentors of men,

Confucius was also assuredly the most successful—witness the vast number of his immediate disciples and the millions of his later followers, all of them attracted to him not by the promise of reward in a future life, but the genuine goodness of his words in relation to this life."

LIVINGSTON, Donald W (ed) and King, James T (ed). *Hume: A Re-evaluation*. NY Fordham Univ Pr 1976.

Livingston provides an introductory essay which traces the development and re-awakening of Hume scholarship.

LIVINGSTON, H H (ed) and Northrop, Filmer Stuart Cuckow (ed). *Cross-cultural Understanding: Epistemology In Anthropology*. NY Harper & Row 1964.

This book is the publication of the seventeen papers of a 1962 symposium sponsored by the Wenner-Gren Foundation for Anthropological Research, together with records of some of the discussions. Experts in fields as diverse as cybernetics and the history of Greek science converse. Although the papers treat technical topics, the treatments are not technical. Questions such as the possibility of one culture understanding another have practical overtones, being a prelude to finding means for dealing with international problems. Professor Northrop's two chapters are adhesive, and relate contributions concerned with more general issues, like communication theory, and those concerned with specific topics such as the virtually tenseless Burmese language and contract law.

LIVINGSTON, Ray. *The Traditional Theory Of Literature*. Minneapolis 1962.

This is a study of the religious views of Amanda K Coomaraswamy (1877-1947). This Indian mystic believes that works of art are one of the ways by which man can attain true knowledge, which is knowledge of God. Thus the Scriptures are, of course, perfect types of literature. Since the hero of the purest art is always God, and since the hero of a ritual or myth is God, these types of art are superior to the epic, the romance, and the realistic novel. However, *Sir Gawain and the Green Knight* is superior to Dostoevski's *Crime and Punishment* because the epic is a better art form than the realistic novel, a type of debased form that is the result of modern thought. Livingston's method of revealing A Coomaraswamy's gems of wisdom is to quote copiously from his works, but the quotations turn out to be Coomaraswamy's quotations from various writers.

LIVINGSTONE, Richard. *On Education: The Future In Education, And Education For A World Adrift*. NY Cambridge Univ Pr 1954.

LIVINGSTONE, Richard. *Some Thoughts On University Education*. New Haven Hazen Foundation 1948.

LLAMERAS, Marceliano. *Fatima: The Rosary And The Heart Of Mary*. *Thomist* 13,453-527 O 50.

LLAMZON, Benjamin S. *Suppositional And Accidental Esse: A Study In Banez*. *New Scholas* 39,170-188 Ap 65.

LLAMZON, Benjamin S. *The Specification Of Esse: A Study In Bañez*. *Mod Sch* 41,123-144 Ja 64.

LLERA, Humberto Piñera. *Posibilidades Epistemológicas De La Filosofía Existencial*. *Phil Phenomenol Res* 9,400-415 Mr 49.

LLEWELYN, J E. *Propositions As Answers*. *Amer Phil Quart* 2,305-311 O 65.

An examination is made of Collingwood's criticisms of so-called 'propositional' logicians like Cook Wilson and Russell who are charged with assuming that meaning, agreement, contradiction, truth, and falsity do not belong only to propositions as the answers to strictly correlative questions. It is doubtful whether these logicians do assume this. Anyway, they would be correct to do so or to assume that these semiotic predicates can be known to apply to propositions without one's knowing to which strictly correlative question each proposition could be an answer. Failure to distinguish accurately what a person says from the topic of his remark and the reference of a word or phrase that he uses leads Collingwood to overlook the difficulty that ambiguity of reference can infect questions no less than assertions. He is himself prey to the fallacy that the logician's proposition is a double of the indicative sentence of traditional grammar.

LLEWELYN, J E. *Three Conceptions Of Faith*. *J Phil* 61,237-243 Ap 64.

According to the most common conception of faith, where q is a straightforward logical implicate of p , 'I have faith that p ' does not imply 'I have faith that q '. The aim of this paper is to describe this lay, or nonepistemological, conception of faith, an epistemological conception of faith, and a pseudoepistemological conception of faith. Measured by the standard of the first, the second upgrades faith, and the third downgrades knowledge; they thus generate paradoxes, and some of these are described.

LLOYD, A C. *Genus, Species And Ordered Series In Aristotle*. *Phronesis* 7,67-90 1962.

LLOYD, A C. *Neoplatonic Logic And Aristotelian Logic—I*. *Phronesis* 2,58-72 N 55.

LLOYD, A C. *Neoplatonic Logic And Aristotelian Logic—II*. *Phronesis* 2,146-159 My 56.

LLOYD, G E R. *The Development Of Aristotle's Theory Of The Classification Of Animals*. *Phronesis* 6,59-81 1961.

LLOYD, G E R. *Who Is Attacked In On Ancient Medicine?* *Phronesis* 8,108-126 1963.

LLOYD, Geoffrey Ernest Richard. *Greek Science After Aristotle*. NY Norton 1973.

LO, Samuel E. *Tillichian Theology And Educational Philosophy*. NY Philosophical Lib 1970.

LÖB, M H. *Concatenation As Basis For A Complete System Of Arithmetic*. *J Sym Log* 18,1-6 Mr 53.

LÖB, M H. *Extensional Interpretations Of Modal Logics*. *J Sym Log* 31,23-45 Mr 66.

LÖB, M H. *Formal Systems Of Constructive Mathematics*. *J Sym Log* 21,63-75 Mr 56.

LÖB, M H. *Solution Of A Problem Of Leon Henkin*. *J Sym Log* 20,115-118 Je 55.

LÖB, Martin H. *Proceedings Of The Summer School In Logic, Leeds, England, 1967*. NY Springer 1968.

LOBASTOV, Iu P and Koriukin, V I. *Living Beings, Artificial Creations, And Cybernetics*. *Soviet Stud Phil* 3,32-39 Spr 65.

LOBKOWICZ, Nikolaus. *Theory And Practice: History Of A Concept From Aristotle To Marx*. Notre Dame IN Univ Notre Dame Pr 1967.

LOBKOWICZ, Nikolaus. *Deduction Of Sensibility: The Ontological Status Of Sense-Knowledge In St Thomas*. *Int Phil Quart* 3,201-226 My 63.

LOCKE, Don. *Memory*. Garden City NY Anchor Books 1971.

The author rejects the representative theory of memory but also the theory which identifies the alleged memory images with parts of the real past and defends the view that we have a cognition of the past which cannot be assimilated to sense-perception. He distinguishes different senses of the term "remembering" and insists that it must not always be identified with an actual experience or be regarded as a source of evidence on which knowledge is based but rather as itself already a knowing.

LOCKE, Don. *Perception And Our Knowledge Of The External World*. NY Humanities Pr 1967.

LOCKE, Don. *Strawson's Auditory Universe*. *Phil Rev* 70,518-532 O 61.

Locke criticizes Strawson's procedure and conclusions in his chapter on "Sounds" in *Individuals*. Here Strawson considered the possibility of a no-space world in which sounds were the basic particulars instead of material bodies, to shed light on our world which uses space. Locke argues that Strawson's scheme does not tell us much about our present conceptual scheme, and that it is little more than an indication of how it is possible to reduplicate features of our own experience within certain limited parts of that experience.

LOCKWOOD, Dean P. *It Is Time To Recognize A New "Modern Age"*. *J Hist Ideas* 4,63-65 Ja 43.

LODGE, Rupert C. *Philosophy Of Business*. Chicago Univ Of Chicago Pr 1945.

LODGE, Rupert C. *The Philosophy Of Plato*. NY Humanities Pr 1956.

LODGE, Rupert C. *Balanced Philosophy And Eclecticism*. *J Phil* 41,85-90 F 44.

LODGE, Rupert Clendon. *Plato's Theory Of Art*. NY Humanities Pr 1953.

LODGE, Rupert C. *Plato And Progress*. *Phil Rev* 55,651-667 N 46.

LODGE, Rupert C. *The Essence Of Philosophy Of Education*. *Educ Theor* 3,352-356 O 53.

LODGE, Rupert C. *What Really "Educates"*. *Educ Theor* 1,165-174 N 51.

LOEHR, Max. *Some Fundamental Issues In The History Of Chinese Painting*. *J Aes Art Crit* 24,37-44 Fall 65.

LOEMKER, L E. *The Case Of The Emperor's Clothes*. *S J Phil* 1,1-8 Wint 63.

LOEMKER, Leroy E. *Struggle For Synthesis: The 17th Century Background Of Leibniz's Synthesis Of Order And Freedom*. Cambridge Harvard Univ Pr 1972.

LOEMKER, Leroy E. *A Note On The Origin And Problem Of Leibniz's Discourse Of 1686*. *J Hist Ideas* 8,449-466 O 47.

LOEMKER, Leroy E. *Boyle And Leibniz*. *J Hist Ideas* 16,22-43 Ja 55.

LOEMKER, Leroy E. *Leibniz And The Herborn Encyclopedists*. *J Hist Ideas* 22,323-338 JI-S 61.

LOEMKER, Leroy E. *Leibniz's Doctrine Of Ideas*. *Phil Rev* 55,229-249 My 46.

LOEMKER, Leroy E. *Leibniz's Judgments Of Fact*. *J Hist Ideas* 7,397-410 O 46.

LOENEN, J H M M. *Parmenides, Melissus, Gorgias: A Reinterpretation Of Eleatic Philosophy*. NY Humanities Pr 1961.

LOEW, Cornelius Richard. *Myth, Sacred History, And Philosophy: The Pre-Christian Religious Heritage Of The West*. NY 1967.

LOEWENBERG, J. *Dialogues From Delphi*. Los Angeles Univ Of Calif Pr 1949.

This book is an imaginary debate between two laymen in which the recurring problems of the philosophy of art are discussed. The subjects debated include the meaning of comedy and tragedy, the basis of criticism, the relation of art to nature and several others.

LOEWENBERG, J. *Royce's Synoptic Vision*. Baltimore Johns Hopkins Univ 1955.

This book is a commemorative address in celebration of the centennial of the birth of Josiah Royce on November 20, 1855, by Royce's literary executor, Professor Loewenberg, at the invitation of The Johns Hopkins University, where Royce received the degree of Ph D in 1878.

LOEWENBERG, Jacob. *Hegel's Phenomenology: Dialogues On The Life Of The Mind*. La Salle IL Open Court 1965.

In this book J Loewenberg attempts to wrest the secret of at least one major work of Hegel's, namely, *The Phenomenology of Mind*. Loewenberg's book gives us a chapter by chapter discussion of Hegel's enigmatic work. Thus there are interesting and sometimes penetrating observations on behaviorism, logic, hedonism, Kant's categorical imperative, freedom, art, religion, and all the other topics that appear in the *Phenomenology*. Probably the most interesting section of this book occurs in the final chapters where the dialogists attempt to clarify how Hegel's notion of Absoluteness is compatible with his insistence on the eternality of the dialectic. Loewenberg shows us the paradoxes resulting from Hegel's apparently unintentional shifts from phenomenological investigation to ontological speculation.

LOEWENBERG, Jacob. *Reason And The Nature Of Things: Reflections On The Cognitive Function Of Philosophy*. La Salle IL Open Court 1959.

Beginning with a discussion of the necessity of faith in reason, these Carus Lectures call attention to the fact that philosophy possesses a "reflexive" and a "non-reflexive subject-matter." In this latter respect it is like science, differing from it, however, in that it possesses a generic import. The author then goes on to develop his theory of "Dialectical Pluralism," grounding his argument mainly on a critical examination of Descartes, Berkeley, Kant, Leibniz, and Hegel.

LOEWENBERG, Jacob. *Royce's Synthetic Method*. *J Phil* 53,63-71 F 56.

- LOEWENBERG, J.** What Is Empirical? *J Phil* 37,281-289 My 40.
- LOFGREN, Ruth.** The Orders Within Living Systems. *Main Currents* 11,55-58 Ja 55.
- LOFTSGORDON, Donald** and Dewey, Robert E. Dante And Martineau: A Report Of Changing Values. *Ethics* 72,41-45 O 61.
- The assertion that men change their ordering of values in different historical periods is difficult to document. There are from the past, however, two recorded instances of value ranking which can make some claim to be representative of a particular period, and which may be compared with how persons rank values today. A ranking of vices exists in Dante's fourteenth-century *Divine Comedy* and a ranking of the moral worth of motives is contained in Martineau's *Types of Ethical Theory* (1885). The article reports how 858 students ranked these items and records their differences from Dante and Martineau.
- LOFTSGORDON, Donald.** I Believe Thus, Rather. *Phil Forum (Pacific)* 2,83-85 F 64.
- LOFTSGORDON, Donald.** Metaphysics And The "Really Real". *Phil Forum (Pacific)* 4,88-93 D 65.
- LOFTSGORDON, Donald.** Present-Day British Philosophers On Punishment. *J Phil* 63,341-353 Je 66.
- Many contemporary British philosophers believe that progress in ethics can be achieved through a piecemeal approach which discusses and clarifies specific topics before arriving at more general conclusions. As one test of the success of this method, approximately twenty-five articles and papers written since 1939 by British philosophers on the justification of punishment are examined. For this subject, the piecemeal approach has not been successful. While some clarifying and useful distinctions have been made, the fundamental moral issue between the retributive and utilitarian views remains as unresolved as it was before any of the papers were written.
- LOFY, Carl A.** The Meaning Of "Potential Whole" In St Thomas Aquinas. *Mod Sch* 37,39-48 N 59.
- LONDEY, D G** and Hughes, G E. *The Elements Of Formal Logic*. NY Harper & Row 1965.
- LONDEY, David.** The Concept Of Space. *Phil Rev* 64,590-603 O 55.
- LONDON, Kurt.** Backgrounds Of Conflict: Ideas And Forms In World Politics. NY Macmillan 1945.
- LONGERAN, B J F.** A Note On Geometrical Possibility. *Mod Sch* 27,124-138 Ja 50.
- LONGERAN, Bernard J F.** *Insight: A Study Of Human Understanding*. NY Philosophical Lib 1957.
- Father Longeran writes from the conviction that by thoroughly understanding what it is to understand, one will understand the structure of all that is and can be understood. Focussing on insight, the very essence of understanding, Father Longeran examines illustrations of insight in mathematics, science, common sense, etc., in order to bring the reader to an insight into insight.
- LONGERAN, Bernard.** *Method In Theology*. NY Herder & Herder 1972.
- LONGERAN, Bernard.** *The Subject*. Milwaukee Marquette Univ Pr 1968.
- The emphasis on the subject in philosophy today stems from a previous period in which the concept of the subject was neglected. The causes of this neglect include a fascination with the objectivity of truth, the rationalist notion of pure reason, and the metaphysical account of the soul. But it must be remembered that while it is objective, truth exists formally and only in judgement. Therefore, without minds there is no truth. Further, the study of the subject, i.e., the study of oneself insofar as one is conscious, is different from the study of the soul, so that it is false to think that to know the soul is to know the subject.
- LONGERAN, Bernard.** Insight: Preface To A Discussion. *Proc Cath Phil Ass* 32,71-84 1958.
- LONGERAN, Bernard.** The Form Of Inference. *Thought* 18,277-292 Je 43.
- LONG, A A.** *Hellenistic Philosophy: Stoics, Epicureans, Sceptics*. NY Scribner's 1974.
- LONG, A A.** The Principles Of Parmenides' Cosmogony. *Phronesis* 8,90-107 1963.
- LONG, Douglas C.** The Philosophical Concept Of A Human Body. *Phil Rev* 73,321-337 Jl 64.
- It has been argued that the concepts of mind, soul, and private experience upon which the problem of other minds is grounded are incoherent, and so philosophical doubt about other minds does not represent a genuine problem to be solved. But there are corresponding difficulties concerning the other half of Cartesian dualism, the philosophical concept of a human body. I argue that the concept of a body required for stating the traditional problem of other minds and its solutions cannot be intelligibly introduced and consequently the alleged problem of other minds that is dependent upon that concept requires no solution.
- LONG, Eugene Thomas.** *Jaspers And Bultmann: A Dialogue Between Philosophy And Theology In The Existentialist Tradition*. Durham NC Duke Univ Pr 1968.
- LONG, T A.** Baier On Prefrontal Lobotomies And Dispositions. *S J Phil* 3,131-137 Fall 65.
- LONG, Thomas A.** Obscenity, The Law And Religion. *Iustitia* 2,5-13 Fall-Wint 74.
- The discussion centers around the Supreme Court decision of Miller versus California. The language of obscenity legislation is considered in light of the legal history of the issue. It is argued that this language, and the way it is currently viewed by the Court, gives the false impression that obscenity legislation rests on empirical or quasi-empirical assumptions. This false impression totally obscures the basically religious nature of this legislation.
- LONG, Thomas A.** The Problem Of Pain And Contextual Implication. *Phil Phenomenol Res* 26,106-111 S 65.
- It is assumed that pain and pain-behavior are different and that the connection between them is contingent. In what sense can an act rather than a statement be said to imply something? The answer is given that the description of the bodily behavior entails what the behavior is said to imply. Then it is argued that someone's behaving in a certain way in certain circumstances contextually implies his having a private experience, i.e., pain. It is finally suggested that if one has a "real case" then one has criteria of pain, but there are no procedures for deciding which situations are real cases and which are not.
- LONG, Wilbur.** Existentialism, Christianity, And Logos. *Personalist* 47,149-168 Spr-Apr 66.
- LONG, Wilbur.** Freedom. *Personalist* 33,395-410 Autumn-O 52.
- LONG, Wilbur.** Personalism In Oriental Thought. *Personalist* 25,28-39 Ja-Wint 44.
- LONG, Wilbur.** Progress: Apparent Or Real? *Personalist* 26,17-32 Ja-Wint 45.
- LONG, Wilbur.** Ralph Tyler Flewelling: An Appreciation. *Personalist* 24,117-129 Apr-Spr 43.
- LONG, Wilbur.** Spiritual Schizophrenia: The Disease Of Modernism. *Personalist* 30,270-283 Sum-Jl 49.
- LONG, Wilbur.** The Heterodoxy Of Henri Bergson. *Personalist* 29,60-72 Wint-Ja 48.
- LONG, Wilbur.** The Philosophical Bases Of Peace. *Personalist* 27,16-28 Ja-Wint 46.
- LONG, Wilbur.** Thirty-five Years In Retrospect. *Personalist* 35,229-237 Sum-Jl 54.
- LONG, Wilbur.** War-Mindedness And Totalitarianism. *Personalist* 25,365-376 O-Autumn 44.
- LONGMAN, Lester D.** Contemporary Painting. *J Aes Art Crit* 3,8-18 Wint 44.
- LONGMAN, Lester D.** Criteria In Criticism Of Contemporary Art. *J Aes Art Crit* 18,285-293 Mr 60.
- LONGMAN, Lester D.** The Concept Of Psychical Distance. *J Aes Art Crit* 6,31-35 S 47.
- LONGRIGG, James.** A Note On Anaximenes' Fragment 2 (diels/kranz). *Phronesis* 9,1-4 1964.
- LOÑIE, I M.** The *ἡ ἀναπνοὴ τῶν οὐκ* Of Heraclides Of Pontus. *Phronesis* 9,156-164 1964.
- LÖNNING, Per.** *The Dilemma Of Contemporary Theology Prefigured In Luther, Pascal, Kierkegaard, Nietzsche*. NY Humanities Pr 1964.
- LOOMER, Bernard M.** Commentaries On Resources From The Biological Sciences. *Zygon* 1,56-59 Mr 66.
- LOPATIN, Ivan A.** Current Thought: "The Soviet Idea Of Personalism". *Personalist* 39,61 Wint-Ja 58.
- LÓPEZ-MORILLAS, Juan.** Antonio Machado's Temporal Interpretation Of Poetry. *J Aes Art Crit* 6,161-171 D 47.
- LORBERG, Aileen D.** Virginia Woolf, Benevolent Satirist. *Personalist* 33,148-158 Spr-Apr 52.
- LORCH, J.** The Natural System In Biology. *Phil Sci* 28,282-295 Jl 61.
- LORD, Catherine.** Aesthetic Unity. *J Phil* 58,321-326 Je 61.
- The author suggests that the work of art and the aesthetic experience are congruent and that an analysis of this congruence reveals both the nature of the import of art and the character of the aesthetic experience. Adopting a faculty framework, she argues that aesthetic experience proceeds through three stages, with the understanding dominating in the first stage, being assimilated to the imagination in the second, and enjoying free play with the imagination in the third. She also characterizes these stages in terms of part-whole relations.
- LORD, Catherine.** Organic Unity Reconsidered. *J Aes Art Crit* 22,263-268 Spr 64.
- Organic unity, defined as a whole composed of internally related parts, is 1) not achievable in the arts and literature, 2) an inappropriate model for most genres, and 3) not desirable. Even Frost's short lyric poem, "Stopping By Woods On a Snowy Evening," exhibits grades of relevance and the structure of the epic corresponds more to the unity of the cosmos as described by Aristotle. If achieved, organic unity would put too heavy a burden on the reader and would preclude the savoring of the individual parts. The author concludes that once freed from the spell of a single model, we will find the different types of unity works of art actually have.
- LORENZEN, P** and Myhill, J. Constructive Definition Of Certain Analytic Sets Of Numbers. *J Sym Log* 24,37-49 Mr 59.
- LORENZEN, Paul.** Algebraische Und Logistische Untersuchungen Über Freie Verbände. *J Sym Log* 16,81-106 Je 51.
- LORENZEN, P.** Logical Reflection And Formalism. *J Sym Log* 23,241-249 S 58.
- LOSEE, John.** Two Proposed Demarcations For Theological Statements. *Monist* 47,455-465 Spr 63.
- Theological statements (e.g. "God is transcendent and yet 'in us'") are meaningful in the same way as are statements of the empirical sciences and statements which report our everyday experiences. The author raises and attempts to answer the question—how can cognitive meaningfulness of such statements be established?
- LOSSEE JR, John P.** The Use Of Philosophic Arguments In Quantum Physics. *Phil Sci* 31,10-17 Ja 64.
- LOSSKY, N O.** *History Of Russian Philosophy*. NY Internl Univ Pr 1951.
- This is the first history of Russian philosophy to appear in the English language. Its appearance could scarcely have been more timely, for differences in philosophical viewpoint and ideology between the West and the Soviet sphere have rarely, if ever, been more acute or of greater concern than they are today. In 27 chapters the survey covers Russian philosophy from the 18th-century and early part of the 19th-century to the most recent developments. Slavophiles, Materialists, Positivists, Personalists, Neo-Kantians, Intuitivists, Dialectical Materialists and many other schools and individual philosophers are treated accurately and concisely. A final chapter provides a summary of the chief characteristics of Russian philosophy.
- LOSSKY, N O.** Conditions Of The Direct Perception Of The External World. *Personalist* 38,37-44 Wint-Ja 57.

- LOSSKY, N O.** Personalism Versus Materialism. *Personalist* 33,366-384 Autumn-O 52.
- LOSSKY, N O.** Psychology With A Psyche. *Personalist* 36,129-140 Spr-Apr 55.
- LOSSKY, N.** Absolute Criterion Of Truth. *Rev Metaph* 2,47-96 Je 49.
- LOSSKY, Nicholas.** Perception Of Other Selves. *Personalist* 29,149-162 Spr-Apr 48.
- LOSSKY, N.** Two Ways Of Refuting Solipsism. *Phil Forum (Boston)* 19,41-55 1961-62.
- LOTTIN, Odon.** Natural Law, Natural Right And Natural Reason. *Phil Today* 3,10-18 Spr 59.
- LOTZ, J B.** Person And Ontology. *Phil Today* 7,279-297 Wint 63.
- LOTZ, Johannes B.** Being And Existence In Scholasticism And In Existence-Philosophy. *Phil Today* 8,3-45 Spr 64.
- LOTZ, Johannes B.** Metaphysical And Religious Experience. *Phil Today* 2,240-249 Wint 58.
- LOTZ, Johannes.** The Philosophy Of Religious Experience. *Phil Today* 6,97-100 Sum 62.
- LOUBÈRE, Leo A.** Louis Blanc's Philosophy Of History. *J Hist Ideas* 17,70-88 Ja 56.
- LOUCH, A R.** Anthropology And Moral Explanation. *Monist* 47,610-624 Sum 63.
- The article sets out to ask about the effect of moral concepts on the way in which we describe and explain social processes and institutions. "Moral" here refers less to moral convictions and more to a way of looking at and describing human action. After discussing the functionalism of Malinowski in the context of examining how the anthropologist comes to understand human behavior, the author concludes that anthropology is a normative discipline in the sense that its inquiries are shaped by concepts like convention and procedures like the tracing of grounds for action. Talk about human institutions and practices is already "a moral cutting of the empirical cake."
- LOUCH, A R.** Scientific Discovery And Legal Change. *Monist* 49,485-503 Jl 65.
- Behavioral scientists, who claim to know the causes of crime, want their scientific know-how applied in the administration of criminal law, so that punishment will be replaced by therapy. But their alleged expertise turns out to be moral appraisal masquerading as scientific truth, giving to their testimony the illegitimate force of fact. Nor is the therapeutic method more humane: it treats the offender as an object to be manipulated according to the interests of others, while imprisonment at least allows the offender a degree of moral autonomy and stresses reform less than the preservation, through penalties, of conditions of fair play in the social game temporarily upset by the infraction. The therapeutic aim would not implement but destroy the procedure of criminal law in a civil society.
- LOUGHRAN, Charles P.** Theology And History: A Bibliography. *Thought* 29,101-116 Mr 54.
- LOURIÉ, Arthur.** *Motet: De Ordinatione Angelorum.* *Thomist* 5,319-344 Ja 43.
- LOVE, Howard.** The Stages Of Knowledge In Plato And Spinoza. *Phil Forum (Boston)* 6,14-21 Spr 48.
- LOVE, Thomas T.** The Two Principles Of Roman Catholic Church-State Relations. *Ethics* 76,57-61 O 65.
- LOVE, Walter D.** Edmund Burke And An Irish Historiographical Controversy. *Hist Theor* 2,180-198 1962.
- LOVEJOY, Arthur O.** *Reflections On Human Nature.* Baltimore Johns Hopkins Pr 1961.
- This volume attempts "a historical account of the conceptions held of the desires which motivate human behavior, and of the implications of these theories for economics, politics and ethics." The importance of "approbateness" ("the love of praise") in 17th and 18th century theories of human nature is stressed, with reference to authors who regarded it as "the universal, distinctive, and dominant passion of man" and "the indispensable substitute for 'reason and virtue.'" Lovejoy includes some observations of his own on human nature, emphasizing particularly the importance of "man's self-consciousness upon his affective and appetitive life."
- LOVEJOY, Arthur O.** *The Reason, The Understanding, The Time.* Baltimore Johns Hopkins Pr 1961.
- Five lectures explore Jacobi's glorification of *Vernunft* at the expense of *Verstand* in its influence upon Romantic philosophers (especially Schelling) and such men of letters as Coleridge and Emerson. An appendix contains some correspondence with Bergson, in whom Professor Lovejoy finds contemporary restatement of similar emphases upon an immediate knowledge taken as revelatory of the self and of real time.
- LOVEJOY, Arthur O.** A Discussion Of The Theory Of International Relations. *J Phil* 42,480-482 Ag 45.
- LOVEJOY, Arthur O.** A Note On Peirce's Evolutionism. *J Hist Ideas* 7,351-354 Je 46.
- LOVEJOY, Arthur O.** Analogy And Contradiction: A Surrejoinder. *Phil Phenomenol Res* 7,626-634 Je 47.
- LOVEJOY, Arthur O.** Comment On Mr Pegis's Rejoinder, "Principale Volitum". *Phil Phenomenol Res* 9,284-290 D 48.
- LOVEJOY, Arthur O.** Goldsmith And The Chain Of Being. *J Hist Ideas* 7,91-98 Ja 46.
- LOVEJOY, Arthur O.** Historiography And Evaluation: A Disclaimer. *J Hist Ideas* 10,141-142 Ja 49.
- LOVEJOY, Arthur O.** Minute Drafted For The American Philosophical Association. *J Phil* 51,628-629 O 54.
- LOVEJOY, Arthur Oncken.** *Essays In The History Of Ideas.* Baltimore Johns Hopkins Pr 1948.
- LOVEJOY, Arthur O.** Necessity And Self-sufficiency In The Thomistic Theology: A Reply To President Pegis. *Phil Phenomenol Res* 9,71-88 S 48.
- LOVEJOY, Arthur O.** On A Supposed Resurgence Of Vicious Intellectualism. *J Phil* 49,85-88 F 52.

- LOVEJOY, Arthur O.** Reflections On The History Of Ideas. *J Hist Ideas* 1,3-23 Ja 40.
- LOVEJOY, Arthur O.** Rejoinder To Mr Lowe's "In Defense Of Individualistic Empiricism: A Reply To Messrs Lovejoy And Hook". *J Phil* 49,111-112 F 52.
- LOVEJOY, Arthur O.** Reply To Professor Spitzer's "Geistesgeschichte Vs History Of Ideas As Applied To Hitlerism". *J Hist Ideas* 5,204-219 Ap 44.
- LOVEJOY, Arthur O.** Terminal And Adjectival Values. *J Phil* 47,593-607 O 50.
- LOVEJOY, Arthur O.** The Communism Of Saint Ambrose. *J Hist Ideas* 3,458-468 O 42.
- LOVEJOY, Arthur O.** The Duality Of The Thomistic Theology: A Reply To Mr Veatch. *Phil Phenomenol Res* 7,413-438 Mr 47.
- LOVEJOY, Arthur O.** The Meaning Of Romanticism For The Historian Of Ideas. *J Hist Ideas* 2,257-278 Je 41.
- LOWE, Victor.** *Understanding Whitehead.* Baltimore Johns Hopkins Pr 1962.
- Part I, after an introductory account of Whitehead's cast of mind and his general philosophy, sets forth his metaphysical system, philosophy of science, and philosophy of religion. Part II is a revision and expansion of "The Development of Whitehead's Philosophy," published in Schilpp's *The Philosophy of Alfred North Whitehead* (1941). In part III the author uses Whitehead, making his own modifications, to discuss the relation between human experience and the metaphysical enterprise. The combination of high appreciation and significant criticism is continued in the concluding chapter, "Learning from Whitehead." The book makes use of conversations with Whitehead and tries to show philosophers and others what his work is all about.
- LOWE, Victor.** "Alfred North Whitehead: Introduction" in *Classic American Philosophers*, Max Fisch (ed), 395-417. NY 1951.
- A summary of Whitehead's work in England is followed by a concise presentation of the major ideas in *Process and Reality*. Although Whitehead's metaphysical work was done in America, his thought is not merely American, but is a broad, and perhaps culminating, unification of the European tradition. Whitehead's metaphysics provides alternative solutions to the traditional problems of Western philosophy.
- LOWE, Victor.** "Lewis' Conception Of Philosophy" in *The Philosophy Of C I Lewis*, Paul A Schilpp (ed), 23-59. La Salle IL Open Court 1968.
- C I Lewis centers his philosophy in the normative and the practical. He explains that his "reflective method" seeks to clarify and express coherently the principles which are implicitly intended in our dealing with the familiar. He has done this admirably for epistemology and theory of value. For metaphysics, the priority he gives to the theory of useful knowledge causes him to doubt that given experience presents any universal conceptualizable features. (Is not causation one?) Lewis also underestimates the new departures to which the ideals of clarifying concepts in use and making them coherent may lead. If the goal which he sometimes acknowledges for metaphysics—comprehensive understanding—is to be pursued effectively, "reflection" needs to be supplemented by speculation. The two are not necessarily enemies.
- LOWE, Victor.** "Peirce And Whitehead As Metaphysicians" in *Studies In The Philosophy Of Charles Sanders Peirce*, E Moore And R Robin (eds), 430-454. Amherst Univ Of Mass Pr 1964.
- The author compares their conceptions of metaphysics and its method. Both men seek relational structures; in other respects they are far apart. Peirce has no place for a single most general discipline, but seeks metaphysical laws founded on those of logic, phenomenology, and mathematics. He attacks metaphysical problems in a piecemeal; for Whitehead there are no detachable problems. Peirce also makes the mistake of keeping religion and "vitally important topics" out of metaphysics. In conclusion, the author adapts Peirce's categories to sketch the idea (which also uses Whitehead) that a metaphysical system requires at least three kinds of entities: qualities, connectors, and synthesizers.
- LOWE, Victor.** "The Concept Of Experience In Whitehead's Metaphysics" in *Alfred North Whitehead*, George L Kline (ed), 124-133. Englewood Cliffs NJ Prentice-Hall 1963.
- The centrality of the concept of experience in Whitehead's metaphysics is usually misunderstood, and has even been denied. One essential in his doctrine that all actual entities are drops of experience is the notion of a unique mode of composition of entities: that in which they participate as components in an experience-event. Whitehead's view that all other types of composition are derivative from experiential togetherness is not easy to dismiss.
- LOWE, Victor.** "The Development Of Whitehead's Philosophy" in *The Philosophy Of Alfred North Whitehead*, Paul A Schilpp (ed). Place Unknown 1941.
- LOWE, Victor.** "William James' Pluralistic Metaphysics Of Experience" in *In Commemoration Of William James: 1842-1942*. NY Columbia Univ Pr 1942.
- What is James' "pluralistic universe" a plurality of? He did not come to grips with this question, and did not need to in order to fight for liberation from monistic idealism; but the question is important. Taking persons as ultimate units would be inconsistent with James' *Psychology*. Perhaps bits of "pure experience" are the units; but perhaps that is the very notion whose bankruptcy he confessed in *A Pluralistic Universe*. Passages in the notebook James kept from 1905 to 1907 suggest that he came close to choosing moments or pulses of experience for his units, as Whitehead later did.
- LOWE, Victor.** A Resurgence Of "Vicious Intellectualism". *J Phil* 48,435-446 Jl 51.
- "Vicious intellectualism," a principle of criticism first introduced by James, is examined and its definition is expanded by the author. This definition is applied to the position of several philosophers who maintain that members of the Communist party should be barred from the academic profession. The author holds that to judge a particular professor's competency to teach, one must examine the individual and not simply an argument from the essence of Communism.

LOWE, Victor and Hartshorne, Charles and Johnson, A. H. *Whitehead And The Modern World; Science, Metaphysics, And Civilization: Three Essays On The Thought Of Alfred North Whitehead*. Boston Beacon Pr 1950.

Whitehead's chief contribution to the philosophy of natural science was his method of "extensive abstraction" for defining ideally exact concepts such as points in terms of relationships perceptually evident. Such definitions are called for if the relational theory of space is taken seriously. The method is explained and defended against some standard criticisms of it. Whitehead's approach to causality and induction is touched on, as another example of his unusual approach to the foundations of natural science. No sharp separation of his philosophy of science from his metaphysics is finally possible.

LOWE, Victor and Hartshorne, Charles and Johnson, A. H. *Whitehead And The Modern World: Science, Metaphysics, And Civilization*. Boston Beacon Pr 1950.

LOWE, Victor. Belief In Unobserved Contemporary Reality: A Realistic Experiential Analysis. *J Phil* 50,541-555 Ag 53.

The (intensional) meaning of my belief that there is a desk in the room next door has been analyzed by C I Lewis into hypothetical predictions—judgments of what sense experiences I would probably get if I should go next door. But judgments of what I would probably be perceiving if I were now next door are also an essential part of my meaning. When I believe in absent reality, this non-predictive part of my meaning comes first to my mind, and must do so. Although the belief is verifiable only as analyzable into hypothetical predictions, all meaning is imaginative, and can take liberties with space and time. The author appeals to Lewis's principle that imagination is sufficient for meaning.

LOWE, Victor. Categorical Analysis, Metaphysics, And C I Lewis. *J Phil* 55,862-870 S 58.

The purpose of categorical analysis is to make explicit the whole of what is implicitly intended in the large concepts we use. On this basis, C I Lewis limited the problem of metaphysics to "the principles of distinction of the real from the unreal," and rejected speculation. But the metaphysical task requires conceptual invention on a large scale, whereby categorical analysis becomes speculative.

LOWE, Victor. Empirical Method In Metaphysics. *J Phil* 44,225-233 Ap 47.

We too readily suppose that we already know what experience is, and what it is to be empirical in metaphysics. The method of the "empirical metaphysics" recommended by Professors Randall and Lamprecht is too narrow. Discovery of the generic traits of existence requires framing metaphysical hypotheses, not just a survey of universes of discourse. And a truly empirical metaphysician, upon recognizing that an experience is a natural event, should not suppose that its nature is already given in conscious sense perception; he should try to conceive its generic constitution (somewhat as Whitehead did), and work from that.

LOWE, Victor. In Defense Of Individualistic Empiricism: A Reply To Messrs Lovejoy And Hook. *J Phil* 49,100-110 F 52.

In judging persons—especially members of the Communist party, who are presently teaching in American universities—we should distinguish between one's principles and one's conduct. Individuals are not merely instances of concepts. They should be judged first of all by their records, rather by that of any group to which they belong.

LOWE, Victor. Influence Of Bergson, James And Alexander On Whitehead. *J Hist Ideas* 10,267-296 Ap 49.

Bergson's philosophy is often said to have been a major influence on Whitehead. Northrop, writing about Whitehead's work in England on the philosophy of science, claimed that this influence can hardly be exaggerated. But considerations of the problems Whitehead handled and the essentials of his solutions deflates this claim. A similar consideration of Whitehead's metaphysics shows that there are enormous differences from Bergson's. Similarities between James' philosophy and Whitehead's are evidences of sympathy rather than influence. Alexander's *Space, Time and Deity* had some influence on Whitehead, but not an indispensable one.

LOWE, Victor. Montague's Vision Of Philosophy. *Rev Metaph* 6,397-424 Mr 53.

Montague holds that the proper philosophical objective is knowledge of the possible, rather than the actual. Although this definition of the objective of philosophy and his concept of subsistent possibilities lead to difficulties in the relationship of the speculative vision to science, Montague's emphasis on the imaginative character of philosophizing is a corrective to our literal and linguistic habit of thought.

LOWE, Victor. Professor Goodman's Concept Of An Individual. *Phil Rev* 62,117-126 Ja 53.

Goodman's nominalistic definitions of the "individual" as what "overlaps something" and as a "segment of the world of sense experience" fail to give an adequate meaning to the discreteness of qualia, fail to recognize the actual contrast between individual and universal elements in experience, and can only define the difference between an individual and a class relatively, in terms of the discourse in which they occur. The only clear meaning of "individual" seems to be: an entity which, if a theory of logical types were adopted, would be of the lowest type.

LOWE, Victor. The Philosophy Of Whitehead. *Antioch Rev* 8,223-239 Je 48.

This article is a general exposition of Whitehead's thought with some biographical remarks. From his insight that every fact is a process of self-realization, growing out of the past universe while also adding its individual value to the universe, Whitehead developed a metaphysics which addresses the major problems of philosophy—the relationship of the human and the natural worlds, the nature of experience, individuality and interdependence, and the relation of the eternal to the temporal. Whitehead's thought is rich in insights on the problems of education and society.

LOWE, Victor. William James And Whitehead's Doctrine Of Prehensions. *J Phil* 38,113-125 F 41.

The understanding of Whitehead's unusual empiricism is what would profit most from a joint study of James and Whitehead. In his *Psychology* James described the moment of experience ("the passing thought") as inheriting and appropriating the

contents of prior experiences. His superb introspection provides the strongest evidence that Whitehead's theory of (physical) prehensions is not a castle in the air. Attention is also called to James's own explanation of "radical" in his *Radical Empiricism*: it means holding fast to "the plain conjunctive experience" of "felt transition." Recognizing the immanence of the past in the present pulse of experience does not undermine realism. W M Urban's dubious claim that Whitehead's conception of this pulse as both subject and superject is unintelligible applies equally to James.

LOWENFELD, Viktor. Psycho-Aesthetic Implications Of The Art Of The Blind. *J Aes Art Crit* 10,1-9 S 51.

LOWENFELD, Viktor. The Meaning Of Aesthetic Growth For Art Education. *J Aes Art Crit* 14,123-126 S 55.

LÖWENHEIM, Leopold. Einkleidung Der Mathematik In Schröderschen Relativkalkül. *J Sym Log* 5,1-15 Mr 40.

LOWINGER, A. *The Methodology Of Pierre Duhem*. NY Columbia Univ Pr 1941.

LOWINSKY, Edward. Music In The Culture Of The Renaissance. *J Hist Ideas* 15,509-553 O 54.

LÖWITH, Karl. *Meaning In History*. Chicago Univ Of Chicago Pr 1949.

LÖWITH, Karl. *Nature, History, And Existentialism; And Other Essays In The Philosophy Of History*, Arnold Levison (ed). Evanston IL N1966.

LÖWITH, Karl. M Heidegger And F Rosenzweig Or Temporality And Eternity. *Phil Phenomenol Res* 3,53-77 S 42.

LÖWITH, Karl. Nietzsche's Doctrine Of Eternal Recurrence. *J Hist Ideas* 6,273-284 Je 45.

LOWRIE, Walter. *Short Life Of Kierkegaard*. Princeton NJ Princeton Univ Pr 1958.

LOWRIE, Walter. By Faith Alone. *Thought* 28,247-252 Sum 53.

LOWRY, Howard. *The Mind's Adventure: Religion And Higher Education*. Philadelphia Westminster Pr 1950.

The first part of the book analyzes our contemporary situation and examines some of the ideas and influences that have brought us where we are and considers the bearing of all this on colleges and universities. The second chapter offers reasons why religion, that had brought forth most higher education in this country, yielded its place very widely to the secular spirit. Chapter three treats of the relations of religion and education. The next chapter on the Church college continues this same discussion, by an analysis of those colleges, whose influence in American life is out of all proportion to their size, that have the task of trying to be true to their religious purpose and at the same time be genuine places of higher learning and free inquiry. A final chapter looks forward to the part education may or may not have in achieving our democratic goals.

LU, Chung-Ming. The Problem Of Verification In Moral Judgments. *Educ Theor* 17,67-72 Ja 67.

LU, Henry C. Dewey's Logical Theory And His Conception Of Education. *Educ Theor* 18,388-395 Fall 68.

LUBASZ, Heinz. *Gesammelte Abhandlungen* (Review In English), By Karl Löwith. *Hist Theor* 2,209-216 1962.

LUCAS JR, George R (ed). *Triage In Medicine And Society: Inquiries Into Medical Ethics*. Houston Inst Of Religion 1975.

This book contains essays and discussions which treat the definition and history of "triage" as a model for the allocation of scarce medical resources from the period of the Napoleonic Wars to the present. Ethical evaluations of various triage situations are presented. The possibility of extrapolating the triage concept from its medical setting as a paradigm for social situations involving critical shortages of essential commodities is discussed.

LUCAS, Edward D. *The Logic And Reason In Christianity, A Brief By A Lawyer*. NY Revell 1945.

LUCAS, J R. The One Concept Of Probability. *Phil Phenomenol Res* 26,180-201 D 65.

The Concept of Probability arises from our interpolating a continuous range of truth values between the extreme values of truth and falsehood. Two fundamental rules of the calculus of probabilities are derived from the twin requirements that probabilities are numerical magnitudes, subject to the ordinary algebra of real numbers, and that they are assigned to propositions, which are subject to a Boolean algebra. Objections to the simple-minded application of Bernoulli's theorem are considered and countered, and interpretation rules given.

LUCE JR, Ralph A. Existential Symptom And The Cultural Conflict. *J Existent* 2,49-70 Sum 61.

LUCE, Arthur Aston. *Berkeley's Immaterialism: A Commentary On His "a Treatise Concerning The Principles Of Human Knowledge"*. NY Nelson 1945.

LUCE, Arthur Aston. *The Dialectic Of Immaterialism*. Mystic CT Verry 1965.

LUCE, David Randall. Mind-Body Identity And Psycho-Physical Correlation. *Phil Stud* 17,1-6 1966.

Although the contemporary "identity" theory of the mind-body relation purports to rest on the empirical thesis of psycho-physical correlation (granting that psycho-physical correlation is a necessary condition only, and not a sufficient condition, of mind-body identity), it appears that the two theses are in fact independent. The author develops a notation for speaking of mental events, physical events, and relations between events, and shows that precise formulations of the two theses lead to interesting questions.

LUCE, David Randall. On The Logic Of Belief. *Phil Phenomenol Res* 25,259-260 D 64.

It is noted that Roderick Chisholm's logic of belief holds up only if we deny each of two plausible assumptions: (1) that everyone believes that something or other exists, and (2) that if someone believes anything at all, then there is at least one thing about

which he believes something or other. In view of the plausibility of the assumptions, it is suggested that Chisholm's logic of belief is perhaps overly general.

LUCE, David R. *The Action Of Mind On Body.* *Phil Sci* 27,171-182 Ap 60.

In this article terminology and symbolism are introduced, which facilitate the precise statement of propositions concerning the action of mind on body. The minimal meaning of "the action of mind on body" is contrasted with some of the more radical interactionistic positions to be found in the literature. These more radical positions are defined in precise formulations. It is noted that radical interactionism, or "exceptionalism" as it is here called, is a contingent, empirically-decidable issue which is quite independent of metaphysical views regarding "mind" and "matter." For that very reason it should not be the object of special philosophic concern.

LUCE, J V. *The Theory Of Ideas In The Cratylus.* *Phronesis* 10,21-36 1965.

LUCE, R Duncan. *Individual Choice Behavior: A Theoretical Analysis.* NY Wiley 1959.

LUCE, R Duncan. A "Fundamental" Axiomatization Of Multiplicative Power Among Three Variables. *Phil Sci* 32,301-309 O 65.

LUCE, R Duncan and Raiffa, Howard. *Games And Decisions: Introduction And Critical Survey.* NY Wiley 1957.

This book emphasizes the central ideas and results of game and decision theory "unencumbered by their technical mathematical details," and omits most proofs and solutions of specific games, but does make use of considerable abstract notation and mathematical language. It surveys most of the diverse results in the field, with special attention throughout to "the major intuitive and empirical objections" to the application of these theories to problems in the social science field. The first twelve chapters deal with two-person and many-person game theory, chapter thirteen takes up decision making when outcomes are uncertain rather than merely risky, and the last chapter treats of group decision making.

LUCHINS, Abraham S and Luchins, E H. *Logical Foundations Of Mathematics For Behavioral Scientists.* NY 1965.

LUCHINS, E H and Luchins, Abraham S. *Logical Foundations Of Mathematics For Behavioral Scientists.* NY 1965.

LUCHTING, Wolfgang A. *Hiroshima, Mon Amour, Time, And Proust.* *J Aes Art Crit* 21,299-314 Spr 63.

LUCHTING, Wolfgang A. Profound Banality In The Film. *J Aes Art Crit* 17,208-213 D 58.

LUCKHAM, David and Enderton, Herbert. Hierarchies Over Recursive Well-orderings. *J Sym Log* 29,183-190 D 64.

LUCKS, Henry. Saint Thomas And The Moral Sense. *Proc Cath Phil Ass* 18,117-120 1942.

LUDWIG, Emil. *Of Life And Love.* NY Philosophical Lib 1945.

LUIJPEN, Wilhelmus Antonius Maria. *Phenomenology And Humanism: A Primer In Existential Phenomenology.* Pittsburgh Duquesne Univ Pr 1966.

LUIJPEN, Wilhelmus Antonius Maria and Koren, H J. *Religion And Atheism.* Pittsburgh Duquesne Univ Pr 1971.

LUIJPEN, Wilhelmus Antonius. *Theology As Anthropology; Philosophical Reflections On Religion.* NY Humanities Pr 1973.

In this work, *Theology As Anthropology*, the author gives his reader an up-to-date survey of linguistic philosophy (Analytical Philosophy) as it has discussed the problem of the meaningfulness of religious statements. In brief and tightly-argued chapters, Luijpen leads the reader to the work of A J Ayer, Anthony Flew, R M Hare, J N Findlay, J L Austin, Donald D Evans, as well as Martin Heidegger, Carl Jung, Ludwig Feuerbach, Ludwig Wittgenstein, and many others, to show how their thought has influenced the possibility of speaking intelligibly and meaningfully in a religious manner. The author's own point of view is expressed later in the book in Chapter 3, in which he argues that when one speaks about God, one does so in a particular way, and that he does not mean God as a objective being, but God as He is related to one's own existence.

LUIJPEN, William A. *Existential Phenomenology.* Pittsburgh Duquesne Univ Pr 1960.

In an effort to rethink the perennial problems of philosophy in the atmosphere of Husserl, Heidegger, Marcel, Sartre, and Merleau-Ponty, the author ignores the debates about the historical and methodological opposition between existentialists and phenomenologists. The problems he selects are: (1) man's metaphysical question about why there is something and man's relation to transcendent and absolute being; (2) man's relation to reality and his ability to know what is true for others also; (3) the relationship of love to others that creates a community in which claims to justice motivate an adoptable legal order; and (4) whether man's freedom, his unique value, is sacrificed by belief in the existence of God.

LUIJPEN, William A. *Phenomenology And Atheism.* Pittsburgh Duquesne Univ Pr 1965.

A thoroughgoing study of phenomenology from Kant's *Critique of Pure Reason* to Merleau-Ponty and Sartre, this book deserves the attention of existentialists, marxists, and phenomenologists. The author has studied at the Angelicum, the Sorbonne, Louvain, and Freiburg. Luijpen concludes that "it is all to the good that... atheism is no longer the sociological impossibility... it was formerly." No flighty treatise, thirty pages are devoted to Kant, thirty to Galileo, Comte, and their successors, forty-five to Feuerbach and Marx, sixty to phenomenology, and eighty-two to existentialism. Sierksma's religious projection theory, little known among Anglo-Americans at any rate, is given a considerate treatment and is of curiosity because it is an attempt to do in religion what Freud did in psychology. Marx comes off quite well as he is beginning to do in the most unexpected circles. The past five years have seen him finally receiving the universal recognition that places him alongside Aristotle, Augustine, Newton and Kant.

LUIJPEN, William A. *Phenomenology And Humanism.* Pittsburgh Duquesne Univ Pr 1966.

As its subtitle indicates, this essay is intended as a *Primer in Existential Phenomenology*. There are six chapters; (1) Phenomenological Reduction and the Lived World; (2) Consciousness as Intentionality; (3) Man as Existence; (4) The Primitive Fact of Existential Phenomenology; (5) Themes of Existential Phenomenology; (6) Phenomenology and Theology. Luijpen says that Husserl did not succeed completely in ridding his thought of "the very *Cogito* myths which he fought so hard to dispel." He rejects as "pure nonsense" Sartre's descriptions of the world-in-itself and holds that "Jaspers and Marcel did not undergo the influence of phenomenology...." He justifies his title by remarking (in the conclusion) that "yes-to-God" man can find his way to himself as integral man. An integral phenomenology recognizes this aspect and we call it therefore a humanism."

LUIJPEN, William A. *Anxiety And Intersubjectivity.* *Humanitas* 1,49-58 Spr 65.

LUKASHEVICH, Stephen. *Konstantin Leontev (1831-1891): A Study In Russian "heroic Vitalism".* NY Pageant Pr 1967.

LUKASIEWICZ, Jan. A System Of Modal Logic. *J Comp Syst* 1,111-149 JI 53.

LUKASIEWICZ, Jan. Arithmetic And Modal Logic. *J Comp Syst* 1,213-219 D 54.

LUKICH, Miodrag S and Duncan, Elmer H. Kant's Rigorism: A Problem And A Solution. *S J Phil* 3,188-191 Wint 65.

LUMBRERAS, Peter. Notes On The Connection Of The Virtues. *Thomist* 11,218-240 Ap 48.

LUMIANSKY, R M. Beginnings Of English Nationalism. *J Hist Ideas* 2,248-249 Ap 41.

LUNACHARSKII, A V. Philosophical Poems In Paint And Marble: Letters From Italy. *Soviet Stud Phil* 4,15-29 Spr 66.

LUND, Margaret. "The Single Ones". *Personalist* 41,15-23 Wint-Ja 60.

LUND, Mary Graham. The Existentialism Of Ibsen. *Personalist* 41,310-317 Sum-JI 60.

LUNDBERG, George Andrew. *Can Science Save Us?* NY Longmans Green 1947.

LUNDBERG, George A. Rejoinder To Elgin Williams's "Can We Save Science"? *Phil Sci* 15,341-347 O 48.

LUNDEEN, Lyman T. *Risk And Rhetoric In Religion: Whitehead's Theory Of Language And The Discourse Of Faith.* Philadelphia Fortress Pr 1972.

LUNDEEN, W A and Sorokin, Pitirim A. *Power And Morality: Who Shall Guard The Guardians?* Boston Sargent 1959.

LUNDHOLM, Helge. *The Aesthetic Sentiment: A Criticism And An Original Excursion.* Cambridge MA Sci-Art 1941.

This volume, "a criticism and an original excursion," attempts to identify the aesthetic sentiment. Admitting S Alexander's aesthetic to be the work of a genius, the author takes issue with Alexander for making appreciation only "a pale shadow" of creation, and for failing to see that they are different in kind. Lundholm finds that, whereas the aesthetic sentiment is present in both appreciation and creation, the latter is prompted also by the "constructive impulse," which is locomotive and aims at the making of a permanent object. The author's discussion of the "logic of beauty" is highly suggestive, but unfortunately not adequately developed. One questions whether his conative psychology permits aesthetic unity in anything but name.

LUNETTA, Vincent N. A Comparative Study: The Gorky Youth Colony And Boys Town. *Educ Theor* 11,93-98 Ap 61.

LUNGER, Harold L. *Political Ethics Of Alexander Campbell.* St Louis Bethany Pr 1954.

LUNN, Arnold Henry Moore. *The Revolt Against Reason.* NY Sheed & Ward 1951.

The writer of this volume asserts that the greatest debate of modern times is that between the Rationalists, who refer, for the support of their creed, to reason, and the Fideists, whose philosophy is grounded upon intuition and who offer no reasoned defense for their basic doctrines. He attempts to show how the Catholic Church inherited and has preserved in her tradition the rationalism of the Greeks, whereas Martin Luther, in his doctrine of justification by faith, laid the foundations of the modern revolt against reason. He attempts to demonstrate what Christian rationalism is, and what its role must be in sustaining civilization.

LUTOSLAWSKI, Wincenty. Polish Personalism. *Personalist* 33,15-21 Wint-Ja 52.

LUTWACK, Leonard. Mixed And Uniform Prose Styles In The Novel. *J Aes Art Crit* 18,350-357 Mr 60.

LUTZ, Cora E. Remigius' Ideas On The Classification Of The Seven Liberal Arts. *Traditio* 12,65-86 1956.

LUTZ, Frank W. Power Structure Theory And The School Board Decision Making Process. *Educ Theor* 15,19-25 Ja 65.

LÜTZELER, Heinrich. Selective German Bibliography For The Year 1949. *J Aes Art Crit* 9,74-79 S 50.

LUXEMBOURG, Lilo K. *Francis Bacon And Denis Diderot, Philosophers Of Science.* NY Humanities Pr 1967.

LUYTEN, Norbert A. Toward A Philosophic Notion Of Matter. *Phil Today* 6,25-33 Spr 62.

LUYTEN, Norbert. Philosophical Implications Of Evolution. *New Scholas* 25,290-312 JI 51.

LUYTEN, Norbert. The Significance Of The Body In A Thomistic Anthropology. *Phil Today* 7,175-193 Fall 63.

LYNAM, Gerald J. *The Good Political Ruler According To St Thomas Aquinas.* Washington DC 1953.

LYNCH, J A. A Criticism Of Dewey's Theory Of The Stimulus. *Phil Rev* 49,356-360 My 40.

LYNCH, J A. Concerning The Emphasis On Methods. *J Phil* 37,269-273 My 40.

- LYNCH, John J.** Foundation Of Model-Theory In Psychology. *Proc Cath Phil Ass* 39,200-207 1965.
- LYNCH, Lawrence E.** Existentialism And The Nature Of Man. *Proc Cath Phil Ass* 25,88-103 1951.
- LYNCH, Lawrence E.** Gerald B Phelan. *New Scholas* 40,279-284 JI 66.
- LYNCH, Lawrence E.** Philosophy And One World. *Proc Cath Phil Ass* 21,180-183 1946.
- LYNCH, Lawrence E.** Philosophy And Practicality. *Proc Cath Phil Ass* 23,166-168 1949.
- LYNCH, Lawrence E.** Presidential Address. *Proc Cath Phil Ass* 33,1-8 1959.
- LYNCH, Lawrence E.** The Past And Being In Jean Paul Sartre. *Proc Cath Phil Ass* 22,212-220 1947.
- LYNCH, William F.** *An Approach To The Metaphysics Of Plato Through The Parmenides*. Washington DC Georgetown Univ Pr 1959.
- Lynch's book is a provocative and original interpretation of the *Parmenides* as constructive, positive metaphysics. By bringing together the speculative enthusiasm of the continental tradition with the more patient analysis of English scholarship Lynch has opened up a new line of inquiry and discussion.
- LYNCH, William F.** Church And State: Blanshardian Democracy. *Thought* 26,581-585 Wint 1951-52.
- LYNCH, William F.** Culture And Belief. *Thought* 25,441-463 S 50.
- LYNCH, William F.** The Imagination And The Finite. *Thought* 33,205-228 Je 58.
- LYNCH, William F.** Theology And The Imagination II: The Evocative Symbol. *Thought* 29,529-554 D 54.
- LYNCH, William F.** Theology And The Imagination III: The Problem Of Comedy. *Thought* 30,18-36 Mr 55.
- LYNCH, William F.** Theology And The Imagination. *Thought* 29,61-86 Mr 54.
- LYNCH, William F.** Toward A Theology Of The Secular. *Thought* 41,349-365 S 66.
- LYND, Helen Merrell.** *England In The Eighteen-eighties: Towards A Social Basis For Freedom*. NY Oxford Univ Pr 1945.
- LYND, Helen M.** The Nature Of Historical Objectivity. *J Phil* 47,29-42 Ja 50.
- The author considers the problem of objectivity faced by historians and elaborates on the following procedures to increase historical objectivity: (1) Historians must recognize their point of view and its effects on their work. (2) A full account must be taken of human beings in interactions with their environment. (3) Care and consideration must be taken in the use of analogy and metaphor. (4) The development of a more complex theory of causation must be forthcoming.
- LYNDON, Roger C.** *Notes On Logic*. Princeton Van Nostrand 1966.
- This book presents notes for a sophisticated course in mathematical logic. It appears to be designed as a supplementary book rather than a text, although exercises are included. The treatment is abstract, and reference is frequently made to mathematical theories. The book covers both propositional and predicate logic; this material is presented in terms of a language subject to various interpretations rather than as a system containing free variables of different categories. Included in the book are the Herbrand-Gentzen Theorem, Gödel's Incompleteness Theorem, and Church's Theorem on the undecidability of predicate logic.
- LYNES JR, Carlos.** Proust And Albertine: On The Limits Of Autobiography And Of Psychological Truth In The Novel. *J Aes Art Crit* 10,328-337 Je 52.
- LYNGHOLM, Carl** and Yourgrau, Wolfgang. A Double-iteration Property Of Boolean Functions. *Notre Dame J Form Log* 1,111-114 1960.
- LYNSKEY, Winifred.** Goldsmith And The Chain Of Being. *J Hist Ideas* 6,363-374 Je 45.
- LYON, Quinter M.** *The Great Religions*. NY Odyssey Pr 1957.
- This volume is primarily a historical survey of the major religions, ancient and modern, but its final chapter is devoted to the philosophy of religion in general, and includes extensive notes and bibliography.
- LYON, Quinter M.** Mystical Realism In The Thought Of Sarvepalli Radhakrishnan. *Phil East West* 16,221-234 JI-O 66.
- LYONS, Daniel D.** Equality And Excellence. *Ethics* 76,302-304 JI 66.
- LYONS, Daniel.** The Weakness Of Formal Equality. *Ethics* 76,146-148 Ja 66.
- LYONS, Daniel.** Unobvious Excuses In The Criminal Law. *Wayne Law Review* 19 Mr 73.
- The criminal courts cannot in practice take account of some unobvious excuses like socially-induced greed. The implications of this point are explored for Hart's rationale for legal excuses. The paper considers Herbert Morris' preference for punishment-systems over certain therapy-systems. Lyons worries that many offenders, fearing shame more than guilt, might be reluctant to use legitimate excuses of subtle internal weakness.
- LYONS, David Barry.** Baier's Test For Practical Rules Re-Examined. *Phil Stud* 14,18-21 1963.
- Kurt Baier wrote an article which was widely criticized because it contained the fallacious sentence "Premises of an argument are true if the argument is valid and the conclusion is true." The author defends Baier's article pointing out that this sentence does not properly characterize Baier's actual procedure for testing practical rules. He argues that if one omits the notion of "truth" as expressed in the sentence above, he might easily see that for Baier rules are to be regarded as validated if it is found that they, more than their alternatives, guide us toward the best courses of action.
- LYONS, John.** *Noam Chomsky*. NY Viking Pr 1970.
- LYONS, Joseph.** The Problem Of Existential Inquiry. *J Existent* 4,141-150 Fall 63.
- MABBOTT, John David.** *The State And The Citizen: An Introduction To Political Philosophy*. NY Longmans Green 1950.
- MAC CALLUM JR, Gerald C.** Comments On Ronald Dworkin's "Judicial Discretion". *J Phil* 60,638-641 O 63.
- MAC CLINTOCK, S.** More On The Structure Of The *Philebus*. *Phronesis* 6,46-52 1961.
- MAC CLINTOCK, Stuart.** *Perversity And Error: Studies On The "Averroist" John Of Jandun*. Bloomington Univ Of Indiana Pr 1956.
- The author's examination of Jandun's theory of sense and intellect shows him to have "much in common, in motivation and method, with the main Augustinian traditions of the Middle Ages"; and does not attempt to decide whether he can be considered as "properly representative" of a genuine Latin "Averroist" tradition in the faculties of arts of his day, being content to "indicate the direction and tenor" which future investigations of Jandun's contemporaries and successors in those faculties might take.
- MAC CLINTOCK, Stuart.** Heresy And Epithet: An Approach To The Problem Of Latin Averroism, I. *Rev Metaph* 8,176-199 S 54.
- MAC CLINTOCK, Stuart.** Heresy And Epithet: An Approach To The Problem Of Latin Averroism, II. *Rev Metaph* 8,342-356 D 54.
- MAC CLINTOCK, Stuart.** Heresy And Epithet: An Approach To The Problem Of Latin Averroism, III. *Rev Metaph* 8,526-545 Mr 55.
- MAC COLL, Sylvia Hazelton.** *Structure And Development Of Phenomenal Reality: A Psychological Analysis*. NY Exposition Pr 1964.
- MAC CORMAC, Earl R.** *Metaphor And Myth In Science And Religion*. Durham NC Duke Univ Pr 1976.
- An investigation of the use of metaphor by scientists and theologians. Scientific language employs metaphor in a manner similar to the religious uses of metaphor, so that to object to religion because it is nonliteral language fails to meet a philosophical criterion meaning such as falsifiability, without also faulting science for the same reason, is hypocritical and uses a double standard, one standard for science, another for religion. A tensive theory of metaphor is constructed that will account not only for scientific and religious uses, but also for literary and philosophical uses. The study of metaphor extends into a concurrent theory of myth with the latter defined as the false attribution of reality to a suggestive metaphor. Scientists as well as theologians have formulated myth.
- MAC CUNN, John.** *The Political Philosophy Of Burke*. NY Russell & Russell 1965.
- MAC DONALD, Audrey L.** Peirce's Logic: An Objective Study Of Reasoning. *Monist* 48,332-345 JI 64.
- Peirce developed several theories of logic known as the doctrine of signs, the logic of relations, and the Existential Graphs. Taken together, these logical theories form a single theory of logic as an objective study of reasoning. Reasoning is the cognitive process shorn of personal, subjective factors. Thus, reasoning is the same for all minds. In his theory of logic Peirce attempts to present the whole process of reasoning in symbolic language using not only the usual letters and logical signs but also diagrams. The diagrams, called Existential Graphs, are elaborate developments of Euler's diagrams. The Graphs particularly interested Peirce because they expressed the actual dynamics of reasoning rather than the mere results of that process. Clearly, Peirce believed logic's function is to present the mind's actual reasoning process so that errors and awkward modes of reasoning could be eradicated and/or improved.
- MAC DONALD, John.** *Mind, School And Civilization: A Contribution To The Philosophy Of Education*. Chicago Univ Of Chicago Pr 1952.
- MAC DONALD, Lauchlin D.** An Analysis Of Reality. *Personalist* 37,128-135 Spr-Apr 56.
- MAC DOUGALL, A Kent.** Euthanasia: Murder Or Mercy? *Humanist* 18,38 Ff Ja-F 58.
- MAC GREGOR, Geddes.** *God Beyond Doubt: An Essay In The Philosophy Of Religion*. Philadelphia Lippincott 1966.
- A defense of mystical experience in the face of the skeptical attacks of contemporary philosophers. MacGregor suggests that off one edge of ordinary consciousness is the unconscious of psychoanalysis, and off the opposite edge is mystical experience. Just as one gets to one's unconscious only under special conditions, so one gets to mystical experience only under special conditions—the conditions of intense doubt and despair or what MacGregor calls the "Skeptical Edge."
- MAC GREGOR, Geddes.** *Introduction To Religious Philosophy*. Boston Houghton Mifflin 1959.
- Designed as an introductory text for college and university undergraduates, this book range widely but briefly through such topics as the nature of religion, various conceptions of God, the traditional arguments for the existence of God, man's knowledge of God, man's destiny, the problems of good and of evil, and the nature of religious language. There is an appealing autobiographical epilogue, a bibliography useful for the student, and an index.
- MAC GREGOR, Geddes.** *Philosophical Issues In Religious Thought*. Boston Houghton Mifflin 1973.
- The first of the two parts, aimed at orienting students on the range of philosophical problems about religion, displays representative views on such aspects of religious talk, thinking, and experience as paradox, mystery, mysticism, and symbolism; evidence, relevance, doubt, faith, and existential anguish; divinity and nature, divinity and evil, divinity and man; and the possibility of continued personality after death. The second part, constructive and original, makes such points as that logic in religious philosophy, like a housepainter's ladder, is indispensable but sometimes gets in the way; that God, like radium, "could never be discovered by logic"; that openness is a condition of discovery; and that openness to reverence for and love of the transcendent may be necessary for religious discovery.

MAC GUIGAN, Mark R. St Thomas And Legal Obligation. *New Scholas* 35,281-310 JI 61.

MAC INTYRE, A C (ed) and Emmet, Dorothy Mary (ed). *Sociological Theory And Philosophical Analysis*. NY Macmillan 1970.

MAC INTYRE, A C. Hume On "Is" And "Ought". *Phil Rev* 68,451-468 O 59.

MAC INTYRE, Alasdair C (ed). *Hegel: A Collection Of Critical Essays*. Garden City NY Anchor Books 1972.

MAC INTYRE, Alasdair Chalmers. *Against The Self-images Of The Age: Essays On Ideology And Philosophy*. NY Schocken Books 1971.

MAC INTYRE, Alasdair Chalmers. *Herbert Marcuse: An Exposition And A Polemic*. NY Viking Pr 1970.

MAC INTYRE, Alasdair Chalmers. *Marxism And Christianity*. NY Schocken Books 1968.

MAC INTYRE, Alasdair. *A Short History Of Ethics*. NY Macmillan 1966.

MAC INTYRE, Alasdair. *Herbert Marcuse: An Exposition And A Polemic*, Frank Kermode (ed). NY Viking Pr 1970.

This book is an exposition with critical comments of Herbert Marcuse's social and political philosophy. The author shows, in the first chapters of the text, how Marcuse has modified and incorporated Freudian, Hegelian and Marxian doctrines into his philosophy. The last sections of the book are devoted to a discussion of Marcuse's analysis of Soviet Marxism and of the one-dimensional Western industrial society.

MAC INTYRE, Alasdair. Imperatives, Reasons For Action, And Morals. *J Phil* 62,513-523 O 65.

The author notes that the thesis that moral utterances are imperative or resemble imperatives is interesting because (1) it may throw light on the nature of moral utterances but also (2) the project of explaining moral concepts with the aid of a grammatical category—the imperative—could have consequences for our understanding of the possible relation between the study of language and philosophy. The paper is skeptical in intention and so does not present different versions of the thesis. It does examine the nature of the imperative mood to see if any kind of utterance is necessarily expressed by means of it, and then the relation between imperatives and reasons for action—to understand the possible role of imperatives in practical discourse. At the end questions pertaining to moral discourse are raised.

MAC IVER, R M (ed). *Great Moral Dilemmas In Literature, Past And Present*. NY 1956.

Each of this book's thirteen chapters consists of an analysis and comments by a contemporary author regarding a work of literature which poses an ethical issue: *The Book of Job*, *Antigone*, *The Bacchae*, *Crito*, *Hamlet*, *Faust*, *The Ring* and *The Book*, *Billy Budd*, *The Wild Duck*, *Ethan Frome*, *Major Barbara*, *Death in Venice*, and *The Caine Mutiny*. Among the authors are the philosophers Charles Frankel, Richard McKeon, and John E Smith.

MAC IVER, R M (ed). *Integrity And Compromise: problems Of Public And Private Conscience*. NY 1957.

MAC IVER, R M (ed) and Bryson, Lyman (ed) and Finkelstein, Louis (ed). *Conference On Science, Philosophy And Religion In Their Relation To The Democratic Way Of Life, Seventh Symposium*. NY Harper 1947.

MAC IVER, R M (ed) and Bryson, Lyman (ed) and Finkelstein, Louis (ed). *Goals For American Education*. NY Harper 1950.

MAC IVER, R M. *Social Causation*. Boston Ginn 1942.

This work consists of four parts. The first part treats of science and causality in which the modes of the question *Why* are thoroughly gone into. The second part deals with causation and the social sciences, in which the author goes into a very fascinating account of the plight of the social sciences and what can be done about this predicament. Part three is devoted to the analytic approach with emphasis on the quest of the specific *Why*.

MAC IVER, R M. *The Challenge Of The Passing Years, My Encounter With Time*. NY Simon & Schuster 1962.

This book considers the problems of man as affected by the nature of time. The underlying assumption is that time is not "a force that moves everything relentlessly on" but a dimension which attaches to events. Three "eternally valid" facts about time, the author finds, are its irreversibility, its lack of halts, and its march towards finality. It is these features of time that give life its poignancy and also its opportunities. To find deliverance or release from concern over the brevity and transience of life, the author argues, man must commit himself to a mode of life "so fulfilling to the personality or offering such promise of future fulfillment that the time is thereby 'redeemed'."

MAC KAY, Alfred F (ed) and Merrill, Daniel D (ed). *Issues In The Philosophy Of Language: Proceedings Of The 1972 Oberlin Colloquium In Philosophy*. New Haven Yale Univ Pr 1976.

The paper's general topic was on the philosophy of language with the papers divided into three areas: the relation between formal logic and the logic of natural languages; theories of belief and reference with respect to possible world semantics; and the nature of speech acts and their expression.

MAC KAY, Donald M. *Information, Mechanism And Meaning*. Cambridge MIT Pr 1969.

MAC KENZIE, Charles S. *Pascal's Anguish And Joy*. NY Philosophical Lib 1973.

MAC KINNON, Donald W. Personality And The Realization Of Creative Potential. *Humanitas* 1,273-288 Wint 66.

MAC KINNON, Edward M. *Truth And Expression*. NY Newman Pr 1971.

The author's specialization, philosophy of science, is most apparent in Chapter III where valuable insights are offered—probably graspable only by those with a strong

background in both physics and philosophy. Chapter IV is far less technical and suggests some interesting correlations of truth as it functions in science and in theology. Chapter I, "Truth as Problematic," reviews the history of the epistemological problem as it appears in science and theology. Chapter II, "The Meaning of Truth," evaluates differed theories of truth and opts for a qualified coherence theory which depends on a partial synthesis of Lonergan's theory of judgment, of Quine and Sellars's pragmatic theory of acceptance, and of Dewey's stress on the role of inquiry.

MAC KINNON, Edward M. Understanding According To Bernard J F Lonergan, S J (Part I). *Thomist* 28,97-132 Ap 64.

MAC KINNON, Edward. Aristotelianism And Modern Physics. *Proc Cath Phil Ass* 38,102-108 1964.

MAC KINNON, Edward. Atomic Physics And Reality. *Mod Sch* 38,37-59 N 60.

MAC KINNON, Edward. Motion, Mechanics And Theology. *Thought* 36,344-370 S 61.

MAC KINNON, Edward. Thomism And Atomism. *Mod Sch* 38,121-141 Ja 61.

MAC KINNON, Edward. Time In Contemporary Physics. *Int Phil Quart* 2,428-457 S 62.

MAC KINNON, Edward. Understanding According To Bernard J F Lonergan, S J (Part II). *Thomist* 28,338-372 JI 64.

MAC KINNON, Edward. Understanding According To Bernard J F Lonergan, S J (Part III). *Thomist* 28,475-522 O 64.

MAC KINNON, John G. A Moral Basis For Genetic Improvement. *Humanist* 20,89-96 Mr-Apr 60.

MAC LAGAN, William Gaud. *The Theological Frontier Of Ethics*. NY Macmillan 1961.

MAC LEAN, George F (ed). *Current Issues In Modern Philosophy*. Washington Dc 1969.

MAC LEAN, Kenneth. Imagination And Sympathy: Sterne And Adam Smith. *J Hist Ideas* 10,399-410 Je 49.

MAC MASTER, Robert E. *The Sense Of History In Greek And Shakespearean Drama*, By Tom F Driver. *Hist Theor* 2,223-228 1962.

MAC MASTER, Robert Ellsworth. *Danilevsky: A Russian Totalitarian Philosopher*. Cambridge Harvard Univ Pr 1967.

MAC PARTLAND, John. *The March Toward Matter; Descensus Averno*. NY Philosophical Lib 1952.

MAC PARTLAND, John. Communism And The Cult Of Nonbeing. *Mod Sch* 26,337-340 My 49.

MAC PARTLAND, John. The March Toward Matter. *Mod Sch* 24,12-18 N 46.

MAC PORTLAND, John. Aristotle And The Spectator Theory Of Knowledge. *J Phil* 42,291-293 My 45.

MAC RAE JR, Duncan. *The Social Function Of Social Science*. New Haven Yale Univ Pr 1976.

Author argues that reliable scientific knowledge is an important resource of policy choice. A concluding chapter offers new roles for social sciences, and philosophy, in the university, patterned after policy analysis, to serve neither class interests nor interests of academics, but rather provide guidance to society through research, reasoned discourse and education as to what interests should be served and the means to do so.

MACCIA, E S and Maccia, G S. The Scientific Method And Its Implications For Education. *Educ Theor* 7,234-239 O 57.

MACCIA, Elizabeth Steiner. Analysis And Philosophy Of Education. *Proc Phil Educ* 15,59-63 Mr 59.

MACCIA, Elizabeth Steiner. Epistemological Considerations In Relation To The Use Of Teaching Machines. *Educ Theor* 12,234-240 O 62.

MACCIA, Elizabeth Steiner. Logic Of Education And Of Educatology: Dimensions Of Philosophy Of Education. *Proc Phil Educ* 20,99-109 Mr 64.

MACCIA, Elizabeth Steiner. The Role Of Synthetic Philosophy In Philosophy Of Education. *Proc Phil Educ* 18,21-26 Ap 62.

MACCIA, Elizabeth S. The Synthetic Phase Of Philosophy Of Education Must Decide. *Stud Phil Educ* 2,355-358 Wint 63.

MACCIA, Elizabeth. The Separation Of Philosophy From Theory Of Education. *Stud Phil Educ* 2,158-168 Spr 62.

MACCIA, G S and Maccia, E S. The Scientific Method And Its Implications For Education. *Educ Theor* 7,234-239 O 57.

MACCIA, George S. A Comparison Of The Educational Aims Of Charles Peirce And John Dewey. *Educ Theor* 4,289-296 O 54.

MACCIA, George S. The Educational Aims Of Charles Peirce. *Educ Theor* 4,206-212 JI 54.

MACCIA, George S. The Peircean School. *Educ Theor* 5,29-33 Ja 55.

MACCIA, George. A Pocket Full Of Poesies. *Stud Phil Educ* 4,170-175 Spr 65.

MACDONALD, Duncan Black. *The Hebrew Philosophical Genius: A Vindication*. Princeton NJ Princeton Univ Pr 1936.

MACDONALD, John. *Mind, School, And Civilization: A Contribution To The Philosophy Of Education*. Chicago Univ Of Chicago Pr 1952.

MACDONALD, Margaret. Professor Ryle On The Concept Of Mind. *Phil Rev* 60,80-90 Ja 51.

MACFIE, A L. What Kind Of Experience Is Economizing? *Ethics* 60,19-34 O 49.

MACHAMER, Peter K (ed) and Turnbull, Robert G (ed). *Motion And Time, Space And Matter: The Interrelations In The History Of Philosophy And Science*. Columbus Ohio State Univ Pr 1976.

This book contains 18 papers by both historians of philosophy and historians of science.

MACHAN, Tibor R. *Human Rights And Human Liberties: A Radical Reconsideration Of The American Political Tradition*. Chicago Nelson-hall 1975.

The book begins with a sketch of the history of the idea of human rights, showing the idea's demise at the hands of empiricism and defending it from non-naturalists and anti-absolutists. A revised conception of it is advanced and human rights are tied to ethical egoism or individualism. This ethics is then defended. Human rights are shown as the necessary conditions in society for individuals to aspire to moral excellence (i.e., required for human dignity). The political organizational consequences are then developed. Various results for current political reality are shown to be implied. Then critics are confronted, metatheory is clarified.

MACHAN, Tibor R. *The Pseudo-Science Of B F Skinner*. New Rochelle NY Arlington House 1974.

Skinner's claim to have produced a scientific analysis of human behavior and society is scrutinized and found unsupported. Skinner's self-identified value-relativism is used to understand Skinner's own value judgments as approvals of certain social developments. A conception of human nature combining freedom of choice and moral responsibility is shown to be fully compatible with both science as such and certain recent developments in psychophysics and psychology. A political ideal drastically different from and less utopian than Skinner's is then sketched on the basis of this conception of human nature and morality.

MACHAN, Tibor R. "Freedom And Capitalism" in *Outside Looking In*, D James (ed). NY Harper & Row 1972.

This essay defends the ethical foundations of the free society and its economic system, capitalism, and it answers critics who claim that true freedom is not protected and preserved where economic inequality exists.

MACHAN, Tibor R. "Reason, Morality, And The Free Society" in *Essays On F A Hayek*, R L Cunningham (ed). Indianapolis Liberty Pr 1977.

Hayek's argument for the spontaneous order is scrutinized and it is shown that certain self-referential problems emerge that undercut Hayek's evolutionism. The conception of reason Hayek employs to criticize centralized planning is rejected in favor of an older conception that is fully supportive of a free social order wherein individuals use their reason and communities are rational by virtue of the reign of such reason.

MACHAN, Tibor R. Some Considerations Of The Common Good. *Journal Of Human Relations* 979-994 1970.

The essay presents a critical survey of varieties of conceptions of the public interest or common good (in its political sense) and it is argued that given human nature and the justification of political institutions the public interest or common good must be the protection and preservation of political/economic liberty. The moral character of human life requires that unless evil consists in threatening or abridging another's liberty, its choice by someone may not be forcibly prevented. This leads to the only possible public or common good, the equal liberty of all.

MACHLE, Edward J. "Human Nature" And Ethics. *Univ Of Colorado Studies* 17-25 F 58.

This article essays to show that "human nature" as it functions in statements that human nature is good, used to establish ethical positions, differs from the same phrase as a purely descriptive term, which cannot undergird ethics without committal of the naturalistic fallacy. The moral use functions only within a community with a sense of vocation, and is never merely third-person in syntax. Referring to Calvin, Hobbes, Ayer and Bertram Morris, the argument continues by giving an analysis of the sort of coming-to-agreement necessary for the institution of moral relations, and concludes that "human nature is good" is a constructive, non-empty tautology.

MACHLE, Edward J. Hinayana And Religious Paradox. *Review Of Religion* 17,23-28 N 52.

After a review of Robert Slater's *Paradox and Nirvana*, that author's concept of "ultimate religious terms" is criticized. It is questioned whether the involvement of religious notions in art, ritual and myth does not preclude singling out this or that "term" as "ultimate." Examples from Buddhism, Christianity and Hinduism lead to the claim that religious "terms" and "paradoxes" cannot be separated from the myths in which they are anchored.

MACHLE, Edward J. Symbols In Religion. *Journal Of Bible And Religion* 21,163-169 JI 53.

Those aspects of religious symbols which cannot be treated by methods appropriate to discursive language or to art are singled out, and their differentiae from science and art developed. Such symbols are then discussed as ritual, myth and paradox.

MACINTOSH, D C. *The Problem Of Religious Knowledge*. NY Harper 1940.

Perhaps the most significant feature of the volume is the illumination it affords through a masterful and comprehensive system of classification. The author is out to show the weakness of the religious thought of a list of major prophets both as philosophy and as practical religion. The Achilles' heel of all such philosophies and theologies is the doubt and denial of genuine and personally appropriated knowledge of the divine. One must say of the author that he always works consistently and comprehensively and on that score has achieved his hoped for (if not acclaimed) *Novum Organum* for theology.

MACINTOSH, Douglas Clyde. Responsibility, Freedom And Causality: Or, The Dilemma Of Determinism Or Indeterminism. *J Phil* 37,42-51 Ja 40.

MACINTYRE, Alasdair C. *A Short History Of Ethics*. NY Macmillan 1966.

MACINTYRE, Alisdair. Pleasure As A Reason For Action. *Monist* 49,215-233 Ap 65. By discriminating different concepts of pleasure and enjoyment the paper attempts to clarify the role of the senses and of sensations in pleasure, and to make clear in what different senses pleasure can be a reason for action. It discusses two classical treatments of pleasure—the Benthamite and the Aristotelian—stressing the former over the latter, in contrast to the more prevalent leaning in recent philosophical writings about pleasure. It concludes by affirming the remark it had initially questioned, that "it is always silly to ask a man why he wants pleasure."

MACIUSZKO, George. "Talks To Teachers On Psychology" By William James. *Educ Theor* 7,53-55 Ja 57.

MACKIVER, R M (ed) and Bryson, L (ed) and Finkelstein, L (ed). *Perspectives On A Troubled Decade: Science, Philosophy, And Religion 1939-1949*. NY Harper 1950.

MACK, Mary Peter. The Fabians And Utilitarianism. *J Hist Ideas* 16,76-88 Ja 55.

MACK, Robert D. A Clashing Of Symbols: Limitations Of The Concept Of Existence In Value Theory. *J Phil* 54,474-477 JI 57.

MACK, Robert D. Individualism And Individuality In The Ethics Of Elijah Jordan. *Ethics* 67,139-142 Ja 57.

MACK, Robert D. Vivas On Jordan's Defense Of Poetry. *Rev Metaph* 8,510-519 Mr 55.

MACKAY, Alfred F (ed) and Grimm, Robert H (ed). *Society: Revolution And Reform*. Cleveland OH 1971.

The volume includes four symposia each consisting of a principle paper and commentary. In Symposium I, "Moral Progress," Jerome Schneewind argues that moral progress may take place either through gradual reform procedures or abruptly through revolution. In Symposium II, Arnold S Kaufman argues that no special feature of democracy exempts it as a government form from the legitimate use of violence. In Symposium III, Ronald M Dworkin outlines a new theory of law dependent on moral imperatives. In Symposium IV, David Braybrooke discusses "Revolution Intelligible or Unintelligible."

MACKAY, D S. Outcome Of Inquiry, As "End-Result" Or As "End-in-View"? *J Phil* 39,547-550 S 42.

MACKAY, D S. The Illusion Of Memory. *Phil Rev* 54,297-320 JI 45.

MACKAY, D S. What Does Mr Dewey Mean By An "Indeterminate Situation"? *J Phil* 39,141-147 Mr 42.

MACKAY, Donald S. On Supposing And Presupposing. *Rev Metaph* 2,1-20 S 48.

MACKEY, Louis. *Kierkegaard: A Kind Of Poet*. Philadelphia Univ Of Penn Pr 1971.

To L Mackey, Kierkegaard is a poet, and the poetic form of his works is essential to their message. Thus the study of Kierkegaard as a poet is central, not peripheral, to the understanding of his authorship. He examines Kierkegaard's use of the poetic tools of pseudonymity, imagery, irony, and humor to establish the poetic distance of author, work, and reader required by his purpose of engaging the reader to make the choice of self. Finally, he argues that in writing philosophical poetry, Kierkegaard is protesting the systematism and narrow intellectualism of modern philosophy, and trying to reestablish philosophy as the concern of the whole person for his concrete life—which for Kierkegaard himself means his life in the sight of God.

MACKEY, Louis. Kierkegaard And The Problem Of Existential Philosophy, I. *Rev Metaph* 9,404-419 Mr 56.

MACKEY, Louis. Kierkegaard And The Problem Of Existential Philosophy, II. *Rev Metaph* 9,569-588 Je 56.

MACKEY, Louis. The Loss Of The World In Kierkegaard's Ethics. *Rev Metaph* 15,602-620 Je 62.

The author argues that the problem of acosmism is posed by two Kierkegaardian propositions central to the *Concluding Unscientific Postscript*: first, that the ethical reality of the subject is the only reality, and second, that the subject encounters all other "realities" only in the mode of possibility, by thinking them. Though by tendency a classical realist, Kierkegaard effectively disavowed metaphysical problems as ethically irrelevant and stressed the isolation of individuals. The author contends that the effect of his position is to infinitize freedom and absolutize human subjectivity. However, Kierkegaard remains the poet of inwardness whose intent is not philosophical but rhetorical.

MACKIE, J L. Causes And Conditions. *Amer Phil Quart* 2,245-264 O 65.

A formal analysis of both singular and general causal statements is given, which relates them to incompletely known universal laws of the "regularity" type. It is shown that this analysis overcomes many well-known difficulties for a regularity view (for example, it resolves problems about the "covering-law model" for causal statements and explanations in history) and also that it fits in exactly with our basic methods of discovering causal relationships, as formalized in an improved account of the Method of Difference. It is indicated how this analysis of causal statements can be extended to cover those that are based on functional dependence rather than necessity and sufficiency, and how this extended analysis fits in with the discovery of causal relationships by the Method of Concomitant Variation.

MACKIE, J L. Conditionally-restricted Operations. *Natre Dame J Form Log* 2,236-243 1961.

MACKIE, J L. The Direction Of Causation. *Phil Rev* 75,441-466 O 66.

We seem to recognize a relation of causal priority, distinct from temporal priority, which constitutes the difference between *causing* and *being the effect of*; the problem is to give an account of this relation. Several possible analyses of causal priority are considered and rejected. Light is thrown on this relation by an imaginary precognition experiment which, if successful, would give evidence for time-reversed causation. This leads to an account of causal priority in terms of the contrast between fixity (as seen in what is past or present) and nonfixity (as seen in future contingents). An account is also given of priority with respect to the dispersal of order. It is

- concluded that this last, causal priority as analyzable in terms of fixity, and temporal priority are all distinct: it is a contingent fact that they seem always to coincide.
- MACKLEM, Michael.** *The Anatomy Of The World: Relations Between Natural And Moral Law From Donne To Pope.* Minneapolis Univ Of Minn Pr 1958.
This book is a study of the underlying ideas animating the development of the numerous cosmologies and theories of natural and moral law from Donne to Pope. Macklem traces the displacement of the pessimism and post-lapsarianism, respectively, of Donne's *Anatomie of the World* and Burnet's *Sacred Theory of the Earth* by the rationalism of Newton's *Principia* and the optimism of Pope's *Essay on Man*.
- MACKLER, Bernard** and Dreyfus, Edward A. On Being Human. *J Existent* 5,67–76 Sum 64.
- MACKSEY, Richard (ed)** and Donato, E (ed). *The Languages Of Criticism And The Sciences Of Man: The Structuralist Controversy.* Baltimore Johns Hopkins Pr 1970.
- MACLEAR, James Fulton.** Popular Anticlericalism In The Puritan Revolution. *J Hist Ideas* 17,443–470 O 56.
- MACMILLAN, C J B.** Equality And Sameness. *Stud Phil Educ* 3,320–331 Wint 64–65.
- MACMILLAN, Charles James Barr (ed)** and Nelson, T W (ed). *Concepts Of Teaching: Philosophical Essays.* Chicago Rand McNally 1968.
- MACMURRAY, John.** *The Self As Agent*, Vol 1. NY Harper 1957.
This volume, tries a new way of approach by adopting as the main philosophical concept the form of the personal, instead of that of the mechanical or the organic and by transferring the centre of gravity from thought to action. It contends that the subjected of the self as thinker is merely a derivative and negative aspects of the self as agent. An attempt is made to support this view by criticism of Descartes and Kant.
- MACOMBER, William F.** De la Taille Vs Thomistic Tradition: A Reply. *Thomist* 22,233–254 Ap 59.
- MACPHERSON, Crawford Brough.** *The Political Theory Of Possessive Individualism: Hobbes To Locke.* NY Oxford Univ Pr 1962.
- MACQUARRIE, John.** *An Existentialist Theology: A Comparison Of Heidegger And Bultmann.* NY Macmillan 1955.
- MACQUARRIE, John.** *Existentialism.* Philadelphia Westminster Pr 1972.
- MACQUARRIE, John.** *Thinking About God.* NY Harper & Row 1975.
- MACQUARRIE, John.** *Three Issues In Ethics.* NY Harper & Row 1970.
- MACQUARRIE, John.** *Twentieth Century Religious Thought: The Frontiers Of Philosophy And Theology, 1900–1960.* NY Harper & Row 1963.
This volume attempts to evaluate the 20th Century from the point of view of the philosophy of religion. MacQuarrie covers the field, touching on Idealism, Positivism, Naturalism, Pragmatism, Realism, Thomism, Logical Empiricism and Existentialism, as well as Philosophies of Spirit, Value Philosophies (mostly post-Kantian), Philosophy of History and Culture, Cultural and Sociological approaches to Religion, Being Philosophies, Phenomenology, Science and Religion, Theologies of the Word, Post-Liberal Theology, etc.... The book is a mingling together of philosophical analysis with sociological, historical, and cultural appreciations of religion. An extensive bibliography is included.
- MACRAE, Valerie** and Routley, Richard. On The Identity Of Sensations And Physiological Occurrences. *Amer Phil Quart* 3,87–110 Ap 66.
Many objections to the hypothesis that sensations are physiological occurrences are based upon a theory of identity which would exclude a contingent identity holding between sensations as reported in ordinary language and sensations as described in scientific discourse. The main task of this paper is to sketch a theory of identity adequate to cope with the truth of such identities and their peculiar features. Two conditions must be satisfied by true theoretical identities. First, items identified should share all *extensional* properties which are *such that they are significant of both*. These items do not have to be of the same logical type or category. Second, it is required that a theory about one of the items of a theoretical identity should *explain* features of the other item. Because the identity hypothesis, thus interpreted, is empirically equivalent to and compatible with various apparently rival hypotheses, such as the double aspect and causal theories, a synthesis of these hypotheses is affected.
- MACY, Joanna Rogers.** Perfection Of Wisdom: Mother Of All Buddhas. *Anima* 3,74–80 Fall 76.
The concept and image of wisdom (*Prajñāpāramitā*), which emerges in early Mahāyāna Buddhism reveals important distinctions from the Theravadin view of wisdom. These differences are explored—in terms of the role of intuition, the view of causality, and the relation of mind to matter. The connection between the insight of *Prajñāpāramitā* (Perfection of Wisdom) and the development in India of the mathematical concept of zero is pointed out, as well as the feminine imagery which is employed throughout.
- MADDALONI, Arnold.** Two Liberalisms: A Study In Contrasts. *Éduc Theor* 2,177–185 JI 52.
- MADDEN, Arthur G** and Weigel, Gustave. *Knowledge: Its Values And Limits.* Englewood Cliffs NJ Prentice-Hall 1961.
This book contains a concise statement of a Theory of Knowledge in which the ways of knowing are described and an evaluation made as what extent it enables us to grasp the real. This is followed by a treatment of the kinds of certitude and a critique of science and philosophy.
- MADDEN, Arthur G** and Weigel, Gustave. *Religion And The Knowledge Of God.* Englewood Cliffs NJ Prentice-Hall 1961.
This work begins with a description of the religious phenomenon. It then deals with an epistemology of religion, i.e., the problem of our knowledge of God. Following this is an analysis and critique of the metaphysical arguments for the existence of God and a final view on the limits of a natural theology.
- MADDEN, E H** and Blake, R M and Ducasse, C J. *Theories Of Scientific Method: The Renaissance Through The Nineteenth Century,*) H Madden (ed). Seattle WA Univ Of Wash Pr 1960.
- MADDEN, E H** and Hare, Peter H. *Causing, Perceiving, And Believing: An Examination Of The Philosophy Of C J Ducasse.* Boston Reidel 1975.
- MADDEN, Edward H (ed).** *The Structure Of Scientific Thought.* Boston Houghton Mifflin 1960.
- MADDEN, Edward H (ed)** and Handy, Rollo (ed) and Farber, Marvin (ed). *Philosophical Perspectives On Punishment.* Springfield IL Thomas 1968.
The book consists of a symposium on philosophical perspectives on punishment. The four major papers were delivered by three philosophers (Charles A Baylis, Brand Blanshard, C J Ducasse) and one legal scholar (Mitchell Franklin), and eight commentaries on those papers were given by philosophers, legal scholars, and behavioral scientists. In general the participants defended a teleological view of punishment and rejected the retributivist and deontological views, although the latter position was not wholly without support.
- MADDEN, Edward H.** *Chauncey Wright And The Foundations Of Pragmatism.* Seattle Univ Of Wash Pr 1963.
Professor Madden presents the first detailed study of an important philosopher in nineteenth-century American thought. He examines Wright's intellectual development and writings. He focusses on: Wright's views concerning metaphysics, religion, ethics and science; the impact of Wright on Pierce, James, Holmes and other pragmatists; and Wright's anticipation of much of twentieth-century naturalistic and positivistic thought.
- MADDEN, Edward H.** *Civil Disobedience And Moral Law In Nineteenth-Century American Philosophy.* Seattle Univ Of Wash Pr 1968.
The first theme is the conflict of intuitionistic and utilitarian interpretations of moral law; the second is the conflict between differing attitudes toward reform in general and abolitionism in particular. The series of narratives opens with the familiar but significant account of Francis Wayland's conversion to civil disobedience, moves to a comprehensive and clear sketch of the Oberlin reform movement, briefly summarizes the abolitionist thinking centering around Emerson and Thoreau, examines the argument for accepting the necessity of organized social reform defended by Theodore Parker and George William Curtis, expresses clearly the importance of Chauncey Wright's synthesis of Darwinism and utilitarianism, and closes with an insightful account of Charles Eliot Norton.
- MADDEN, Edward H** and Hare, Peter H. *Evil And The Concept Of God.* Springfield IL Thomas 1968.
The authors deal critically with the problem of evil which has affected many philosophers and theologians through the ages. The book gives a detailed criticism of all theistic and quasi-theistic attempts to make sense of the facts of evil, and rejects all of them. Two full chapters are devoted to a critical examination of the theodicies of St Augustine, Descartes, Leibniz, and other contemporary writers. Lastly, the authors reject the strategy of those who modify the concepts of theism in the direction of "a temporal and/or pantheistic concept of God."
- MADDEN, Edward H** and Hare, Peter H. William James, Dickinson Miller & C J Ducasse On The Ethics Of Belief. *Trans Peirce Soc* 4,115–129 Fall 68.
- MADDEN, Edward H** and Kiteley, Murray J. Mr Schlesinger On The M-K Theory. *Phil Sci* 31,68–70 Ja 64.
- MADDEN, Edward H** and Kiteley, Murray J. Postulates And Meaning. *Phil Sci* 29,66–78 Ja 62.
- MADDEN, Edward H** and Madden, Marian C. Chauncey Wright And The Logic Of Psychology. *Phil Sci* 19,325–332 O 52.
- MADDEN, Edward H.** Aristotle's Treatment Of Probability And Signs. *Phil Sci* 24,167–172 Ap 57.
- MADDEN, Edward H.** Chance And Counterfactuals In Wright And Peirce. *Rev Metaph* 9,420–432 Mr 56.
- MADDEN, Edward H.** Charles Eliot Norton On Art And Morals. *J Hist Ideas* 18,430–438 Je 57.
- MADDEN, Edward H.** Chauncey Wright's Life And Work: New Material. *J Hist Ideas* 15,445–455 Je 54.
- MADDEN, Edward H.** Definition And Reduction. *Phil Sci* 28,390–405 O 61.
- MADDEN, Edward H.** E G Boring's Philosophy Of Science. *Phil Sci* 32,194–201 Ap 65.
- MADDEN, Edward Henry.** *Philosophical Problems Of Psychology.* NY Odyssey Pr 1962.
The first half of this book defends the "analytic" interpretation of psychological science, and refutes "a priori" type arguments which would impose or eliminate certain theories in advance of science's proper estimate of their empirical usefulness. The criticism is almost always directed against the gestalt school, for both its general conceptions of science and its particular theories. The second half, after refuting some rather unimpressive philosophical attacks upon psychoanalysis, goes on to state the latter's relevance for the philosophical problem of responsibility.
- MADDEN, Edward H.** Ernest Nagel's *Structure Of Science.* *Phil Sci* 30,64–70 Ja 63.
- MADDEN, Edward H.** Explanation In Psychoanalysis And History. *Phil Sci* 33,278–286 S 66.
- MADDEN, Edward H.** G W Curtis: Practical Transcendentalist. *Personalist* 40,369–379 Autumn–O 59.
- MADDEN, Edward H.** James H Fairchild And The Oberlin Philosophy. *Trans Peirce Soc* 2,131–145 Fall 66.

- MADDEN, Edward H.** Pragmatism, Positivism, And Chauncey Wright. *Phil Phenomenol Res* 14,62-71 S 53.
- MADDEN, Edward H.** Psychoanalysis And Moral Judgeability. *Phil Phenomenol Res* 18,68-79 S 57.
- MADDEN, Edward H.** Science, Philosophy, And Gestalt Theory. *Phil Sci* 20,329-331 O 53.
- MADDEN, Edward H.** The Enthymeme: Crossroads Of Logic, Rhetoric, And Metaphysics. *Phil Rev* 61,368-376 JI 52.
- MADDEN, Edward H.** The Many Faces Of Evil. *Phil Phenomenol Res* 24,481-492 Je 64.
- The philosophical problem of evil is a puzzle for the theist. If God is all powerful and all good why is there so much *prima facie* gratuitous moral and physical evil in the world? The theist offers numerous solutions to the problem, but, after examining them in detail, the author concludes that they all have some fatal flaw. The ultimate harmony view is particularly fascinating, however, because it is the last refuge of the theist. However, "the problem of good," the author claims which is isomorphic with the problem of evil, seriously qualifies and damages this gambit. The article concludes that the insolubility of the problem of evil is one good reason for not believing in any sort of theistic god whatever.
- MADDEN, Edward H.** The Philosophy Of Mind, Part V: Problems In The Philosophy Of Mind. *S J Phil* 4,33-40 Spr 66.
- MADDEN, Edward H.** The Philosophy Of Science In Gestalt Theory. *Phil Sci* 19,228-238 JI 52.
- MADDEN, Edward H.** The Riddle Of Induction. *J Phil* 55,705-717 Ag 58.
- MADDEN, Edward H.** Wright, James, And Radical Empiricism. *J Phil* 51,868-873 D 54.
- MADDEN, Marian C** and Madden, Edward H. Chauncey Wright And The Logic Of Psychology. *Phil Sci* 19,325-332 O 52.
- MADDEN, Ward.** Education And A Radical Humanism, By Max Lerner. *Stud Phil Educ* 3,84-88 Sum 63.
- MADDOCK, Lawrence H.** Emerson On Education. *Educ Theor* 7,56-58 Ja 57.
- MADELEVA, M.** Poetry As A Fine Art. *Thought* 38,56-62 Mr 63.
- MADGE, Charles.** Society In The Mind; Elements Of Social Eidos. NY Free Pr Of Glencoe 1964.
- MADISON, Charles A.** Anarchism In The United States. *J Hist Ideas* 6,46-66 Ja 45.
- MADISON, Charles A.** Daniel DeLeon: Apostle Of Socialism. *Antioch Rev* 5,402-414 S 45.
- MADISON, Charles A.** Henry David Thoreau: Transcendental Individualist. *Ethics* 54,110-123 Ja 44.
- MADISON, M M.** Primacy Of Existence: The Existential Protest Against The Logos. *Personalist* 46,5-17 Wint-Ja 65.
- MADISON, Peter.** Freud's Concept Of Repression And Defense, Its Theoretical And Observational Language. Minneapolis 1961.
- This book is an attempt to formulate clearly Freud's theory of repression, and then to relate this theoretical formulation to an observational language which will permit the scientific measurement of repression. The author believes that the terms 'repression' and 'defense', as used by Freud, "refer to the hypothesized interplay of force and counterforce (instincts and anticathexis) in psychic life." The attempt is made to state the observational "indicators" of this. The conclusion is that "there is simply no doubt that many, though not all, aspects of repression are measurable." At the present moment, he states, "It is a scientific disgrace that we do not have such measures—and, tragically, an unnecessary one."
- MAESTRO, Marcello.** Voltaire And Beccaria As Reformers Of Criminal Law. NY Columbia Univ Pr 1942.
- MAETERLINCK, Maurice.** A Page From Maurice Maeterlinck (translated By Patrick Mahony). *Personalist* 29,272 Sum-JI 48.
- MAGEE, John Benjamin.** Philosophical Analysis In Education. NY Harper & Row 1971.
- MAGEE, William T.** Comment On Robert F Harvanek's "Philosophy In The Seminary". *Proc Cath Phil Ass* 39,243-247 1965.
- MAGG, P.** Homage To Susan Stebbing. *Personalist* 27,165-172 Ap-Spr 46.
- MAGG, P.** The Personalism Of Mary Whiton Calkins. *Personalist* 28,44-53 Ja-Wint 47.
- MAGID, Henry M.** A Critique Of Easton On The Moral Foundations Of Theoretical Research In Political Science. *Ethics* 65,201-205 Ap 55.
- MAGID, Henry M.** An Approach To The Nature Of Political Philosophy. *J Phil* 52,29-41 Ja 55.
- MAGID, Henry Meyer.** English Political Pluralism, The Problem Of Freedom And Organization. NY Columbia Univ Pr 1941.
- This book contains chapters on the political theories, roughly grouped under the name of pluralism, of John Neville Figgis, G D H Cole, and Harold Laski. They do not aim to offer a detailed exposition, but point out the main arguments advanced by the pluralists and seek to show how they contributed to, or fell short of, a rounded political theory. The final chapter, entitled, "Conclusions," fills about one-third of the book. The author believes that the value of the pluralist writings was mainly critical. They brought to bear upon a political theory that had become traditional certain developments in sociology and economics. Their purpose, however, was chiefly ethical: to provide a philosophy of freedom in opposition to organic theories of the state and without the limitations of classical liberalism.
- MAGID, Henry M.** Freedom And Political Unity. *Ethics* 51,144-157 Ja 41.
- MAGRATH, Oswin.** St Thomas' Theory Of Original Sin. *Thomist* 16,161-189 Ap 53.
- MAGUIRE, Daniel C.** Death By Choice. Garden City NY Doubleday 1974.
- This book argues that mercy death or death by choice is a defensibly moral option in certain extreme situations and that this should be recognized by law. The author develops his ethical methodology and shows how it applies to mercy death. He also shows briefly how this methodology shapes discussion of other life-taking situations such as suicide outside a medical context, abortion, war, and capital punishment.
- MAGUIRE, John.** Marx's Paris Writings: An Analysis. NY Harper & Row 1973.
- MAGUIRE, Joseph P.** Beauty And The Fine Arts In Plato: Some Aporiai. *Harvard Stud Class Philology* 70,171-193 1965.
- Eight problems are discussed: (1) The beauties of internal and of external purposiveness tend to merge; (2) Neither kind is especially pertinent to art; (3) Complications increase when the difficulty of (1) is applied to works of art specifically; (4) Moral and aesthetic values tend to merge; (5) The relations between truth and beauty; (6) Formal (abstract) vs. "literary" art; (7-8) "Formal" beauty without form, and a possible distinction between the "pure" tones etc. and the simple geometrical figures of Philebus 51c-d.
- MAGUIRE, Joseph P.** Plato's Theory Of Natural Law. *Yale Classical Studies* 10,151-178 1947.
- Plato's proximate theory includes his six political criteria of "right law," all of which can be reduced to the inculcation of virtue. A transitional phase is his conception of that virtue as based on the "natural" constitution of the soul. The ultimate theory is incomplete in *Gorgias* (which apparently makes the physical universe the model for political virtues) and in *Republic* (which apparently equates "nature" with the Ideas). The *Laws* indicates the complete theory: the physical universe is only a pointer to Mind which in turn, by analogy with the craftsman, implies an Idea of the Whole; that is, of purposive organization, or Good.
- MAGUIRE, Joseph P.** Some Greek Views Of Democracy And Totalitarianism. *Ethics* 56,136-143 Ja 46.
- MAGUIRE, Joseph P.** The Differentiation Of Art In Plato's Aesthetics. *Harvard Stud Class Philology* 68,389-410 1964.
- Plato gives us five possible criteria for distinguishing a work of art from an artifact or a natural object: his classifications of techné; and four conceptions—imitation relating to the model, inspiration to the artist, pleasure to the percipient, and beauty to the art-object. All are ambiguous. But, if not imitation itself, then the function of art's imitation; inspiration regarded both as a mode of cognition and as a source of expressiveness; and the unique combination in an art-object of the beauties of internal and of external purposiveness, all taken together, do seem to differentiate art from everything else.
- MAGUIRE, Joseph P.** The Individual And The Class In Plato's Republic. *Classical Journal* 60,145-150 1965.
- E Barker's dictum: "Plato thus assumes... that the character of the aggregate depends on that of the units..." is based on key passages which derive the characters of states from those characters which "preponderate" in them, and perhaps also on the way the primitive society evolves in it from a few individuals. But the "few" here are really sub-classes of productive art with one member each, and the "evolution" is an analysis of a three-class state presented as a synthesis.
- MAHADEVAN, T M P.** The Metaphysics Of Śamkara. *Phil East West* 3,359-363 Ja 54.
- MAHAN, Wayne M.** Tillich's System. San Antonio Trinity Univ Pr 1974.
- Wayne Mahan's book claims that he has discovered "the clue to Tillich's system: why it doesn't work, how it does work, what makes it up." What the author means by that claim is that the traditional approach to the understanding of Tillich's system is wrong, that the "method of correlation" is not the key to his system. Mahan goes on in Chapter 6 to demonstrate that Tillich's "ultimate optimism" had been formulated in his doctrine of Christ, God, the courage to be, and the idea of the Holy. The author attempts to relate Tillich's theology to several contemporary Protestant thinkers in order to provide a dialectic between Tillich's own claims about his theological principles and the interpretation and application of those principles by his commentators and disciples.
- MAHEU, René And Others.** Science And Synthesis. NY Springer 1971.
- MAHLENDORF, Ursula R.** Friedrich Schiller: Poetic Pedagogue. *Educ Theor* 11,111-118 Ap 61.
- MAHLENDORF, Ursula** and Hagen, Fred. Commitment, Concern, And Memory In Goethe's Faust. *J Aes Art Crit* 21,473-484 Sum 63.
- MAHOLICK, Leonard T** and Crumbaugh, James C. The Case For Frankl's "Will To Meaning". *J Existent* 4,43-48 Sum 63.
- MAHONEY, Edward P (ed).** Philosophy And Humanism: Renaissance Essays In Honor Of Paul Oskar Kristellar. NY Columbia Univ Pr 1976.
- These 32 Renaissance essays deal critically and in detail with various thinkers, philosophers and questions in and about Renaissance thought. Of direct philosophically historical interest are those on Protagoras' relation to and influence upon Renaissance philosophy; Campanella and the "agony" of political thought during the Counter-Reformation; Pomponazzi on Fate and also on the medieval tradition of God's foreknowledge; the origins of the humanist discussion of method; Cajetan and "exchange dealings"; conscience, usury and the public debt; the origins of nominalism in Pre-Ockhamite medieval philosophy and its significance at Oxford and Paris; a pre-Aristotelian mathematician, Maneachmus, on proof and disproof in "deductive orders." Other essays discuss sex and love in the *Decameron*; the Pre-Adamite theory; the influence of Renaissance art upon Burckhardt; Kepler's knowledge of Greek; style and invention in Tudor literature; and 14th century Paduan Aristotelianism.
- MAHONEY, John J.** An Analysis Of Winesburg, Ohio. *J Aes Art Crit* 15,245-252 D 56.
- MAHONEY, Paul.** The Unitive Principle Of Marian Theology. *Thomist* 18,443-479 O 55.

- MAHONY, Patrick.** The Maeterlinck Centenary. *Personalist* 43,487-492 Autumn-O 62.
- MAHULKAR, D D.** *The Groundwork Of Modern Logic.* Brooklyn NY A-C Book Service 1959.
- MAIER, Anneliese.** Philosophy Of Nature At The End Of The Middle Ages. *Phil Today* 5,92-107 Sum 61.
- MAIER, Anneliese.** Zu Walter Burleys Traktat *De Intensione Et Remissione Formarum.* *Fran Stud* 25,293-321 1965.
- MAILHIOT, M-Bernard.** The Place Of Religious Sentiment In Saint Thomas (Concluded). *Thomist* 9,222-265 Ap 46.
- MAILHIOT, M-Bernard.** The Place Of Religious Sentiment In Saint Thomas. *Thomist* 9,22-65 Ja 46.
- MAILLOUX, Noël.** The Problem Of Perception. *Thomist* 4,266-285 Mr 42.
- MAITRA, S K.** A Response To Burt's "East And West In Sri Aurobindo's Philosophy" *Phil East West* 6,235-238 O 56.
- MAITRA, S K.** On Philosophical Synthesis. *Phil East West* 3,195-198 O 53.
- MAITRA, S K.** Reason In Hindu Philosophy—Classical And Contemporary. *Phil East West* 11,125-142 O 61.
- MAJCHRAZAK, C J.** *A Brief History Of Bonaventurianism.* Washington DC C1957.
- MAKINSON, David C.** *Topics In Modern Logic.* NY Barnes & Noble 1973.
- This book is directed at the undergraduate student of philosophy who wishes to further his knowledge of modern logic beyond the elementary level. The formal material covers completeness results for two, three, and four valued logic, formalizations of various implication-operators, the intuitionistic interpretation of the logical connectives, and Zermelo's axiomatization of set theory. In addition, related philosophical questions are discussed: the problem of entailment, the import of the Löwenheim-Skolem theorem, the expressive powers of quantificational logic, the ideas underlying intuitionistic logic, the nature of set theory, and the relationship between logic and set theory.
- MAKKREEL, Rudolf A.** *Dilthey, Philosopher Of The Human Studies.* Princeton NJ Princeton Univ Pr 1975.
- The development of Dilthey's mature philosophy is examined by relating his aesthetics and descriptive psychology to his theories of history and the human studies. Part I introduces Dilthey's conception of the human studies and their distinction from the natural sciences. Part II shows that many of Dilthey's methodological and epistemological claims about the human studies are first worked out in his aesthetic writings. The character of Dilthey's Critique of Historical Reason is examined in Part III. An account of Dilthey's turn to hermeneutics and the impact of Husserl leads to an analysis of his final conception of the human studies and the historical world. Part IV considers Dilthey's philosophy of life and his Weltanschauung theory. Themes developed throughout the book are brought to bear on a concept of style revealing the mutual implications of aesthetics and history.
- MALALASEKARA, G P.** Nirvana: Extinction Or Fulfillment. *Main Currents* 16,51-57 Ja 60.
- MALALASEKARA, G P.** The Status Of The Individual In Theravāda Buddhism. *Phil East West* 14,145-156 Jl 64.
- MALCOLM, John.** The Line And The Cave. *Phronesis* 7,38-45 1962.
- MALCOLM, Norman.** *Dreaming.* NY Humanities Pr 1959.
- The author argues "that the idea that someone might reason, judge, imagine, or have impressions, presentations, illusions or hallucinations, while asleep, is a meaningless idea in the sense that we have no conception of what could establish that these things did or did not occur." What establishes that a person dreamt is his telling a dream, and "the concept of dreaming is derived, not from dreaming, but from descriptions of dreams." A physiological criterion of dreaming is held to be unacceptable because it is based on the unsupported assumption "that a dream must have a definite location and duration in physical time." Neither can the principle of coherence be accepted as a criterion for determining whether one is awake or dreaming, since it is possible that a person should dream a coherent structure of perceptions. Finally, "the famous philosophical question, 'How can I tell whether I am awake or dreaming?', turns out to be quite senseless since it implies that it is possible to judge that one is dreaming, and this judgment is as unintelligible as the judgment that one is asleep."
- MALCOLM, Norman.** *Knowledge And Certainty: Essays And Lectures.* Englewood Cliffs NJ Prentice-Hall 1963.
- MALCOLM, Norman.** *Memory And Mind.* Ithaca NY Cornell Univ Pr 1977.
- With regard to theories of mental mechanisms of memory, Malcolm argues that objects of memory are more various than often supposed; that it is not necessary to regard remembering as wither direct or representational awareness; that the words "memory" and "remember" are used to apply to a wide range of cases; that remembering is "amorphous" and cannot easily be thought of as "mirroring" or "picturing." Theories of physical mechanisms of memory, he argues, it is a mistake to hold that the "causal ingredient in memory requires the assumption either of causal laws or of a temporally continuous chain of causation; that philosophical error motivates the notions of "physiological memory traces and of a cerebral storage system"; that while "brain stimulations... 'trigger' various psychological and physical responses... the empirical evidence does not indicate one-to-one correlations...."
- MALCOLM, Norman.** *Problems Of Mind: Descartes To Wittgenstein.* NY Harper & Row 1971.
- MALCOLM, Norman.** Anselm's Ontological Arguments. *Phil Rev* 69,41-62 Ja 60.
- MALCOLM, Norman.** Comments On J J C Smart's "Materialism". *J Phil* 60,662-663 O 63.
- MALCOLM, Norman.** Defending Common Sense. *Phil Rev* 58,201-220 My 49.
- MALCOLM, Norman.** Descartes's Proof That His Essence Is Thinking. *Phil Rev* 74,315-338 Jl 65.
- Malcolm shows the inadequacy of the three proofs Descartes offered to show that his essence was to think. He constructs another proof out of various passages in Descartes: X is my essence if it is the case that if and only if I am aware of x then necessarily I am aware of myself. But thinking can be substituted for x here; so my essence is thinking. Malcolm shows this new argument to be invalid but to illuminate Descartes' transition from cogito ergo sum to sum res cogitans.
- MALCOLM, Norman.** Dreaming And Skepticism. *Phil Rev* 65,14-37 Ja 56.
- MALCOLM, Norman.** Knowledge Of Other Minds. *J Phil* 55,969-977 N 58.
- MALCOLM, Norman.** Memory And The Past. *Monist* 47,247-266 Wint 63.
- MALCOLM, Norman.** Philosophy For Philosophers. *Phil Rev* 60,329-340 Jl 51.
- MALCOLM, Norman.** Professor Ayer On Dreaming. *J Phil* 58,294-296 My 61.
- MALCOLM, Norman.** Russell's Human Knowledge. *Phil Rev* 59,94-106 Ja 50.
- MALCOLM, Norman.** Understanding Austin. *J Phil* 62,508-509 O 65.
- MALCOLM, Norman.** Wittgenstein's Philosophical Investigations. *Phil Rev* 63,530-559 O 54.
- MALEVEZ, L.** The Believer And The Philosopher. *Phil Today* 5,14-30 Spr 61.
- MALHOTRA, M K.** Karl Jaspers And Indian Philosophy. *Phil Today* 6,52-59 Spr 62.
- MALHOTRA, Shadi Lal.** The Social And Political Orientations Of Neo-Vedāntism. *Phil East West* 16,67-80 Ja-Apr 66.
- MALIA, Martin E.** *Alexander Herzen And The Birth Of Russian Socialism, 1812-1855.* Cambridge Harvard Univ Pr 1961.
- MALIK, Charles.** An Appreciation Of Professor Whitehead, With Special Reference To His Metaphysics And To His Ethical And Educational Significance. *J Phil* 45,572-582 O 48.
- MALIK, Charles.** Justice In The International Order. *Proc Cath Phil Ass* 36,1-10 1962.
- MALIK, Charles.** The Metaphysics Of Freedom. *New Scholas* 40,312-330 Jl 66.
- MALIK, Hafeez (ed).** *Iqbal, Poet-Philosopher Of Pakistan.* NY Columbia Univ Pr 1971.
- MALINGREY, A-M.** Étude Sur Le Manuscrits D'un Texte De Jean Chrysostome. *Traditio* 20,418-427 1964.
- MALINGREY, A-M.** Étude Sur Les Manuscrits D'un Texte De Jean Chrysostome: De Providentia Dei, Incipit *ἱατρῶν Μέν Πιάδης.* *Traditio* 18,25-68 1962.
- MALINO, Jerome R.** Coping With Death In Western Religious Civilization. *Zygon* 1,354-365 D 66.
- MALINOVICH, Stanley.** Perception: An Experience Or An Achievement? *Phil Phenomenal Res* 25,161-168 D 64.
- Professor Ayer's criticisms, in *The Problem of Knowledge*, of Ryle's treatment of perception are examined and rejected. Ryle's thesis is that the concept of perception is an achievement concept, and that consequently, it is a mistake to look for experiences which will indicate what is perceived. It is argued that Ayer does not succeed in making out his case that there is an experiential aspect in perceptual situations which sense-data philosophers have rightly called attention to but which Ryle's analysis neglects. By paralleling perceptual situations with non-disputable achievement situations, the paper tries to show where Ayer errs in his claim that there are experiences which must be identified with what is perceived.
- MALISOFF, W M.** On The Non-Existence Of The Atomic Secret. *Phil Sci* 13,1-2 Ja 46.
- MALISOFF, William Marias.** A Science Of The People, By The People And For The People. *Phil Sci* 13,166-169 Ap 46.
- MALISOFF, William Marias.** Chemistry: Emergence Without Mystification. *Phil Sci* 8,39-52 Ja 41.
- MALISOFF, William Marias.** Cratylus, Or An Essay On Science (Not Illustrated). *Phil Sci* 11,3-8 Ja 44.
- MALISOFF, William Marias.** Meanings In Multi-valued Logics. *Phil Sci* 8,271-274 Ap 41.
- MALISOFF, William Marias.** On Having A Philosophy. *Phil Sci* 8,140-141 Ap 41.
- MALISOFF, William Marias.** On The Possible Philosophies Of Science. *Phil Sci* 12,231-236 O 45.
- MALISOFF, William Marias.** Physics: The Decline Of Mechanism. *Phil Sci* 7,400-414 O 40.
- MALISOFF, William Marias.** The Problems Of Thermodynamics, I: The Energy Table. *Phil Sci* 8,399-402 Jl 41.
- MALISOFF, William Marias.** What Is A Monad? *Phil Sci* 7,1-6 Ja 40.
- MALISOFF, William Marias.** What Is Freedom? *Phil Sci* 7,265-272 Jl 40.
- MALISOFF, William Marias.** What Is Insight? *Phil Sci* 7,135-139 Ap 40.
- MALKANI, G R.** A Discussion Of Daya Krishna's Views On Advaitic Adhyāsa. *Phil East West* 16,81-83 Ja-Apr 66.
- MALKANI, G R.** A Note On Liberation In Bodily Existence. *Phil East West* 5,69-74 Ap 55.
- MALKANI, G R.** On Philosophical Synthesis. *Phil East West* 13,99-104 Jl 63.
- MALONE, Kemp.** Grundtvig's Philosophy Of History. *J Hist Ideas* 1,281-298 Je 40.
- MALONE, Kemp.** Primitivism In Saxo Grammaticus. *J Hist Ideas* 19,94-104 Ja 58.
- MALONE, Kemp.** The Rise Of English Nationalism. *J Hist Ideas* 1,504-505 O 40.
- MALONEY, Cornelius Leo.** *Logical Positivism And American Education.* Washington DC 1951.
- MANASSE, Ernst Moritz.** Jaspers' Philosophy Of Existence And His Attitude Toward Psychoanalysis. *J Existent* 2,449-462 Spr 62.

MANASSE, Ernst Moritz. Moral Principles And Alternatives In Max Weber And John Dewey (I). *J Phil* 41,29-47 Ja 44.

MANASSE, Ernst Moritz. Moral Principles And Alternatives In Max Weber And John Dewey (II). *J Phil* 41,57-68 F 44.

MANASSE, Ernst Moritz. The Philosophical Value Of The History Of Philosophy. *Phil Phenomenol Res* 12,538-549 Je 52.

MANASTER, Alfred B. *Completeness, Compactness, And Undecidability: An Introduction To Mathematical Logic.* Englewood Cliffs NJ Prentice-Hall 1975.

MANDELBAUM, Maurice (ed). *Phenomenology And Existentialism.* Baltimore Johns Hopkins Pr 1967.

This book contains previously unpublished essays contributing to a knowledge of the history of phenomenology and existentialism, and to an understanding of some of their chief exponents.

MANDELBAUM, Maurice. *History, Man And Reason: A Study In Nineteenth Century Thought.* Baltimore Johns Hopkins Pr 1971.

A critical survey of dominant tendencies in nineteenth-century philosophy reveals three basic presuppositions that were prevalent in the period, being shared by members of all schools of thought: historicism, a belief in the malleability of man, and a distrust of the human intellect. The sources of these presuppositions and the different forms that they assumed are analyzed, and each of the three presuppositions is subjected to philosophic criticism.

MANDELBAUM, Maurice. *Philosophy, Science, And Sense Perception: Historical And Critical Studies.* Baltimore Johns Hopkins Pr 1964.

An analysis of Locke's realism with reference to his doctrine of primary and secondary qualities and of substance leads to an examination of the positions of Newton and of Boyle regarding the justification of our knowledge of the physical world. In the third essay, Hume's skeptical arguments are examined and rejected. The final essay defends a radical critical realism as a means of relating the world of sense perception to the nature of the physical world.

MANDELBAUM, Maurice. *The Phenomenology Of Moral Experience.* Glencoe IL Free Pr 1955.

After a discussion of alternative methods in ethics, three basic types of moral judgments are distinguished and analyzed with a view to establishing what comprise their common features and wherein they differ. Questions of relativity and objectivity are discussed, and a distinction is drawn between the validity and the truth of a moral judgment. Based on this distinction answers are proposed concerning the nature and limits of objectivity in our moral judgments.

MANDELBAUM, Maurice. "A Note On Emergence" in *Freedom And Reason*, Salo Baron And Others (eds). Glencoe IL Free Pr 1951.

This article is an analysis of the concept of emergence that combines distinctions originally proposed by A O Lovejoy and C D Broad and suggests a position that escapes some usual objections to both emergence and reductionism.

MANDELBAUM, Maurice. "Historicism" in *Encyclopedia Of Philosophy*, 22-25. NY Free Pr 1967.

This article traces the history of the concept of "Historicism" and analyzes its variant meanings.

MANDELBAUM, Maurice. "Objectivism In History" in *Philosophy And History*, Sidney Hook (ed), 43-56. NY New York Univ Pr 1963.

This article is a discussion and criticism of Morton G White's views regarding the logic of historical narration.

MANDELBAUM, Maurice. "Two Moot Issues In Mill's Utilitarianism" in *Modern Studies In Philosophy: John Stuart Mill*, J B Schneewind (ed), 206-233. Garden City NY Doubleday Anchor 1968.

MANDELBAUM, Maurice. A Critique Of Philosophies Of History. *J Phil* 45,365-377 JI 48.

This article is an analysis of the basic presuppositions of traditional philosophies of history and an attempt to show that these presuppositions necessarily lead to conflicts with empirical historiography.

MANDELBAUM, Maurice. A Note On "Anthropomorphism" In Psychology. *J Phil* 40,246-248 Ap 43.

Paradoxically, those psychologists who stress an evolutionary continuity between animals and men insist that "anthropomorphism" must be rejected in psychology. Objection is taken to the way in which this methodological contention is apt to be applied.

MANDELBAUM, Maurice and Lamprecht, Sterling P and Ferrater-Mora, José. Comments On The Symposium "What Is Philosophy Of History?" *J Phil* 49,350-361 My 52.

MANDELBAUM, Maurice. Arthur O Lovejoy And The Theory Of Historiography. *J Hist Ideas* 9,412-423 O 48.

The article gives an analysis of the philosophic bases of Lovejoy's theory of historiography, and an exposition of that theory.

MANDELBAUM, Maurice. Causal Analysis In History. *J Hist Ideas* 3,30-50 Ja 42.

This is an examination and criticism of humanistic and relativistic arguments against reliance on causal explanation in history. It is pointed out that the rejection of causal analysis is incompatible with the actual methods historians use, and the applicability of such analyses is defended.

MANDELBAUM, Maurice. Concerning Recent Trends In The Theory Of Historiography. *J Hist Ideas* 16,506-517 O 55.

The article gives an account of views widely held in the three preceding decades concerning (1) the objectivity of historical knowledge; (2) the place of historiography in the economy of knowledge; and (3) the subject-matter of the discipline of history.

It is suggested that the definition of this subject-matter is far more crucial to the theory of historiography than has commonly been recognized.

MANDELBAUM, Maurice. Darwin's Religious Views. *J Hist Ideas* 19,363-378 Je 58.

As is well known, Darwin's original position with respect to theological questions was on the whole orthodox, but this position was progressively undermined throughout the course of his life. The present article traces the course of this process of change.

MANDELBAUM, Maurice. Determinism And Moral Responsibility. *Ethics* 70,204-219 Ap 60.

This paper deals with the relation between that form of determinism which denies freedom of choice and our beliefs concerning moral responsibility. While it is shown that the most prevalent, traditional form of determinism regarding choice does in fact conflict with our beliefs concerning moral responsibility, it is also shown that there is an equally strict, physiologically-based form of determinism which does not involve that conflict.

MANDELBAUM, Maurice. Family Resemblances And Generalization Concerning The Arts. *Amer Phil Quart* 2,219-228 JI 65.

A critical appraisal of the manner in which Wittgenstein's doctrine of "family resemblances" has been used to deny the possibility of formulating adequate generalizations in aesthetic theory. Special attention is paid to views held by Paul Ziff, Morris Weitz, and P O Kristeller.

MANDELBAUM, Maurice. Freedom And The Path To Walden Pond. *Educational Record* 52,377-379 1971.

Criticism of that conception of freedom which holds that social institutions necessarily restrict the freedom individuals rightfully seek.

MANDELBAUM, Maurice. Historical Determinism And The Gospel Of Freedom. *Journal Of General Education* 6,7-16 1951.

Attention is called to some illusions connected with excessive optimism concerning the range of human freedom. It is also shown that one argument for historical determinism, and much of the plausibility of that doctrine, rests on a fallacy, here termed "the retrospective fallacy."

MANDELBAUM, Maurice. Historical Explanation: The Problem Of 'Covering Laws'. *Hist Theor* 1,229-242 1961.

This article is a critical examination of the covering-law model of historical explanation as well as of some of the positions on the basis of which it has been criticized.

MANDELBAUM, Maurice. History And Criticism: A Commentary. *New Literary History* 5,613-618 1973-74.

In commenting on articles appearing in the same issue, a distinction is drawn between questions relating to the way modes and standards of criticism are related to historical change, and the different question as to how historical studies are related to the practice of criticism. Using philosophy as an example, it is contended that contrary to much that is typical of current practice, sound criticism presupposes and depends on historical interpretation.

MANDELBAUM, Maurice. On The Use Of Moral Principles. *J Phil* 53,662-670 O 56.

This paper examines and rejects the thesis that to verify a particular moral statement is to show that it follows deductively from a general moral principle which serves as its ground. Though general moral principles cannot serve this justifying function, it is pointed out that they do have other important uses in moral argumentation. Justification, however, is claimed to involve an appeal not to general principles but to what is found to be morally binding in specific cases.

MANDELBAUM, Maurice. Philosophy, Science, And Sense-Perception. *Proc Amer Phil Ass* 36,5-20 O 1963.

MANDELBAUM, Maurice. Professor Ryle And Psychology. *Phil Rev* 67,522-530 O 58.

This is an analysis and criticism of Ryle's characterization of the province of psychology. This is followed by criticism of his view that if philosophers avoid confusions in "logical geography," problems concerning mind and body, and problems concerning the implications of physiological knowledge for the theory of perception, would simply disappear.

MANDELBAUM, Maurice. Scientific Background Of Evolutionary Theory In Biology. *J Hist Ideas* 18,342-361 Je 57.

This paper aims to show how the investigations in five different areas paved the way for the formulation and adoption of evolutionary theory in biology. These areas were: (1) the history of the earth; (2) the problem of species; (3) the relation of man to the rest of the animal kingdom with respect to problems of classification, the antiquity of the human species, and problems concerning the races of men; (4) epigenesis versus preformationism; and (5) ecology and population theory.

MANDELBAUM, Maurice. Some Neglected Philosophic Problems Regarding History. *J Phil* 49,317-328 My 52.

The main species of theories referred to as "philosophies of history" are first distinguished and characterized. It is then argued that questions concerning the nature and status of societal facts are directly relevant to issues which arise both in formal (i.e., "critical") and material (i.e., "speculative") philosophies of history.

MANDELBAUM, Maurice. The Meaning Of Human History. *Rev Metaph* 2,107-115 S 48.

MANDELKER, Jakob. *Matter, Energy, Mechanics.* NY Philosophical Lib 1954.

MANDEL, George and Kessen, William. *The Language Of Psychology.* NY Wiley 1959.

This is a logical and empirical analysis of the language of psychology. Although primarily designed for psychologists and other behavioral scientists, it has a good deal of philosophical material. The book begins in a first section by tracing developments of the language of psychology from everyday language to explicit scientific formulations. There is a discussion of the vocabulary of psychological terms and definitions: a phenomenological language is rejected, so is strict physicalist

- reductionism; instead, a modified behavioral criterion is suggested. A second section deals with the connecting of terms and simple sentences into more complex scientific theories, and with induction, deduction, the nature of explanation and other philosophical issues.
- MANHEIM, Werner.** *Martin Buber.* NY Twayne 1974.
- MANICAS, Peter T.** Aristotle, Dispositions And Occult Powers. *Rev Metaph* 18,678-689 Je 65.
- The author argues that Aristotle's science is not, as commonly charged, occult, and that, while open to misinterpretation, Aristotle's central concepts, such as dynamis, energeia, and telos, may be satisfactorily construed in the language of dispositions. He then discusses the limitations of Aristotelian explanation and reviews the objections raised by Francis Bacon and William Gilbert. Finally, he argues that if a disposition sentence is to be taken as an abbreviation for a set of counterfactuals, then dispositional explanation is limited in much the same ways as Aristotelian explanation.
- MANIER, A Edward.** Leibniz: First Principles And Systematic Philosophy. *Mod Sch* 43,39-54 N 65.
- MANIER, Edward and Bender, Harvey.** Genetics And The Philosophy Of Biology. *Proc Cath Phil Ass* 39,124-133 1965.
- MANIER, Edward.** The Theory Of Evolution As Personal Knowledge. *Phil Sci* 32,244-252 Jl 65.
- MANION, Clarence.** The American Metaphysics In The Law. *Proc Cath Phil Ass* 18,126-134 1942.
- MANN, Jesse A.** Neo-Scholastic Philosophy In The United States. *Proc Cath Phil Ass* 33,127-136 1959.
- MANN, Jesse A.** The Role Of Anxiety In Judgment. *Proc Cath Phil Ass* 35,117-124 1961.
- MANN, Thomas.** *Nietzsche's Philosophy In The Light Of Contemporary Events.* Washington DC L1947.
- MANNHEIM, Karl.** *Essays On The Sociology Of Knowledge* (edited By Paul Kecskemeti). NY Oxford Univ Pr 1952.
- MANNHEIM, Karl.** *Freedom, Power And Democratic Planning.* NY Oxford Univ Pr 1950.
- MANNHEIM, Karl.** *Ideology And Utopia.* NY Harcourt Brace 1947.
- MANNHEIMER, Ernst.** Romanticism In Art And Music. *Personalist* 30,45-50 Wint-Ja 49.
- MANNING, John.** Charles Dickens And The Oswego System. *J Hist Ideas* 18,580-586 O 57.
- MANSON, Richard.** *The Theory Of Knowledge Of Giambattista Vico.* Hamden CT Archon Books 1969.
- MANTHEY-ZORN, Otto.** *Dionysus: The Tragedy Of Nietzsche.* Amherst MA Amherst College Pr 1956.
- MANUEL, F E.** *The Age Of Reason.* Ithaca NY Cornell Univ Pr 1952.
- MANUEL, Frank E.** *Shapes Of Philosophical History.* Stanford CA Stanford Univ Pr 1965.
- This book contains seven lectures describing views of history from Greco-Roman times to the present. Among the subjects dealt with in individual lectures are Augustine and Joachim, Renaissance writers, Kant, and French and German thinkers of the 18th and 19th centuries. In his first lecture the author describes his "central theme" as the polarity between "cyclical" and "progressive" philosophies of history.
- MANUEL, Frank E.** *The Eighteenth Century Confronts The Gods.* Cambridge Harvard Univ Pr 1959.
- MANUEL, Frank E.** *The New World Of Henri Saint-Simon.* Cambridge Harvard Univ Pr 1956.
- Eschewing the interpretation that makes Saint-Simon a "precursor" of late 19th or 20th century doctrines, or that which depicts him as a utopian socialist, Professor Manuel portrays him as a transition figure in the history of ideas from the world of the *philosophes* to modern industrial-scientific society. As for the Saint-Simon vs. Comte dispute, "It is impossible to deny that both of Comte's fundamental conceptions, the law of the three states and the hierarchic classification of the sciences, were present in embryonic form in Saint-Simon's writings long before he knew Comte and in more developed form during the years of their collaboration."
- MANUEL, Frank Edward.** *The Prophets Of Paris.* Cambridge MA Harvard Univ Pr 1962.
- MANUEL, Frank E.** From Equality To Organicism. *J Hist Ideas* 17,54-69 Ja 56.
- MANUEL, Frank E.** In Defense Of Philosophical History. *Antioch Rev* 20,331-343 Fall 60.
- MARC, André.** Being And Action. *Mod Sch* 28,175-190 Mr 51.
- MARCEL, Gabriel.** *The Decline Of Wisdom.* NY Philosophical Lib 1955.
- MARCEL, Gabriel.** *The Existential Background Of Human Dignity.* Cambridge Harvard Univ Pr 1963.
- This book is an autobiographical as well as philosophical reflection on the author's ideas—their genesis and growth. Detailed attention is paid to Marcel's plays; his interest in music is also stressed. The author's central concern is with "the necessity of restoring to human experience its ontological weight," and in this connection he discusses such topics as "participation," "existence," "fidelity," "mystery," "ambiguity," and "dignity." The existential and dialogic dimensions of the philosopher's quest are emphasized. Marcel's final appeal stresses the integrity of the person who fights against the "desacralization" of the world.
- MARCEL, Gabriel.** Bibliographical Study: Works By And About Gabriel Marcel. *S J Phil* 4,82-96 Sum 66.
- MARCEL, Gabriel.** Contemporary Atheism And The Religious Mind. *Phil Today* 4,252-262 Wint 60.
- MARCEL, Gabriel.** De L'Existence A L'Etre—Introduction. *Phil Today* 4,282 Wint 60.
- MARCEL, Gabriel.** Philosophical Atheism. *Int Phil Quart* 2,501-514 D 62.
- MARCEL, Gabriel.** Some Reflections On Existentialism. *Phil Today* 8,248-257 Wint 64.
- MARCEL, Gabriel.** The Inward Morning—Introduction. *Phil Today* 4,263-270 Wint 60.
- MARCEL, Gabriel.** The Philosopher Meets The Scientist. *Phil Today* 8,173-174 Fall 64.
- MARCEL, Gabriel.** Truth And Freedom. *Phil Today* 9,227-237 Wint 65.
- MARCEL, Gabriel.** What Can One Expect Of Philosophy. *Phil Today* 3,252-261 Wint 59.
- MARCELL, David W.** *Progress And Pragmatism: James, Dewey, Beard And The American Idea Of Progress.* Westport CT Greenwood Pr 1974.
- MARCK, Siegfried.** Neo-Machiavellism And Ethical Nihilism. *Ethics* 51,185-199 Ja 41.
- MARCK, Siegfried.** Thomas Mann As A Thinker. *Ethics* 67,53-57 O 56.
- MARCOTTE, J Normand.** Materiality And Knowledge. *New Scholas* 21,349-370 O 47.
- MARCOVICH, M.** On Heraclitus. *Phronesis* 11,19-30 1966.
- MARCUS, John T.** The Consciousness Of History. *Ethics* 73,28-41 O 62.
- MARCUS, Margaret F.** Some Oriental Ways With Flowers. *J Aes Art Crit* 11,160-170 D 52.
- MARCUS, Margaret.** The Romantic Garden In Persia. *J Aes Art Crit* 5,177-183 Mr 47.
- MARCUS, Mordecai.** What Is An Initiation Story? *J Aes Art Crit* 19,221-228 Wint 60.
- MARCUS, Rebecca B.** *Moses Maimonides: Rabbi, Philosopher, And Physician.* NY Watts 1969.
- MARCUS, Ruth Barcan (ed) and Martin, Richard M (ed) and Anderson, Alan Ross (ed).** *The Logical Enterprise.* New Haven Yale Univ Pr 1975.
- The paper's range, extending from mathematical logic through ontology, is indicative of both the breadth of Fitch's interests and of his influence on contemporary logical and analytical thought. Part One is on metaphysics and languages. The second part is devoted to combinatorial logic. Part three is on implication and consistency. The final part is devoted to nonstandard logics.
- MARCUS, Ruth Barcan.** Strict Implication, Deducibility And The Deduction Theorem. *J Sym Log* 18,234-236 S 53.
- MARCUS, Ruth Barcan.** The Elimination Of Contextually Defined Predicates In A Modal System. *J Sym Log* 15,92-93 Je 50.
- MARCUS, Wolfgang.** The A Priori In Inductive Metaphysics. *Phil Today* 7,167-174 Fall 63.
- MARCUSE, Herbert.** *An Essay On Liberation.* Boston Beacon Pr 1969.
- MARCUSE, Herbert.** *Counterrevolution And Revolt.* Boston Beacon Pr 1972.
- Marcuse envisions a revolution in the making which would be the most radical to occur in history. Capitalism is mounting a counterrevolution which seems to be undermining its very existence. The future revolution will involve a new social order, as well as a change in man's relations to nature. Art can contribute to the revolution but only as aesthetic form and not in the modes of anti-art.
- MARCUSE, Herbert.** *Eros And Civilization: A Philosophical Inquiry Into Freud.* Boston Beacon Pr 1955.
- Attacking the Neo-Freudians on Freud's own premises, Marcuse challenges the theses deriving from *Civilization and Its Discontents* by arguing that the very existence of civilization depends on the gradual abolition of instinctual constraints and the strengthening of the culture-building, life-enhancing power of Eros. In Chapter V entitled "Philosophical Interlude" he depicts the development of Western philosophy as "the struggle between the logic of domination and the will to gratification... against the conception of being in terms of Logos rises the conception of being in a-logical terms: will and joy."
- MARCUSE, Herbert.** *One Dimensional Man.* Boston Beacon Pr 1964.
- This book is a critique of contemporary society as one in which there remains no significant class or group capable of radically opposing things as they are. Marcuse works on the assumption that advanced industrial society is indeed sick, much as some recent sociologists have depicted it to be. He sees evidence of alienation in political and cultural life, in the technical jargon of the bureaucracy, in the technological cult of "operationalism," and especially in contemporary analytic philosophy, which he sees as the triumph of "one-dimensional thought." His conclusion is: at this juncture in history, he believes, the only possible task for "critical philosophy" is to be negative.
- MARCUSE, Herbert.** *Reason And Revolution; Hegel And The Rise Of Social Theory.* Boston Beacon Pr 1960.
- MARCUSE, Herbert.** *Soviet Marxism; A Critical Analysis.* NY Columbia Univ Pr 1958.
- MARCUSE, Herbert.** Existentialism: Remarks On Jean-Paul Sartre's *L'Être Et Le Néant.* *Phil Phenomenol Res* 8,309-336 Mr 48.
- MARCUSE, Ludwig.** Freud's Aesthetics. *J Aes Art Crit* 17,1-21 S 58.
- MARCUSE, Walter.** Art As An Ingredient Of Education. *Educ Theor* 12,117-123 Ap 62.
- MARDIROS, Anthony M.** A Circular Procedure In Ethics. *Phil Rev* 61,223-225 Ap 52.
- MARGARIS, Angelo.** A Problem Of Rosser And Turquette. *J Sym Log* 23,271-279 S 58.
- MARGENAU, H and Wigner, E P.** Comments On Professor Hilary Putnam's "Comments On The Paper Of David Sharp, 'The Einstein-Podolsky-Rosen Paradox Re-examined'". *Phil Sci* 29,292-293 Jl 62.

MARGENAU, Henry (ed). *Integrative Principles Of Modern Thought*. NY Gordon & Breach 1972.

This work grew out of the activities of the "Center for Integrative Education," whose aim is to provide methods and materials to overcome the divisiveness of modern education. It includes the following essays: "The Method of Science and the Meaning of Reality," and "Some Integrative Principles of Modern Physics," "quantitization as an Integrative Concept," "Integrative Principles of Biology," "Integrative Principles in Human Society," "The Metric of the Living Orders," "Integrative Principles of Art and Science," "Integrative Concepts in the Logic of Relations," and "Science and Faith."

MARGENAU, Henry A. Foundations Of The Unity Of Science. *Phil Rev* 50,431-438 JI 41.

MARGENAU, Henry. *Ethics And Science*. Princeton NJ Van Nostrand 1964.

The author holds that "human societies would be impossible except for the order and uniformities ethics has indeed achieved," and that ethics is the accomplishment which elevates man above nature and has enabled humanity to develop scientific disciplines. Margenau is interested in developing both transindividual and transcultural standards. His book is designed to bring out parallels between ethics and science without reducing ethics to science; his approach is similar to that developed by F S C Northrup. Primary values, although vaguely connected with human nature, are held to be not derivable from any kind of knowledge, and ethical imperatives are not derivable from any other principles, including primary values.

MARGENAU, Henry. *Nature Of Physical Reality: A Philosophy Of Modern Physics*. NY McGraw-Hill 1959.

The author here provides a philosophy of modern physics. The book was written, states the author, from a profound conviction that men engaged in the development of physical theory can profit from philosophical reflection about the meaning of their research, and that modern physics holds a message for philosophy. He believes that "the attitudes of uncritical realism, unadorned operationalism, and radical empiricism, which pervade most of the discussions and much of the thinking on subjects of science, are outmoded and in disharmony with the successful phases of contemporary physics." He starts by analyzing all experience, not only the peripheral part called *empirical knowledge* in a narrow sense. He ends with an epistemology which is in keeping with both classical physics and the quantum theory, a philosophy of science which allows this reputedly heterodox new discipline, to be seen as a culmination of methods long present in natural science.

MARGENAU, Henry. *Open Vistas, Philosophical Perspectives Of Modern Science*. New Haven Yale Univ Pr 1961.

This book discusses the philosophical implications of modern physics; philosophical theories are drawn from and tested by scientific experiments. Science correlates constructs with experience in such a way as to satisfy requirements like simplicity, logical fertility, and empirical verifiability. It is socially as well as scientifically important that more facts be conceptually interpreted. Scientific explanation begins with postulates which are not self-evident but are demonstrated by a combination of induction and deduction. Aesthetic symmetry and scientific lawfulness are analyzed in terms of invariance. It is shown that the price of invariance is always relativity. It is argued that the stuff of the universe is neither a continuous material ether nor discrete bits of matter but onta with primarily mathematical properties.

MARGENAU, Henry. *The Nature Of Physical Reality: A Philosophy Of Modern Physics*. NY McGraw-Hill 1950.

MARGENAU, Henry. *Thomas And The Physics Of 1958: A Confrontation*. Milwaukee Marquette Univ Pr 1958.

Thomas Aquinas' epistemological position fits better with contemporary science than with earlier mechanistic views. His Aristotelian resolution of the relation between reason and sensation in human knowledge is superior to that of recent Humeans and logicians. For, he neither reduces reason to sensory data nor seeks a solution through "verbal therapeutics." His interpretation of the creative role of reason and its relation to sensory experience harmonizes with the lecturer's "rule of correspondence" for resolving the rationalism-empiricism conflict. Thomas' metaphysics, concerned with ontological reality beyond experience, is outside science. However, Thomas denies any "conflict between natural science and revelation." His belief in creation *ex nihilo* does not contradict the physical conservation law (a mathematical demonstration is given).

MARGENAU, Henry and Mould, Richard A. Relativity: An Epistemological Appraisal. *Phil Sci* 24,297-308 O 57.

MARGENAU, Henry and Northrop, F S C. *The Nature Of Concepts: Their Inter-Relation And Role In Social Structure*. Stillwater 1951.

MARGENAU, Henry and Wigner, Eugene P. Reply To Professor Putnam's "Comments On Comments". *Phil Sci* 31,7-9 Ja 64.

MARGENAU, Henry. Can Time Flow Backwards? *Phil Sci* 21,79-92 Ap 54.

MARGENAU, Henry. Causality. *Main Currents* 17,8-13 S-O 60.

MARGENAU, Henry. Fields In Physics And Biology. *Main Currents* 15,58-63 Ja 59.

MARGENAU, Henry. Formal And Operational Procedures In Science. *Main Currents* 9,10-16 Mr 52.

MARGENAU, Henry. Knowledge, Faith And Physics. *Main Currents* 11,108-110 My 55.

MARGENAU, Henry. Max Born's Natural Philosophy Of Cause And Chance. *Rev Metaph* 4,129-130 S 50.

MARGENAU, Henry. Measurements And Quantum States (Part I). *Phil Sci* 30,1-16 Ja 63.

MARGENAU, Henry. Measurements And Quantum States (Part II). *Phil Sci* 30,138-157 Ap 63.

MARGENAU, Henry. On The Frequency Theory Of Probability. *Phil Phenomenol Res* 6,11-25 S 45.

MARGENAU, Henry. Phenomenology And Physics. *Phil Phenomenol Res* 5,269-280 D 44.

MARGENAU, Henry. Philosophical Problems Concerning The Meaning Of Measurement In Physics. *Phil Sci* 25,23-34 Ja 58.

MARGENAU, Henry. Physical Versus Historical Reality. *Phil Sci* 19,193-213 JI 52.

MARGENAU, Henry. Physics And Ontology. *Phil Sci* 19,342-345 O 52.

MARGENAU, Henry. Reality In Quantum Mechanics. *Phil Sci* 16,287-302 O 49.

MARGENAU, Henry. Reply To Professor Beck's "On Professor Margenau's Kantianism". *Phil Phenomenol Res* 11,574-578 Je 51.

MARGENAU, Henry. The Deductive Method In The Physical Sciences. *Main Currents* 9,131-133 Mr 53.

MARGENAU, Henry. The Exclusion Principle And Its Philosophical Importance. *Phil Sci* 11,187-208 O 44.

MARGENAU, Henry. The Meaning And The Faith Of Science. *Main Currents* 13,51-55 Ja 57.

MARGENAU, Henry. The Modern Predicament. *Main Currents* 14,13-17 S 57.

MARGENAU, Henry. The New Style Of Science. *Main Currents* 19,103-111 My-Je 63.

MARGENAU, Henry. The Pursuit Of Significance. *Main Currents* 23,65-76 Ja-F 67.

MARGOLIS, Joseph Zalman. *Negativities, The Limits Of Life*. Columbus OH Merrill 1975.

This study sets out a domain of evils, limitations, "negativities," and problem areas in human life, such as death, war, crime, illness, inequality, and waste; (1) explores the influence of divergent ideologies on how we view those evils; and (2) tracks down a selection of ideologically neutral data, conceptual categories, explanations, and consequences of those evils, which every ideology must take account of. The aim of the third component is to show how, notwithstanding the divergencies based on cultural inputs, the ideologically neutral data and analyses form an *objective* framework for cooperation among differing cultures and philosophies toward reducing the devastating effect of the negativities.

MARGOLIS, Joseph. *Psychotherapy And Morality: A Study Of Two Concepts*. NY Random House 1966.

In a closely reasoned essay, Margolis focusses on the relationship between moral and therapeutic values. His linguistic and logical analysis is a complement (and corrective) to the work of such thinkers as Fromm, Erikson, Rieff, Maslow, etc. The central theme is the insistence that psychiatry is more than a technical discipline, neutral with respect to moral values. An all too brief chapter on the relationships of psychotherapy, morality, and religion concludes the book. In a word, Margolis suggests that religion, beginning with the 'ontological' problem (man's finitude) tends toward moral legislation; and psychotherapy beginning with technic has a similar tendency. Thus the field where both disciplines intersect is in the area of moral judgment—a useful notion in the light of current efforts to arrive at a working relationship between religion and psychiatry.

MARGOLIS, Joseph. *The Language Of Art And Art Criticism: Analytic Questions In Aesthetics*. Detroit 1965.

In the author's view "aesthetics is only a very loosely collected system of issues bearing on our interest in the arts." The orientation is analytic and the methods adopted are in the tradition of linguistic analysis. The division of the book into five parts reflects only the most obvious clusters of problems the author believes can be found. The author's main purpose is to criticize those aestheticians who override the proper boundaries of aesthetic issues instead of confining themselves to the different forms our aesthetic interest in the various arts takes. The actual function of aesthetic works is to rough out areas for investigation rather than denote items within these areas, as many aestheticians have mistakenly believed. The author advocates a fruitful approach, an "engagement" with the arts in a discussion of such topics as the differences between the arts in relation to the identity of works of art and how these differences bear on the criticism, interpretation and evaluation of works of art.

MARGOLIS, Joseph. "That All Men Are Created Equal". *J Phil* 52,337-345 Je 55.

MARGOLIS, Joseph. Aesthetic Perception. *J Aes Art Crit* 19,209-214 Wint 60.

MARGOLIS, Joseph. Certainty About Sensations. *Phil Phenomenol Res* 25,242-247 D 64.

In this article the distinction is drawn between the experience of pain, which is first person and describing; and, the cause of pain, which is third person and dealing with probable causes. It is maintained that my own reports and descriptions are not controvertible by another. Also, truth conditions of first person sentences are decided by comparison with truth conditions of perceptual statements. The conclusion is drawn that a man knows for certain when he is in pain, but no science can rest on it!

MARGOLIS, Joseph. Creativity, Expression, And Value Once Again. *J Aes Art Crit* 22,21-24 Fall 63.

MARGOLIS, Joseph. Describing And Interpreting Works Of Art. *Phil Phenomenol Res* 21,537-542 Je 61.

MARGOLIS, Joseph. Dracula The Man: An Essay In The Logic Of Individuation. *Int Phil Quart* 4,541-548 D 64.

The application of the concept of "one and the same individual" cannot be determined by purely formal considerations of identity. Numerical identity requires a substantive rule about what is to count as an individual. Characteristically, we individuate things by applying the criteria for membership in a given species. But individuation does not logically depend on the concept of such membership; on the contrary, membership presupposes a rule of individuation—as anomalies like changing (or appearing to change) species and being in two places at once make clear. The reasons for counting things as "one and the same" are quite various and

may include, for instance, considerations of legal responsibility and the like—that is, reasons not reducible to merely arithmetic or logically formal considerations.

MARGOLIS, Joseph. Existentialism Reclaimed. *Personalist* 42,14–20 Wint–Ja 61.

MARGOLIS, Joseph. Facts And Values And Sciences Of Value. *Zygon* 4,252–260 S 69.

MARGOLIS, Joseph. Generalization And Moral Principles. *Personalist* 44,369–375 Sum–Jl 63.

MARGOLIS, Joseph. In The Name Of Human Finitude: An Examination Of Reinhold Niebuhr's *Christian Realism And Political Problems*. *J Phil* 53,276–283 Ap 56.

MARGOLIS, Joseph. Kafka Vs Eudaimonia And Duty. *Phil Phenomenol Res* 19,27–42 S 58.

The author compares the treatment of moral problems in Plato's *Republic*, Kant's *Foundations of the Metaphysics of Morals*, and Kafka's *Metamorphosis*, and argues that the latter is an implicit critique of the other two. In Plato there is a confidence in the social order in which the individual may find his appropriate freedom. In Kant there is the serious responsibility of a rational and free individual towards the requirements of the ideal of universal mankind. In Kafka there is the isolating, restrictive and paradoxical conditions under which humanity exerts its particular freedom. These three exhibit the main theme of the history of Western social experience.

MARGOLIS, Joseph. Lying Is Wrong And Lying Is Not Always Wrong. *Phil Phenomenol Res* 23,414–418 Mr 63.

MARGOLIS, Joseph. Moral Appreciation. *J Phil* 59,351–354 Je 62.

MARGOLIS, Joseph. Moral Utterances And Imperatives. *J Phil* 62,525–527 O 65.

MARGOLIS, Joseph. Mr Weitz And The Definition Of Art. *Phil Stud* 9,88–94 1958.

Morris Weitz has put forth the view that there is a basic error in attempts to form a "logical" definition of art. According to Weitz knowing what art is is not apprehending some manifest or latent essence but being able to recognize, describe, and explain those things we call 'art' in virtue of certain similarities. The author argues that Weitz's objections to defining art are for the most part practical and that he consistently confuses in his argument logical and merely practical reasons.

MARGOLIS, Joseph. Objectivism And Interactionism. *Phil Sci* 33,118–123 Je 66.

MARGOLIS, Joseph. On The Principle Of Benevolence. *Personalist* 46,39–44 Wint–Ja 65.

MARGOLIS, Joseph. On Value Theory, By Way Of The Commonplace. *Phil Phenomenol Res* 17,504–515 Je 57.

MARGOLIS, Joseph. Professor Pepper On Value Theory. *Ethics* 69,134–139 Ja 59.

MARGOLIS, Joseph. Recent Work In Aesthetics. *Amer Phil Quart* 2,182–192 Jl 65.

A comprehensive survey is provided of recent contributions to the Anglo-American literature in aesthetics appearing chiefly, though not exclusively, in the journals. Attention is directed to problems of criticism, including the description, interpretation, appreciation, and evaluation of works of art; also, to the literary arts, particularly to fiction and metaphor; also, to specialized controversies regarding the artist's intention, the definition of a work of art, aesthetic experience, and perception.

MARGOLIS, Joseph. Religion Revisited. *Personalist* 41,200–209 Spr–Ap 60.

MARGOLIS, Joseph. Reply To A Reaction: Second Remarks On Brodbeck's Objectivism. *Phil Sci* 33,293–300 S 66.

MARGOLIS, Joseph. Sibley On Aesthetic Perception. *J Aes Art Crit* 25,155–158 Wint 66.

MARGOLIS, Joseph. Some Famous Ghosts In Ethical Theory. *J Phil* 51,549–558 S 54.

MARGOLIS, Joseph. Statements About The Past And Future. *Phil Rev* 72,84–87 Ja 63.

MARGOLIS, Joseph. The Mode Of Existence Of A Work Of Art. *Rev Metaph* 12,26–34 S 58.

MARGOLIUS, Hans. The Two Realms Of Ethics. *J Phil* 47,465–471 Ag 50.

A distinction is made between two realms of ethical life: (1) The realm of the Good is that which involves feeling, will, and motives. (2) The realm of the Right is made up of action and result. The author feels confusion between these realms leads to confounding a wrong action with an imagined evil impulse.

MARHENKE, Paul. The Phenomenalistic Interpretation Of Kant's Theory Of Knowledge. *J Hist Phil* 2,47–60 Ap 64.

MARIAS, Julián. *Metaphysical Anthropology: The Empirical Structure Of Human Life*. University Park Penn State Univ Pr 1971.

This study is an examination of the virtually unexplored intermediate zone between the "analytic" theory of man (which presents the requisite structure that belongs to every human life) and biography. It is a theory based on empirical observation of the structure that human life has taken, but need not have taken, on this earth, an anthropology grounded in metaphysics in the tradition of Ortega y Gasset.

MARIAS, Julian. Presence And Absence Of Existentialism In Spain. *Phil Phenomenol Res* 15,180–191 4 54.

MARIE, Adrian. Nature's Law: Competition Or Cooperation? *New Scholas* 33,493–513 O 59.

MARIE, Adrian. Viruses: Are They Alive? *New Scholas* 31,297–316 Jl 57.

MARIEB, Raymond E. The Impeccability Of The Angels Regarding Their Natural End. *Thomist* 28,409–474 O 64.

MARIENTHAL- MASCHLER, Chaninah and Johnstone Jr, Henry W. Skepticism And Inferior Knowledge: A Note On Aristotle's Pluralism. *Phil Phenomenol Res* 22,472–480 Je 62.

The function and peculiar character of Aristotle's pluralism is explained. It is maintained that the pluralism serves as a rejoinder to scepticism; for instance, the sceptic ignores the peculiarity of the nature of knowledge in political life. The plurality of types of knowledge is shown also as not merely a reply to scepticism, but as attended to by Aristotle independently. The last half of the article intends to show

that Aristotle envisaged an ordered plurality of prior and posterior with dependency as the ordering principle, and that, therefore, "inferior knowledge" need not form a basis for doubt; Aristotle retains both variety and excellence.

MARILLA, E.L. The Ramparts We Watch? *Personalist* 41,158–175 Spr–Ap 60.

MARITAIN, Jacques and others. *Science, Philosophy And Religion: A Symposium*. NY 1941.

The topics run from arguments for God, modern physics, empirical theology, archeology, literary scholarship, to Einstein's own version of religion as cosmic feeling.

MARITAIN, Jacques. *Creative Intuition In Art And Poetry*. NY Pantheon Books 1953.

MARITAIN, Jacques. *Education At The Crossroads*. New Haven Yale Univ Pr 1960.

Its four chapters cover: the aims of education, the dynamics of education, the humanities and liberal education, and the trials of present-day education.

MARITAIN, Jacques. *Human Rights: Comments And Interpretations*. NY Columbia Univ Pr 1949.

MARITAIN, Jacques. *Man And The State*. Chicago Univ Of Chicago Pr 1951.

The author, a leader of the Neo-Thomist group in modern thought, provides a statement of the basic principles of the democratic charter in contemporary context. He establishes firm ground for his exposition by a redefinition of terms, *nation, state, the concept of sovereignty, human rights and natural law*. These terms and their meanings are discussed and combined to provide not merely a formulation of the central problem, *the role of authority in a free society*, but definite answers to that problem.

MARITAIN, Jacques. *Man's Approach To God*. Latrobe PA Archabbey Pr 1961.

The problem which Maritain deals with is "our knowledge of God... which depends on the natural forces of the human mind and that approach to God which depends on the supernatural gift of faith." Modern man, the author maintains, wants to find again the "sense of Being." He cannot do so, however, by retreating to the irrationalism of the philosophies of existence, but rather by entering the realm of metaphysics. Only in this way can the philosopher make God's existence intellectually sure. Man's prime intuition is the intuition of his existence as well as the existence of things. This is man's awareness of the intelligible value of Being.

MARITAIN, Jacques. *Moral Philosophy, An Historical And Critical Survey Of The Great Systems*. NY Scribner's 1964.

The position of the book is that of a natural law philosophy, in the sense that man has within him a pre-philosophical recognition of an ideal end which accords with theological knowledge but can be independently established by natural reason. St Thomas has not given us this natural ethics but its theological counterpart; these two volumes will give it. The emphasis of this volume is therefore on the great rivals to that position: Hegel, Marx, and Comte. Only one sentence is given to Bentham and Mill, and only a footnote to Hume; Butler is not mentioned, nor is G E Moore nor Charles Stevenson, while 90 pages are given to Hegel and 90 to Comte. Although a selective gathering of data is justifiable, there is some cultural relativism at work here: to a European the chief competitor to Christian Idealism may be atheistic Marxist materialism, but to (say) an American it is disinterested, agnostic materialism of the Hobbesian-Behavioristic sort.

MARITAIN, Jacques. *On The Philosophy Of History* (ed By Joseph W Evans). NY Scribner's 1957.

An opening chapter discusses the subject from the standpoint of the theory of knowledge, concluding that "history is not a science" and "the philosophy of history is no part of metaphysics... (but) pertains to moral philosophy." The author then discusses "functional laws" and "vectorial laws." He also believes that there is a "growth in awareness" and in "our knowledge of moral laws." A fourth chapter is largely theological, and there are short concluding critical remarks on Toynbee.

MARITAIN, Jacques. *On The Use Of Philosophy; 3 Essays*. NY Atheneum 1965.

MARITAIN, Jacques. *Reflection On America*. NY Scribner 1958.

In November, 1956, Maritain lectured at the University of Chicago, offering his views on various aspects of American life and culture. This book is a revision of these informal talks. His topics include a denial of the alleged materialism of the United States, the thesis that goodness is a peak value in America, discussions of the sex attitudes of Americans and of the future of this country. The racial problem is treated with a surprising awareness of the difficulties involved. Generally speaking, Maritain approves of America and its ideals.

MARITAIN, Jacques. *St Thomas And The Problem Of Evil*. Milwaukee Marquette Univ Pr 1942.

Professor Maritain outlines the Thomistic solution of one of the most difficult problems of philosophy. Evil is studied from both the metaphysical and the moral point of view. The privation theory, with its Augustinian background, is explained. Maritain avoids the tendency, evident in some Scholastic treatises, to over-emphasize the negative aspects of evil.

MARITAIN, Jacques. *The Dream Of Descartes*. NY Philosophical Lib 1947.

MARITAIN, Jacques. *The Education Of Man: The Educational Philosophy Of Jacques Maritain*, Donald And Idella Gallagher (eds). Garden City NY Doubleday 1962.

MARITAIN, Jacques. *The Range Of Reason*. NY Scribner's 1952.

MARITAIN, Jacques. *The Responsibility Of The Artist*. NY Scribner 1960.

This little book is remarkable for the wealth of explanatory principles it invokes: Art as a vital power in the soul of the artist, the Practical Intellect, the Speculative Intellect, will, appetite, Art as an absolute, creative or poetic intuition, Reason, Beauty as a transcendental end, the order of making, the order of doing, the Good in general, Good as transcendental, Good as coterminous with Being, the Desirable, the order or universe of morality. The author's theme is that the end of Art is the good of the work, the end of Morality the good of man; the former is neither directly and explicitly subordinate to the latter, nor wholly independent of it, artists and their

audience being human. In cases of apparent conflict, "Charity is the key." In this light, broken into a thousand glittering splinters of ends, virtues, actions, essences, dominations and powers, we see, as if for the first time, the excesses of Art for Art's sake, the dangers of censorship by a temporal community, and the relation of poetry to the perfection of human life.

MARITAIN, Jacques. *Truth And Human Fellowship.* Princeton NJ Princeton Univ Pr 1957.

Originally presented as an address at Princeton, this little pamphlet shows Maritain at his most congenial. Taking a position against relativism, he argues persuasively that zeal for truth is compatible with human "fellowship"—which word he prefers to "tolerance."

MARITAIN, Jacques. A Maritain Anthology On Art And Poetry. *Thought* 26,325-341 Autumn 51.

MARITAIN, Jacques. Angelic Doctor. *Proc Cath Phil Ass* 25,4-10 1951.

MARITAIN, Jacques. Concerning A "Critical Review". *Thomist* 3,45-53 Ja 41.

MARITAIN, Jacques. On Human Knowledge. *Thought* 24,225-243 Je 49.

MARITAIN, Jacques. On Knowledge Through Connaturality. *Rev Metaph* 4,473-482 Je 51.

MARITAIN, Jacques. Philosophical Co-Operation And Intellectual Justice. *Mod Sch* 22,1-15 N 44.

MARITAIN, Jacques. Philosophy And The Unity Of The Sciences. *Proc Cath Phil Ass* 27,34-56 1953.

MARITAIN, Jacques. The Conflict Of Methods At The End Of The Middle Ages. *Thomist* 3,527-538 O 41.

MARITAIN, Jacques. The Goal Of UNESCO. *Mod Sch* 25,211-223 My 48.

MARK, Max. Reality And Theory. *Ethics* 73,56-61 O 62.

Social theory requires an analysis of the concept of social reality which does not use physical reality, either mechanical or biological, as a model. The social theorist's task is first to develop an overview of social reality, then to develop conceptual tools, and finally to turn to concrete problems and theoretical frameworks in which to deal with them. An investigation of social phenomena must be rooted in social philosophy, i.e., in the contest of different social philosophies.

MARK, Thomas Carson. *Spinoza's Theory Of Truth.* NY Columbia Univ Pr 1972. Spinoza's concept of truth is often described as that of coherence, but examination of textual evidence shows that neither the coherence theory nor the correspondence view to which it is usually opposed satisfactorily characterize Spinoza's position. Instead, his position has much in common with the older theory of ontological truth. Furthermore, it turns out that the concept of truth, construed in this way, is much more central in Spinoza's philosophy than has been generally recognized, and that it has important affinities with the concepts of substance and of freedom.

MARKING, Kasper C. Some Qualifying Remarks On Linguistic Relativity. *Phil Phenomenol Res* 22,566-573 Je 62.

MARKOVIĆ, Mihailo. *From Affluence To Praxis: Philosophy And Social Criticism.* Ann Arbor: 1974.

Markovic argues for a "genuine" Marxism as opposed to Stalinist distortions of Marx's thought.

MARKS, Emerson R. The Achieve Of, The Mastery. *J Aes Art Crit* 16,103-111 S 57.

MARKS, Harry J. Ground Under Our Feet: Beard's Relativism. *J Hist Ideas* 14,628-633 O 53.

MARKS, Robert W. *The Meaning Of Marcuse.* NY Ballantine Books 1970.

This book is a lucid exposition of the major themes of the most important works of Herbert Marcuse. An extensive bibliography of Marcuse's writings is included in an Appendix.

MARKUS, R A and Armstrong, A H. *Christian Faith And Greek Philosophy.* NY Sheed & Ward 1964.

MARKUS, R A. St Augustine On Signs. *Phronesis* 2,60-82 1957.

MARKUS, R I. Alexander's Philosophy: The Emergence Of Qualities. *Phil Phenomenol Res* 11,58-74 S 50.

MARKUS, R I. Hume: Reason And Moral Sense. *Phil Phenomenol Res* 13,139-158 D 52.

MARKUS, Robert. Substance, Cause And Cognition In Thomistic Thought. *New Scholas* 21,438-448 O 47.

MARLER, Charles Dennis. *Philosophy And Schooling.* Boston Allyn & Bacon 1974. Chapters are devoted to the explication of basic metaphysical, epistemological, axiological and social-philosophical assumptions of importance to American education, each followed by a chapter on educational policies and practices consistent with them. Concluding chapters offer techniques for finding, and criteria for evaluating, these assumptions, and how to develop and use a personal philosophy of education.

MARLOW, A N. Hinduism And Buddhism In Greek Philosophy. *Phil East West* 4,35-46 Ap 54.

MARLOW, A N. Zen Buddhism. *Phil Today* 3,243-251 Wint 59.

MARNELL, William H. *Man-Made Morals: Four Philosophies That Shaped America.* Garden City NY Doubleday 1966.

An attempt to trace the conflict in Anglo-American history between the concept of the moral order as naturally or divinely instituted, and as "man-made." The latter, an implication of the contract theory of society, began to replace the former in about 1660, became dominant in about 1860, and in the author's view is still potent as we enter the last third of the twentieth century. By "man-made" moral order, the author understands the notion "that the moral foundations of society are man-made, and hence that right and wrong are values induced and created by observation and experimentation." He holds that this concept of the moral order has "crested" four

times in the past three hundred years: (1) in Deism in the eighteenth century (2) in Utilitarianism in the midnineteenth century (3) in Social Darwinism in the late nineteenth century and (4) in Pragmatism in our own century. Beginning with Hobbes and Locke, the thought of numerous representatives of each of these movements is presented. In general, the author sides with the upholders of a natural or divine moral order.

MARQUETTE, Jacques. Buddhist Mysticism. *Personalist* 26,407-423 O-Autumn 45.

MARQUETTE, Jacques. Islam's Trust In Unity. *Personalist* 27,75-85 Ja-Wint 46.

MARQUETTE, Jacques. Nature And Scope Of Mysticism. *Personalist* 26,237-255 Jl-Sum 45.

MARQUETTE, Jacques. The Mystical Apotheosis Of Christianity. *Personalist* 27,191-205 Ap-Spr 46.

MARRA, William A. The Five-sided Pragmatism Of William James. *Mod Sch* 41,45-61 N 63.

MARROU, Henri Irénée. *Philosophie Et Histoire Chez Wilhelm Dilthey,* By Jean-françois Suter. *Hist Theor* 2,199-208 1962.

MARSACK, Leonard M. Bernard de Fontenelle: In Defense Of Science. *J Hist Ideas* 20,111-122 Ja 59.

MARSHALL, John. The Causation Of Knowledge In The Philosophy Of Peter John Olivi. *Fran Stud* 16,313-318 D 56.

MARSH, Robert. Mechanism And Prescription In David Hartley's Theory Of Poetry. *J Aes Art Crit* 17,473-485 Je 59.

MARSH, Robert. The Second Part Of Hartley's System. *J Hist Ideas* 20,264-273 Ap 59.

MARSHALL, James. *The Freedom To Be Free.* NY Day 1943.

When Gandhi used the phrase "freedom to be free" it was evident what he meant by being free, but Mr Marshall raises a more general problem here and conceives freedom in its most personal meaning. He is concerned with freedom from paternalism as a means of promoting growth toward the freedom which mature individuals can enjoy. Parents have a temporary utility, but paternalism is a vice into which both individuals and institutions tend to fall and which prolongs repressive power long after the need for it has passed. With this problem as his chief concern, the author shows how both educational and political theory must utilize psychology.

MARSHALL, John S. Art And Aesthetic In Aristotle. *J Aes Art Crit* 12,228-231 D 53.

MARSHALL, John. *Medicine And Morals.* NY Hawthorn Books 1960.

MARSHALL, Laurence Henry. *The Challenge Of New Testament Ethics.* NY Macmillan 1947.

MARSHALL, Max S. The Educational Package. *Main Currents* 23,47-49 N-D 66.

MARSHALL, Robert Thomas. *Studies In The Political And Socio-religious Terminology Of The De Civitate Dei.* Washington DC 1952.

MARSHALL, William H. An Expanding Theme In *The Last Puritan.* *Personalist* 45,27-40 Wint-Ja 64.

MARSHALL, William H. Byron's *Parisina* And The Function Of Psychoanalytic Criticism. *Personalist* 42,213-223 Spr-Ap 61.

MARSHALL, William H. Coleridge, The Mariner, And Dramatic Irony. *Personalist* 42,524-531 Autumn-O 61.

MARSHALL, William H. The Conclusion Of *Great Expectations* As The Fulfillment Of Myth. *Personalist* 44,337-347 Sum-Jl 63.

MARSHALL, William. Frege's Theory Of Functions And Objects. *Phil Rev* 62,374-390 Jl 53.

MARSHALL, William. Sense And Reference: A Reply. *Phil Rev* 65,342-361 Jl 56.

MARSMAN, W. Confidence. *J Existent* 4,15-26 Sum 63.

MARTI, Fritz. *Religion, Reason, And Man.* St Louis Green 1974.

Professor Fritz Marti's book is made up of seven chapters dealing with important topics in the Philosophy of Religion—the problem of doubt, the language of religion, the nature of super temporal ideas, the proofs of the existence of God, and positive and negative theology, etc. Included at the conclusion of each chapter is a question and answer section, which appears to be a transcribed report of the actual questions asked by the students who attended Professor Marti's lectures on the subject "Religion, Reason and Man" on the Edwardsville campus in the summer of 1970.

MARTIĆ, Milos. *Insurrection: Five Schools Of Revolutionary Thought.* NY Dunellen 1975.

This book discusses the ideology, organization, and strategies of five roughly delineated schools of revolutionary thought. The first chapter deals with "Marxist Hard Liners" and Mao Tse-tung. Chapter 2 considers Latin American Marxists and Chapter 3 focuses upon African revolutionaries. Chapter 4 discusses the "Radical Left" as an international school and the fifth chapter considers the methodological and research practices of scholars from Western Europe and the United States.

MARTIN JR, James A. *The New Dialogue Between Philosophy And Theology.* NY Seabury Pr 1966.

A comprehensive yet brief and clear guide to the influence of analytic philosophy on the philosophy of religion. A short account of the early history of the analytic movement is followed by summaries of the thought of more than thirty writers of the last twenty years. Flew, Blackstone, Mitchell, Hepburn, Hick, Wittgenstein, Wisdom, C B Martin, Malcolm, Hare, Braithwaite, and Ramsey are only some of the authors discussed. Because Martin never presupposes knowledge of technical analytic philosophy, this book will be useful to readers with little or no philosophical training.

MARTIN JR, James Alfred. *Empirical Philosophies Of Religion, With Special Reference To Boodin, Brightman, Hocking, Macintosh, And Wieman.* NY King's Crown Pr 1945.

In this essay of four chapters the author examines five systems: Those of Boodin, Brightman, Hocking, Macintosh and Wieman, giving the title to his book. In his

conclusion he shows how dubious is the word empirical and how each moves in his own field of presuppositions, which is hardly empirical in the strictest sense.

MARTIN, Bernard. *The Existentialist Theology Of Paul Tillich.* NY Bookman 1963. Tillich's anthropology is approached here from a philosophical standpoint. Chapters are devoted to his life, his correlation of philosophy and theology, and his "doctrine of Reason and Revelation, God, the Christ, and 'the New Being'." The author criticizes Tillich's position on major points: the meaning of objective reason is held to be "thoroughly ambiguous," the contention that "the final revelation in Jesus as the Christ has been shown to have overcome the conflicts and contradictions of human reason" is denied, and the doctrine of God is said "to bristle with logical difficulties and ambiguities that do not on the surface appear susceptible to harmonization."

MARTIN, C B and Deutscher, Max. Remembering. *Phil Rev* 75,161-196 Ap 66. As well as the usual distinctions made between remembering how to do something, remembering that something occurred, and remembering an occurrence or object, there is a distinction to be drawn between two different uses of "remember that." Despite these various distinctions, the uses of "remembers" resemble each other in their requirements of past perception and a subsequent representation of what was perceived or gained by perception. The exception is that in remembering how to do something, the requirement in the present may be that what was learned is done again, rather than represented. A careful examination of all that is required of the causal connection brings to the surface the complex and partly theoretical nature of our commonplace notion of remembering.

MARTIN, Charles Burton (ed) and Armstrong, D M (ed). *Locke And Berkeley: A Collection Of Critical Essays.* Garden City NY Anchor 1968.

MARTIN, Charles Burton. *Religious Belief.* Ithaca NY Cornell Univ Pr 1959. Martin believes that "mathematic statements, scientific statements, and moral statements are not themselves in conceptual disorder, though philosophical accounts of them regularly are." In this book he sets out to show that most religious statements (e.g., "God is necessarily good") share this defect. Martin uses linguistic analysis, but his aim is primarily to criticize the content of religious statements, not to discover the logic of religious discourse. Much of his argument depends upon the contention that many assertions are meaningful only if their negation is logically possible and that such assertions cannot be meaningfully transferred from the contingent realm to apply necessarily to God.

MARTIN, Clyde V. The Metaphysical Development Of John Dewey. *Educ Theor* 8,55-58 Ja 58.

MARTIN, Donald A. A Theorem On Hyperhypersimple Sets. *J Sym Log* 28,273-278 D 63.

MARTIN, Donald M. On A Question Of G E Sacks. *J Sym Log* 31,66-69 Mr 66.

MARTIN, F David. *Art And The Religious Experience: The "Language" Of The Sacred.* Lewisburg PA Bucknell Univ Pr 1972.

This is a study of the aesthetic experience of the arts as the principal paths into the depth or religious dimension. The aesthetic and the religious are considered from the point of view of Heidegger's philosophy. Whitehead's theory of perception is used to clarify the detailed operations of the aesthetic experience. Music, painting, literature and architecture are studied with reference to how they not only lure us into participation with the religious dimension but interpret that dimension.

MARTIN, F David. A Note On The Teaching Of Ethics. *Bulletin Of The AAUP* 39 Wint 1953-54.

How can the teacher of ethics integrate the abstract concepts of ethical theories with the everyday experiences of the student? That these two aspects should be synthesized is clear; the implications for ethics if either is omitted, are considered as grounds for this claim. An approach in the teaching of ethics making use of selected novels to achieve this necessary integration is suggested, since literature can present with clarity the complexity of moral issues in a way that ordinary experience cannot. Novels which might be used in connection with particular moral issues are suggested.

MARTIN, F David. Naming Paintings. *Art Journal* 25 Spr 66.

Beginning with a discussion of naming trends within stylistic developments of non-representational painting, this article explores the role that a title should play in the aesthetic experience of a work of art. A problem in the experience of a painting arises when naming referring to a representational subject matter obscures an appreciation of the abstract subject matter. Titles should refer to the subject matter, since the form-content is a unique revelation or informing about the subject matter. This theoretical guideline with respect to naming can aid our experience of not only painting but all works of art.

MARTIN, F David. On Enjoying Decadence. *J Aes Art Crit* 17,441-446 Je 59.

This article is a guide to the appreciation of 16th-century Italian Mannerist painting, a style that is often held to be aesthetically inferior because of its lack of originality. It is claimed that it is helpful to understand Mannerist painting as the realization of the inherent possibilities of High Renaissance forms, which the masters of the classic period did not exhaust. Seen in its relation to the classic forms, Mannerist art need not depict aesthetic decline, but rather contains a kind of reflective summary, a "coda" of High Renaissance painting.

MARTIN, F David. On Portraiture: Some Distinctions. *J Aes Art Crit* 20,61-72 Fall 61. Categories of description for portraiture are offered, such as distinctions between "face," "mask," and "effigy," and idealized and descriptive portraiture. These categories are critical aids that not only can enrich our aesthetic experience, but, they also are devices for critics and historians of art to more accurately distinguish, describe, and classify portraits and the developments in their traditions. Furthermore, they may function as tools of discovery, opening up facets of portraits which otherwise might be missed.

MARTIN, F David. On The Beautiful As Symbolic Of The Holy. *Christian Scholar* 41 Je 58.

It seems that art can symbolize the religious or the holy. How is this accomplished specifically? It is proposed that works of art are adequately described as religious only if they evoke "ultimate concern" as related to the "numinous," the mystery or unrealizability of a work of art. Furthermore, symbols in the work must express man's understanding of the relation of his ultimate concern to the numinous. The interrelationships of these distinctions are discussed with respect to Grünewald's "Crucifixion."

MARTIN, F David. On The Supposed Incompatibility Of Expressionism And Formalism. *J Aes Art Crit* 15,94-99 S 56.

The theory of meaning with respect to pure music, espoused by formalists such as Langer and Pratt, provides a solution for the expressionist problem of explaining how pure music evokes emotion. The generally accepted though inadequate explanation by expressionists, for example, Santayana's "accidental associationalism," can be discarded if the pure arts are conceived as patterns of emotions. On this account, some objective connection between pure form and the response this form evokes in participants can be successfully maintained.

MARTIN, F David. The Artist, Autobiography, And Thomas Wolfe. *Bucknell Review* 2 Mr 55.

This article is an examination of Thomas Wolfe as autobiographer and artist, and the relation between autobiography and art. The development of Wolfe's ability to transform personally important experience into artistically important characters is described, especially as his more mature insights accompanied a de-emphasis of the formal requirements of a novel. The criticism of Wolfe's contemporaries, who often held that he was technically incompetent, is reviewed, with the conclusion that these critics, in being overzealous in their concern with form, often overlooked his artistically objective insight into the hierarchy of the values of his time.

MARTIN, F David. The Imperatives Of Stylistic Development: Psychological And Formal. *Bucknell Review* 11 Mr 63.

This article is a critical review of various theories claiming to explain the process of stylistic development, especially with respect to painting. An imperative, a force which both generates and constrains the creative process, is held by theorists such as Loewy and Riegl to be psychological, and their approach is characterized by an emphasis on supra-individual psychological factors on the creative process. Others, such as Facillon and Wölfflin, insist that the primary controlling force is the artist's "formal inheritance." Consideration is given to the strengths and weaknesses of each of these approaches, particularly when they fail to recognize the imperative of social forces.

MARTIN, F David. The Sociological Imperative Of Stylistic Development. *Bucknell Review* 11 D 63.

This article is an evaluation of theories which claim that societal changes exert forces which are basically responsible for changes in artistic style. The exact connections between social forces, however differently they are conceived by theorists such as Antal and Houser, and the developments of style remain unclear. Attempts to describe these connections in terms of socially determined changes in the artist's state of mind, subject matter, and the relationships of artist to patron are reviewed. It is concluded that the sociological imperative alone is insufficient in explaining stylistic changes. Psychological and formal imperatives must also be recognized as imperatives, not merely conditions, of stylistic development.

MARTIN, F David. Unrealized Possibility In The Aesthetic Experience. *J Phil* 52,393-400 Jl 55.

This article is an examination of the role of "unrealized possibilities" insofar as they arise from the tensions and unexpected resolutions which the participant projects in his appreciation of pure music. Association of these feelings of unfulfilled anticipation with anything external to the music is rejected, and it is argued that unrealized possibilities enrich the aesthetic experience, provided that they remain grounded exclusively in the sensuous "given." Making use of Whitehead's concepts of physical, conceptual, and propositional prehensions, the article concludes that unrealized possibilities are immanent in every artistic form.

MARTIN, Gustav J. Toward A Climate For Creativity. *Main Currents* 14,59-61 Ja 58.

MARTIN, H V. *Kierkegaard: The Melancholy Dane.* NY Philosophical Lib 1950.

MARTIN, H V. *The Wings Of Faith: A Consideration Of The Nature And Meaning Of Christian Faith In The Light Of The Work Of Søren Kierkegaard.* NY Philosophical Lib 1951.

MARTIN, James A and Hutchison, John A. The Humanist Faith Today. *Humanist* 14,175-183 Ag 54.

MARTIN, James Alfred. *The New Dialogue Between Philosophy And Theology.* NY Seabury Pr 1966.

MARTIN, James Joseph. *Men Against The State; The Expositors Of Individualist Anarchism In America, 1827-1908.* DeKalb IL Allen 1953.

MARTIN, Jane R. Can There Be Universally Applicable Criteria Of Good Teaching? *Harvard Educational Review* 33,484-491 1963.

In "Educational Research: A Criticism," G H Bantock claimed that there can be no universally applicable criteria of what constitutes a good teacher, and that we must consider separately the French teacher, the history teacher, etc. He based his claim on the fact that teaching is a triadic relation. The argument from teaching as a triadic relation is shown here to be invalid and the thesis that there can be no universally applicable criteria of good teaching is shown to be unwarranted.

MARTIN, Jane R. Some Inadequacies In Hardie's Theory Of Knowledge. *Stud Phil Educ* 2,332-339 Wint 63.

MARTIN, John Rupert. The Baroque From The Viewpoint Of The Art Historian. *J Aes Art Crit* 14,164-170 D 55.

MARTIN, Josef. Abfassung, Veröffentlichung Und Überlieferung Von Augustins Schrift *De Doctrina Christiana*. *Traditio* 18,69–88 1962.

MARTIN, Michael. Roscoe Pound's Philosophy Of Law. *Arch Phil Law Soc Phil* 51,37–55 1965.

Three crucial aspects of Roscoe Pound's Philosophy of Law are examined critically: The goal he attributes to a legal system, his philosophy of the history of Law and his theory of judicial interpretation. It is shown that the goal Pound attributes to a legal system is unacceptable from a moral point of view; that his theory of legal history rests on a dubious theory of historical truth, that his theory of judicial interpretation is based on a problematic metaphysics and epistemology.

MARTIN, Michael. The Explanatory Value Of The Unconscious. *Phil Sci* 31,122–132 Ap 64.

It is common knowledge that the notion of the unconscious is an essential part of psychoanalytic theory. In recent years, however, Arthur Pap and A C MacIntyre have argued that Freud's theory of the unconscious is not explanatory. But a close examination of Pap's and MacIntyre's arguments reveals that they are invalid. If one wishes to show that the theory of the unconscious is unexplanatory, different arguments will be necessary.

MARTIN, Michael. The Falsifiability Of Curve-Hypotheses. *Phil Stud* 16,56–60 1965.

Popper has maintained that if it takes N number of points to specify the path of a planet, then it takes N+1 number of observations to refute the corresponding hypothesis. Jerrold Katz has argued that Popper is incorrect and that every curve hypothesis can be refuted by one observation. It is shown that Katz is wrong in his critique of Popper. But it is also shown that Popper is mistaken: the simplicity of a curve hypothesis cannot be explicated in terms of the refutability of the hypothesis.

MARTIN, Michael. Winch On Philosophy, Social Science, And Explanation. *Phil Forum (Boston)* 23,29–41 1965–66.

MARTIN, Norman M. Note On The Completeness Of Decision Element Sets. *J Comp Syst* 1,220 D 54.

MARTIN, Norman M. On Completeness Of Decision Element Sets. *J Comp Syst* 1,150–154 JI 53.

MARTIN, Norman M. The Explicandum Of The Classical Concept Of Probability. *Phil Sci* 18,70–84 Ja 51.

MARTIN, Norman M. The Sheffer Functions Of 3-valued Logic. *J Sym Log* 19,45–51 Mr 54.

MARTIN, Oliver. Beyond Compromise. *Ethics* 58,118–122 Ja 48.

MARTIN, Oliver. The Philosophy Of Human Nature. *Rev Metaph* 7,452–465 Mr 54.

MARTIN, Oliver. The Problem Of Religious Courses In A State University. *Educ Theor* 3,76–80 Ja 53.

MARTIN, R M. *The Notion Of Analytic Truth*. Philadelphia Univ Of Penn Pr 1959.

This is a clearly written account of Martin's views of analytic truth, containing, in addition to the philosophical considerations, some novel formal results. The formal theory offered is shown to satisfy plausible adequacy conditions, and is notable for economy of assumptions—a reflection of Martin's conviction that semantical metalanguages should, so far as possible, be neutral to issues in ontology.

MARTIN, R M. A Formalization Of Inductive Logic. *J Sym Log* 23,251–256 S 58.

MARTIN, R M. A Homogeneous System For Formal Logic. *J Sym Log* 8,1–23 Mr 43.

MARTIN, R M. A Note On Nominalism And Recursive Functions. *J Sym Log* 14,27–31 Mr 49.

MARTIN, R M. A Note On Nominalistic Syntax. *J Sym Log* 14,226–227 Ja 50.

MARTIN, R M and Woodger, J H. Toward An Inscriptional Semantics. *J Sym Log* 16,191–203 S 51.

MARTIN, R M. Does Modal Logic Rest Upon A Mistake? *Phil Stud* 14,8–11 1963.

MARTIN, R M. Of Time And The Null Individual. *J Phil* 62,723–735 D 65.

In this paper the author examines the problem of whether there exists in logic a null individual on an analogy with the null set of set theory. Clearly such an individual is not actual, but its addition to logic has several useful consequences: it allows the calculus of individuals to be a Boolean algebra; also, when a definite description's uniqueness condition fails, it is convenient to make the description designate the null individual; also, the empty domain in the interpretation of quantification could be construed as the domain containing only the null individual, but no actual ones. The author further shows connections between virtual classes and the null individual: the null individual is no more a member of a virtual class than an element of the empty domain, but in some sense it is "in" both.

MARTIN, R M. On 'Analytic'. *Phil Stud* 3,42–47 Ap 52.

MARTIN, R M. On Church's Notion Of Ontological Commitment. *Phil Stud* 11,3–6 1960.

MARTIN, R M. On Connotation And Attribute. *J Phil* 61,711–723 N 64.

This article is a historical-philosophical discussion of two works by N Rescher on the history of Arabic logic. The most interesting essays in the former work are Al-Farabi's discussions of future contingencies and of existence as a predicate, Avicenna's analysis of conditional propositions, and Averroes' extensional analysis of modal propositions. In the first of these essays, Al-Farabi rejects the Stoic interpretation of Aristotle's *De Interpretatione* IX, which restricts the Principle of the Excluded Middle; and in the second essay, Al-Farabi tries to harmonize a number of apparent inconsistencies in Aristotle's logic and metaphysics. The essays of Avicenna and Averroes are interesting for their discussion of temporal quantification. The translation of Al-Farabi's commentary also contains useful historical information. The most interesting part of the commentary is Al-Farabi's treatment of inductive arguments. Rescher's notes are also quite helpful.

MARTIN, R M. On Denotation And Ontic Commitment. *Phil Stud* 13,35–38 1962.

MARTIN, R M. On Inscriptions And Concatenation. *Phil Phenomenol Res* 12,418–421 Mr 52.

MARTIN, R M. On Inscriptions. *Phil Phenomenol Res* 11,535–540 Je 51.

MARTIN, R M. On Semantical Rules And Definable Predicates. *Phil Stud* 10,33–38 1959.

The author suggests a scientific system formulated to contain no primitive individual or functional constants, but only primitive *predicate* constants, each of specified degree. In such a system only the primitive predicates are explicitly interpreted; those introduced by definition are given an interpretation only in a derivative sense, by means perhaps of a kind of secondary or derived semantical rule. The author contends that this is an important point which has been completely neglected in the literature of semantics and perhaps one which is needed to clarify and explicate certain distinctions made by Campbell, Reichenbach, Frank, Northrop, Margenau, and Hutten.

MARTIN, R M. On Tarski's "Semantic Conception Of Truth". *Phil Phenomenol Res* 11,411–412 Mr 51.

MARTIN, R M. On The Berkeley-Russell Theory Of Proper Names. *Phil Phenomenol Res* 13,221–231 D 52.

MARTIN, R M. On The Frege-Church Theory Of Meaning. *Phil Phenomenol Res* 23,605–609 Je 63.

MARTIN, R M. On The Semantics Of Hobbes. *Phil Phenomenol Res* 14,205–211 D 53.

MARTIN, R M. On Theoretical Constructs And Ramsey Constants. *Phil Sci* 33,1–13 Mr 66.

MARTIN, R M. On Truth And Multiple Denotation. *J Sym Log* 18,11–18 Mr 53.

MARTIN, R M. On Virtual Classes And Real Numbers. *J Sym Log* 15,131–134 Je 50.

MARTIN, R M. On Whitehead's Concept Of Abstractive Hierarchies. *Phil Phenomenol Res* 20,374–382 Mr 60.

The purposes here are to examine the text, *Science and the Modern World*, with special emphasis on the chapter: "Abstraction," since it is held that this chapter contains a key to understanding one very important aspect of Whitehead's later cosmology. It is the text for the doctrine of eternal objects. It is maintained that there is close formal affinity between type theory and the analytical character of the realm of eternal objects. Finally, Whitehead was presupposing the type theory as the underlying logic of his later cosmology.

MARTIN, R M. Performance, Purpose, And Permission. *Phil Sci* 30,122–137 Ap 63.

MARTIN, R M. The Principle Of Nominalism. *Phil Stud* 14,33–36 1963.

The article examines recent arguments which have been given to support "the principle of nominalism" and compares these with reasons for and against accepting the principle of extensionality. The author argues that the best evidence in favor of nominalism is that it accords with a certain conception as to "the way the world is," while nothing too serious comes from rejecting it. The evidence in favor of the principle of extensionality is found in its relation to important parts of mathematics. He concludes that, unlike nominalism, rejecting extensionality would be "well-nigh disastrous."

MARTIN, R M. Toward An Extensional Logic Of Belief. *J Phil* 59,169–172 Mr 62.

MARTIN, Richard M (ed) and Anderson, Alan Ross (ed) and Marcus, Ruth Barcan (ed). *The Logical Enterprise*. New Haven Yale Univ Pr 1975.

The paper's range, extending from mathematical logic through ontology, is indicative of both the breadth of Fitch's interests and of his influence on contemporary logical and analytical thought. Part One is on metaphysics and languages. The second part is devoted to combinatorial logic. Part three is on implication and consistency. The final part is devoted to nonstandard logics.

MARTIN, Richard M. *Intension And Decision*. Englewood Cliffs NJ Prentice-Hall 1963.

This study of intensions seeks to keep its ontology as clear and economical as possible by reducing intensions to special kinds of entities already provided for within a many-sorted array of first-order logical systems. The six chapters of the book deal with semantical preliminaries, preference, degree of acceptance, subjective quasi-intensions, intensions and the theory of types, and adequacy, commitment, and meaning.

MARTIN, Richard M. *Logic, Language And Metaphysics*. NY New York Univ Pr 1971.

In the first chapter Martin supports the thesis that the development of proper linguistic forms *dum* semantical theory is a viable possibility for resolving current confusions about the analysis of facts, propositions and events. Chapter II presents an appraisal of Grege's theory of the logic of "thoughts" and Chapter III is a critical discussion of Peirce's theory of sign in its semantical aspects. Chapter IV is a critical survey of some contemporary theories of meaning inclusive of Davidson, Hintikka and Quine. The fifth chapter provides Martin with the foundation for the constructive vein of the rest of the book. Here, he salvages what is useful to him from Reichenbach's "Analysis of Conversational Language." Chapter VI presents a classification of parts of speech and indicates the difficulties of a logistic grammar. In Chapter VII, Martin delineates the outlines of an *event logic* and applies his findings in the last Chapter (VIII) to the analysis of such metaphysical topics as space-time, causal relations and related issues.

MARTIN, Richard Milton. *Belief, Existence, And Meaning*. NY New York Univ Pr 1969.

MARTIN, Richard Milton. *Truth And Denotation: A Study In Semantical Theory*. Chicago Univ Of Chicago Pr 1958.

This book treats the denotational semantics of formal systems and presents a non-translational semantics, i.e., one involving semantical meta-languages in which the object language does not reappear.

MARTIN, Richard M. On Knowing, Believing, Thinking. *J Phil* 59,586–599 O 62.

This paper undertakes to sketch a logic of belief as a step toward a materially correct and theoretically sound analysis of that concept. Definitions of belief and knowledge are given in a metalanguage that is extensional and pragmatic. The demand for extensionality is held to be part and parcel of the very notion of being sound, and an adequate analysis of belief, it is argued, cannot be given merely within a syntax or a semantics. Reference to the person seems essential, and this reference involves us at once in pragmatics.

MARTIN, Richard M. On Peirce's Icons Of Second Intention. *Trans Peirce Soc* 1,71–76 Fall 65.

MARTIN, Richard M. On Woodger's Analysis Of Biological Language. *Rev Metaph* 8,325–333 D 54.

MARTIN, Richard M. The Philosophic Import Of Virtual Classes. *J Phil* 61,377–386 Je 64.

Virtual classes are like real classes in practically all respects except in not being values for variables. Real classes, by definition, are values for variables in some suitable class-theoretic formalism. But virtual classes in their very nature are not and never can be. Hence quantifiers over them are in the strict sense meaningless. Nonetheless most of the effect of having real classes can be achieved equally well in the virtual theory. A virtual class is uniquely determined by its members, but is not regarded as a new kind of entity over and above them.

MARTIN, Robert L (ed). *The Paradox Of The Liar*. New Haven Yale Univ Pr 1970.

MARTIN, Robert Pellow. *Philosophy Versus Corruption: An Ethical Guide To The Good Life*. NY Exposition Pr 1953.

MARTIN, Seymour G and others. *A History Of Philosophy*. NY Crafts 1941.

It is the conviction common to the authors of this commendable enterprise that philosophy is a subject "that must ultimately develop into a theory of evidence." Hence, this history of philosophy is rather a history of epistemology. Its method is to give a very elaborate extract of the principal epistemological writings from Plato to Kant. Only the pre-Socratics, in the most brilliant part of the book, are viewed from a less narrow angle. The post-Kantians have been skipped altogether. The authors readily admit that this is an arbitrary decision. The outstanding quality of the book is the thoroughness with which the scientific concomitants of philosophy are outlined.

MARTIN, Terence. *The Instructed Vision; Scottish Common Sense Philosophy And The Origins Of American Fiction*. Bloomington Indiana Univ Pr 1961.

This book is an exploration of the influence of Scottish Common Sense Philosophy on early nineteenth century American attitudes toward fiction and the imagination. Martin first shows the great appeal of this movement, which became a semi-official philosophy in America. He suggests that it was attractive to Americans because "it stabilized, it was safe, it discouraged undue speculation." In reaction to this stolid philosophic outlook emerged a quest for a free, more dynamic concept of the imagination.

MARTIN, Vincent. *Existentialism: Kierkegaard, Sartre And Camus*. Washington DC Thomist Pr 1962.

MARTIN, W Oliver. *Philosophy And The American School*, By Van Cleve Morris. *Stud Phil Educ* 2,72–77 Wint 61–62.

MARTIN, W Oliver. Response To Butler's "Preface To A Logic". *Proc Phil Educ* 20,91–93 Mr 64.

MARTIN, Warren Bryan. Janio Quadros And His Conscience. *Ethics* 73,42–46 O 62.

MARTIN, William Oliver. *The Order And Integration Of Knowledge*. Ann Arbor 1957.

This is a systematic account of: the relation of knowing to being, doing, and making; the relation of types of evidence to types of knowledge; the relation of the sciences to each other and to metaphysics, cosmology, and theology. The analysis culminates in an attempt to state precisely how propositions in the various bodies of knowledge are related to each other either as instrumental or as regulative or as constitutive. These propositions are classified as: historical, metaphysical, theological, formal, logical, mathematical, and generalizations of experimental science. The examination of the relation between natural science and the philosophy of nature is given special elaboration and is related to the distinctions formulated by Aristotle.

MARTIN, William Oliver. The Importance Of The Philosophy Of Education For Administrators And Teachers. *Educ Theor* 6,232–235 O 56.

MARTIN, William Oliver. The Intentionality Of Distributive Justice. *Proc Cath Phil Ass* 36,49–58 1962.

MARTIN, William Oliver. The Soviet Educator As Critic. *Proc Phil Educ* 17,100–105 Mr 61.

MARTIN, William Oliver. Whitehead's Philosophy As The Ideology Of Consensus Theory. *Educ Theor* 8,1–7 Ja 58.

MARTIN, Wm Oliver. Response To Presidential Address. *Educ Theor* 14,255–256 O 64.

MARTINDALE, Don. *The Nature And Types Of Sociological Theory*. Boston Houghton Mifflin 1960.

A critical discussion of various theories of Sociology, including Positivistic Organicism, Conflict Theory, Formal Theory, Social Behaviorism and Functionalism. The close relationship of Sociology to philosophy is shown, particularly in the genesis of Sociological ideas. There are separate discussions of the works of the great sociologists. The author suggests a need for theoretical integration.

MARTINEZ, Marie Louise. Distributive Justice According To St Thomas. *Mod Sch* 24,208–223 My 47.

MARTINEZ, Marie Louise. The Historical Relativism Of Ortega Y Gasset. *Proc Cath Phil Ass* 22,193–211 1947.

MARTLAND, T R. An Analogy Between Art And Religion. *J Phil* 63,509–516 S 66.

MARTLAND, T R. Dewey's Rejection And Acceptance Of A Metaphysic. *Monist* 48,382–391 Jl 64.

One of John Dewey's goals as a philosopher was to rescue his discipline from the epistemological deadlocks centered upon the concept of essence, or as he might have put it, to disengage philosophy from its excessive concern with the fixed and the sure. In order to do this he stressed the contextual aspect of philosophical construction, and, so some claim, undercut belief in the existence of an *priori* realm of essence determining activity. The purpose of this paper is to point out that this was not the case. Dewey recognized the existence of something prior to an experienced context which limited its possibilities. However, this paper also indicates that this something prior to an experienced context is always delineated as an obstructive or constructive antecedent to a particular process of inquiry. As such there is not a metaphysical realm of "ultimate traits" plus the experienced situation, but only structural change.

MARTLAND, Thomas R. *The Metaphysics Of William James And John Dewey: Process And Structure In Philosophy And Religion*. NY Philosophical Lib 1963.

The objective of this imaginative and disciplined work is to show a congruence between religion and philosophy as two activities, both of which attempt to relate all phases of experience.

MARTY, Martin E. *Varieties Of Unbelief*. NY 1964.

The Rauschenbusch Lectures for 1963, at Colgate Rochester Divinity School, discriminate nine types of unbelief. Of most importance to the author is the distinction of "open" and "closed" types, a distinction noted as well among varieties of belief. He is opposed to closed (or "integral") systems, whether of belief (Aquinas, Hegel) or of unbelief (Marx, Nietzsche). There are many brief references to current theological literature.

MARTY, Martin E. American Protestant Theology Today. *Thought* 41,165–180 Je 66.

MARTZ, Louis L. Donne And The Meditative Tradition. *Thought* 34,269–278 Je 59.

MASARYK, T G. T G Masaryk's Revision Of Marxism: *The Philosophical And Scientific Crisis Of Contemporary Marxism* (translation, With Comment By E Kohak). *J Hist Ideas* 25,519–542 O–D 64.

MASCALL, E L. *Christian Theology And Natural Science: Some Questions On Their Relations*. NY Longmans Green 1956.

MASCALL, E L. *The Importance Of Being Human: Some Aspects Of The Christian Doctrine Of Man*. NY Columbia Univ Pr 1958.

The author acknowledges at the outset that his discussion is from the point of view of a "Catholic theologian of the Anglican allegiance." Part of the aim of the lectures is to reveal to Christian theologians that their divergences on the question of the nature of man are not as great as often supposed. The first lecture on "The Uniqueness of Man" surveys the recent findings of evolutionary biology and concludes that nothing therein need lead Christians to abandon the traditional belief that "man is the uniquely favored creature" of God. In the lecture on "Body and Soul," Mascall argues against both materialism and the Platonic-Cartesian view of man as a "pure spirit" temporarily and unnecessarily inhabiting an uncomfortable material body. In his lecture on "Individual and Society," he concludes that "... it is the contemplation of God in prayer that must be both the source and the end of all human activity in society." The remaining lectures discuss such topics as man's elevation by grace, sin and redemption, and membership in the mystical body of Christ.

MASCALL, E L. *Words And Images: A Study In The Theological Discourse*. NY Longmans Green 1957.

Recognizing that contemporary attacks upon theology question the intelligibility rather than the truth of theological propositions, the author begins with comments upon the discussion between A G N Flew, R M Hare, Basil Mitchell and others in *New Essays In Philosophical Theology*. After pointing out that contemporary objections to theological discourse are far from conclusive, he suggests that problems arising with respect to such discourse are to be resolved by a return to a theory of knowledge which holds that intellection is intuitive as well as merely discursive.

MASCALL, E L. Reflections On The "Honest To God" Debate. *Thought* 41,181–197 Je 66.

MASCALL, Eric L. *He Who Is: A Study In Traditional Theism*. Hamden CT Archon Books 1970.

MASCALL, Eric Lionel. *Existence And Analogy: A Sequel To He Who Is*. NY Longmans Green 1949.

MASCIA, Carmin. *History Of Philosophy*. Paterson NJ 1957.

MASHKIN, N A. Eschatology And Messianism In The Final Period Of The Roman Republic (translation). *Phil Phenomenal Res* 10,206–228 D 49.

MASI, Evelyn. A Note On Lewis's Analysis Of The Meaning Of Historical Statements. *J Phil* 46,670–674 O 49.

MASIELLO, Ralph J. The Analogy Of Proportion According To The Metaphysics Of St Thomas. *Mod Sch* 35,91–105 Ja 58.

MASLOW, A H. A Philosophy Of Psychology. *Main Currents* 13,27–32 N 56.

MASLOW, A H. Normality, Health, And Values. *Main Currents* 10,75–80 Mr 54.

MASLOW, A H. Problem-Centering Vs Means-Centering In Science. *Phil Sci* 13,326–331 O 46.

MASLOW, Abraham H. *New Knowledge In Human Values*. NY Harper 1959.

This cooperative volume on the problem of values brings together contributions by fifteen scholars: R S Hartman, H Margenau, J Bronowski (philosophy); D T Suzuki, P Tillich (religion); E Fromm, A H Maslow, G W Allport, K Goldstein (psychology, psychiatry); L von Bertalanffy, T Dobzhansky (biology); P Sorokin (sociology); G Kepes (art); W A Weisskopf (economics); D Lee (anthropology). The general view (with some dissent) appears to be that our recent scientific knowledge of man can contribute to a solution of the contemporary crisis of value and that a "science of value" is possible.

The papers fall mainly into three kinds: "naturalistic," "humanistic," and "ontological," though there is some remarkable convergence of views. Most of the participants adopt an organismic view of human nature and value. They hold that healthy human nature ought to be actualized, especially the positive power of unselfish love.

MASLOW, Abraham H. *Religions, Values, And Peak-Experiences.* Columbus Ohio State Univ Pr 1964.

In this series of lectures, Maslow attempts to seek out a naturalistic and universal basis for the religious enterprise. Maslow identifies what he calls "peak experience" as the "core religious experience" marking out all genuine religiousness apart from "localisms in time and space... (which) are expendable." Using his concept of peak experience derived from both clinical and teaching activity, Maslow differentiates "the two religions of mankind," i.e., the prophets and mystics, who have such experience, and the organizers and legalists, who, by and large, do not have such experience or, more likely, tend to repress it. A second central idea introduced as normative is that of the "self-actualizing person" as the end in view toward which all human activity should aim. Maslow sees a common purpose in education, psychotherapy, government, as well as in religion. The self-actualized person is one who has peak experiences without repression, and this in turn serves to integrate all of one's life interests and behaviors.

MASLOW, Abraham H. *Toward A Psychology Of Being.* Princeton NJ Van Nostrand 1962.

This book claims to bridge the opposing theories of behaviorism and Freudianism and is an essay in "Third Force" psychology: existentialist, phenomenological, organismic and humanistic. Unlike many scientific psychologists, Maslow draws value-implications from his study of human beings and defends a naturalistic theory derived from human nature. He argues for a naturalistic conception of "psychological health," which is very close to "self-actualization." He outlines the quest for self-identity, wholeness, peak experience, and creativity.

MASLOW, Abraham H. *Emotional Blocks To Creativity.* *Humanitas* 1,289-294 Wint 66.

MASLOW, Abraham H. *Neurosis As A Failure Of Personal Growth.* *Humanitas* 3,153-170 Fall 67.

MASLOW, Abraham H. *Synergy In The Society And In The Individual.* *Humanitas* 1,161-172 Fall 65.

MASLOW, Alexander. *A Study In Wittgenstein's "Tractatus".* Berkeley Univ Of Calif Pr 1961.

This book explains as simply as possible the basic conceptions in the *Tractatus* and compares them with those of other philosophers, particularly Russell. Wittgenstein is interpreted as being primarily concerned with the conditions of any possible language. It is claimed that the world, as well as our knowledge of it, necessarily involves symbolism. Maslow sometimes criticizes specific points in the *Tractatus*. His most serious objection is that Wittgenstein violates his own principles when he lapses into metaphysics.

MASLOW, Paul. *Intuition Versus Intellect.* Valley Stream NY Life Science Pr 1957. "Genetic memory" still lives within the organism and is expressed in its intuitive reactions to life: in biological growth, society, morals, art, the search for reality, and in every day life. Yet the modern mind seeks to impose the excessive limitations of the intellect upon this psychological inheritance. This leads to a conflict between intuition and intellect and to profound contemporary problems of neurosis. Only by a recognition and acceptance of our genetic endowment (Jung's "collective unconscious") and by an integration of feeling and thinking, according to the author, can human evolution be furthered.

MASLOW, Vera. *Georg Lukács And The Unconscious.* *J Aes Art Crit* 22,465-470 Sum 64.

MASON, Cora Catherine. *Socrates: The Man Who Dared To Ask.* Boston Beacon Pr 1953.

MASON, Henry L. *Toynbee's Approach To World Politics.* New Orleans Tulane Univ 1958.

MASON, Homer. *A Note On Quasi-Dependent Emotive Meaning.* *Phil Stud* 8,92-94 1957.

According to C L Stevenson moral disagreements are not disagreements in belief, but disagreements in attitude. Stevenson contends that his analysis would be established if moral terms had no more than quasi-dependent emotive meaning, a tendency of terms to evoke and express feelings because of their cognitive suggestions. The author argues that there is an inconsistency in Stevenson's position due to Stevenson's assumption that the descriptive suggestions of a moral judgment both are and are not suggested by the judgment.

MASON, Phillips. *The X Of Psychology: An Essay On The Problem Of The Science Of Mind.* Cambridge Harvard Univ Pr 1940.

From a neo-Kantian viewpoint Mr Mason attempts to describe the general nature and structure of truth, the nature of mind or the object of psychology, the relation of mind to truth and of psychology to the other sciences, as well as the content and method of psychology.

MASON, Phillips. *The X Of Psychology: An Essay On The Problem Of The Science Of Mind.* Cambridge Harvard Univ Pr 1940.

This book is not a treatise on psychology, but an attempt to formulate the central problem of psychology in a philosophical, or more specifically in an epistemological, perspective. From an examination of the correspondence, coherence, and intuitive theories of truth the author concludes that truth as a systematic whole consists of "a system of relations based on a nucleus of certain necessary relations or conditions..."

MASON, Robert E. *Moral Values And Secular Education.* NY Columbia Univ Pr 1950.

MASON, Robert E. *A Theory For Urban Education.* *Educ Theor* 17,14-24 Ja 67.

MASON, Robert E. *Grounds Of Acceptable Theory In Education.* *Stud Phil Educ* 1,44-65 Ja 61.

MASON, Robert E. *Remarks On Frankena's "Is The Philosophy Of Education Intellectually Respectable".* *Proc Phil Educ* 17,46-48 Mr 61.

MASON, Robert E. *Response To Kircher's "Extending The Bounds Of Educational Theory".* *Proc Phil Educ* 15,82-84 Mr 59.

MASON, Robert E. *Student Evaluation And Academic Freedom.* *Educ Theor* 3,104-110 Ap 53.

MASON, Robert E. *The Insights Of Henle's Experts: A Reply.* *Stud Phil Educ* 2,169-171 Spr 62.

MASON, Wilton. *Father Castel And His Color Clavecin.* *J Aes Art Crit* 17,103-116 S 58.

MASSEY, Gerald J. *Four Simple Systems Of Modal Propositional Logic.* *Phil Sci* 32,342-355 O 65.

MASSEY, Gerald J. *Note On Copi's System.* *Notre Dame J Form Log* 4,140-141 1963.

MASSEY, Paul. *True Philosophy Is Comparative Philosophy.* *Phil East West* 1,6-9 Ap 51.

MASSON, David I. *Vowel And Consonant Patterns In Poetry.* *J Aes Art Crit* 12,213-227 D 53.

MASTERS, Roger D. *The Political Philosophy Of Rousseau.* Princeton NJ Princeton Univ Pr 1968.

This book is a philosophical commentary on what Rousseau called his 'system'. Part I treats *Emile*, *Second Discourse* and *First Discourse*—an order of reading what Rousseau himself called his "three principal writings" based on the author's own suggestion. Part II analyzes the first draft and final version of the *Social Contract*.

MASTERS, Roger D. "Computer Instruction In Political Philosophy" in *Computer Assisted Instruction In Political Science*, Jonathan Pool (ed). Washington DC 1976. Computers can greatly improve instruction, even in fields like political philosophy where they have rarely been used. Data show that student recall of substantive propositions in philosophic texts is improved—and the frequency of errors reduced—by interactive computer routines done immediately after reading.

MASTERS, Roger D. "The Structure Of Rousseau's Political Thought" in *Hobbes And Rousseau*, Maurice Cranston And Richard S Peters (eds), 401-436. Garden City NY Anchor Books 1972.

Rousseau's political thought rests on a fundamental distinction between "principles of political right" (which define a legitimate political society) and "maxims of politics" (prudential rules guiding political practice). The principles of right include popular "sovereignty" and the "general will" (which Rousseau originally compared to a frictionless surface since it is an unrealizable model of legitimate obedience). The maxims of art, or "science of the legislator," consist of empirical propositions, and demonstrate why any existing society will necessarily fall more or less short of the ideal.

MASTERS, Roger D. *Genes, Language, And Evolution.* *Semiotica* 2,295-320 1970. The decisive role of language for the human species is demonstrated to rest on similarities in the structure, functioning, and evolution of human languages and genes.

MASTERS, Roger D. *Politics As A Biological Phenomenon.* *Social Science Information* 14,7-63 1975.

Aristotle describes our species as the "zoon politikon"—the political animal. A careful survey of contemporary biology shows the complexity of the integration of genetically inherited, culturally transmitted, and individually learned components in human behavior. Societies of *Homo sapiens* differ from other species precisely because this complexity gives rise to the need of regulation of potential conflicts. Hence contemporary scientific evidence demonstrates the truth of Aristotle's conception of the "political animal."

MASTERS, Roger D. *The Lockean Tradition In American Foreign Policy.* *Journal Of Internatl Affairs* 21,253-277 1967.

Locke's doctrine of the state of nature and the social contract is shown to have formed, in a very fundamental way, American attitudes toward foreign policy. This influence was doubtlessly reinforced by the remarkable parallel between Locke's doctrines and American experience.

MASTERSON, Robert Reginald. *Sacramental Graces: Modes Of Sanctifying Grace.* *Thomist* 18,311-372 Jl 55.

MASUR, Gerhard. *Wilhelm Dilthey And The History Of Ideas.* *J Hist Ideas* 13,94-107 Ja 52.

MATCHETTE, Franklin J. *Outline Of A Metaphysics; The Absolute-relative Theory.* NY Philosophical Lib 1949.

MATCZAK, Sebastian A. *Karl Barth On God, The Knowledge Of The Divine Existence.* NY St Paul 1962.

Sebastian Matczak, examines the philosophical and theological assumptions of Karl Barth, the dominant figure in contemporary Protestant thought. Matczak looks at Barth within the context of the ongoing Protestant-Roman Catholic "dialogue" in the United States. Matczak concerns himself primarily with Barth's formulation of our knowledge of the existence of God. Limiting himself to an explication of Barth's *Dogmatik II-I*, the author divides his discussion in the following manner: Part I, Barth's Constructive Doctrine of the Existence of God; Part II, Barth's Arguments Against the Traditional Position; Part III, The Significance of Barth's Position. Matczak does not accept Barth's formulation of the knowledge of God; for Barth does not accept the Thomistic conception of analogy, the ability of the mind to reach the existence of God, and the positive role creation plays in man's knowledge of God.

MATCZAK, Sebastian A. *A Select And Classified Bibliography Of David Hume.* *Mod Sch* 42,70-81 N 64.

MATEJKA, Ladislav (ed) and Titunik, Irwin R (ed). *Semiotics Of Art: Prague School Contributions*. Cambridge MA MIT Pr 1976.

The editors have brought together twenty-one representative papers. The selections are divided into five parts: (I) the programmatic paper on aesthetic semiotics; (II) Bogatyrev's four studies on the semiotic analysis of folklore, multifunctional structures and hierarchical transformations; (III) studies of sign systems as pertaining to the theater and cinema; (IV) the influential articles on the semiotic analysis of verbal art and its aesthetic function dealing with literary works, the evolution of literary systems and their interrelations with other systems of linguistic use; (V) two papers on the theoretical problems of the visual arts and the structure of semiotic systems in painting.

MATES, Benson. Analytic Sentences. *Phil Rev* 60,525-534 O 51.

MATES, Benson. Diodorean Implication. *Phil Rev* 58,234-242 My 49.

MATHER, Kirtley F. Geology Or Genesis. *Main Currents* 21,10-16 S-O 64.

MATHER, Kirtley F. Is A Science Of Values Impossible? *Zygon* 4,266-267 S 69.

MATHER, Kirtley F. The Administration Of The Universe. *Zygon* 3,59-71 Mr 68.

MATHER, Kirtley F. The Emergence Of Values In Geologic Life Development. *Zygon* 4,12-23 Mr 69.

MATHER, Kirtley F. The Scientist's Responsibility For The Interpretation Of Concepts To Laymen. *Main Currents* 10,81-82 Mr 54.

MATHER, William G. The Involvement Of Society In The Religious Decision. *Zygon* 3,6-20 Mr 68.

MATHERS, Robert and Dickie, George. The Definition Of 'Regional Quality'. *J Phil* 60,465-466 Ag 63.

MATHERS, Ruth Anna. A Note On R H Vincent's Cognitive Sensibilities. *Phil Stud* 14,75-76 1963.

MATHESON, Gordon. The Antinomy Of Designation. *Phil Sci* 26,260-269 JI 59.

MATHESON, Gordon. The Semantics Of Singular Terms. *J Sym Log* 27,439-466 D 62.

MATHEWS JR, Bill. Austin On Implication And Entailment: A Reply To Mr Wheatley. *Phil Stud* 15,88 1964.

MATHEWS, James W. Howells And The Shakers. *Personalist* 44,212-219 Spr-Apr 63.

MATHIAS, A R D (ed) and Rogers, H (ed). *Cambridge Summer School In Mathematical Logic*. NY Springer 1973.

MATHIOT, Madeleine. *An Approach To The Cognitive Study Of Language*. Bloomington Indiana Univ Pr 1968.

MATHUR, D C. *Naturalistic Philosophies Of Experience*. St Louis Green 1971.

Considering works of William James, John Dewey and Marvin Farber in contrast to the transcendental phenomenology of Edmund Husserl, this study seeks to ground a naturalistic phenomenology of experience and knowledge.

MATHUR, D C. A Note On The Concept Of "Consummatory Experience" In Dewey's Aesthetics. *J Phil* 63,225-231 Ap 66.

The thesis of this paper is that an adequate understanding of Dewey's Concepts of "an experience" and "consummatory experience" requires a prior grasp of his notion of "pervasive quality" which he developed in his essay on "Qualitative Thought" published in his book *Philosophy and Civilization* in 1931. He rejects the "ivory tower" view of art and believes that every genuine experience has an aesthetic phase. The so-called "aesthetic experience" in the arts is only a conscious and deliberate development of that phase. The whole process of artistic creation or appreciation is controlled and guided by the initial individualizing pervasive quality—supplemented by the perception of qualities of the intermediate stages. Dewey has emphasized the role of conflict within the integrating pervasive quality as that of clarifying, intensifying and heightening the qualitative feel of things. His concept of "an experience," however, mixes descriptive and normative elements, giving rise to misinterpretations of his theory.

MATHUR, G B. Hume And Kant In Their Relation To The Pragmatic Movement. *J Hist Ideas* 16,198-208 Ap 55.

MATSON, Floyd W. *The Broken Image: Man, Science And Society*. NY Braziller 1964.

Hypnotized by Newton's mechanistic model of nature, psychology and social science uncritically transferred that model to man and society, with the tragic result that man's former image of himself as an integrated entity—more than a mere machine—was shattered and lost. Today, however, with the new revolution in physics and the emergence of a new perspective resting on uncertainty and complementarity, "the recovery of an integrated vision" seems possible. These two themes, the shattering and possible repair of man's image of himself, are the burden of the two parts of this book, "The Great Machine" and "Humanization—from Physics to Politics." The work is thus a report on the encounter between the "two cultures," with emphasis on the need of science to become alert to the values of humanity.

MATSON, Floyd W. *The Idea Of Man*. NY Dell 1976.

Anti-humanistic trends in the conception of man, although widely held in modern times, are here portrayed as constituting "a nightmare of intellectual darkness from which we should be trying to awake." Countering these nay-saying trends, according to the latter part of the book, are such constructive developments as the American ideology of equal, inalienable rights; the anti-technocratic humanism of Lewis Mumford and others; the outlook of the "engaged" historians and sociologists, such as Arthur Schlesinger, Jr., and C Wright Mills; and the humanistic psychology of Abraham Maslow and his colleagues. The conclusion is reached that man is free to choose between the mechanical and the creative views of his own historical future.

MATSON, Floyd W. History As Art: The Psychological-Romantic View. *J Hist Ideas* 18,270-279 Ap 57.

MATSON, W I and Rabinowitz, W Gerson. Heraclitus As Cosmologist. *Rev Metaph* 10,244-257 D 56.

This is a review article of G S Kirk's *Heraclitus: The Cosmic Fragments*.

MATSON, W I. Basson's Ontological Argument. *Rev Metaph* 12,316-320 D 58.

MATSON, W I. Cornford On The Birth Of Metaphysics. *Rev Metaph* 8,443-454 Mr 55.

This is a review article on Cornford's *Principium Sapientiae*, maintaining contrary to the author that pre-socratic philosophy embodies a conscious opposition to a religious world view.

MATSON, W I. Isocrates The Pragmatist. *Rev Metaph* 10,423-427 Mr 57.

MATSON, W I. Kant As Casuist. *J Phil* 51,855-859 D 54.

The ethical intuitionist is right in claiming that obligation must be knowable independently of moral theory, but an a priori theory of the Kantian type is not thereby shot down. Kant gave needless fuel to his critics in his examples of the wrongness of suicide and the rightness of telling the truth to a homicidal maniac, neither of which in reality follows from his theory.

MATSON, W I. Morality Pills. *Ethics* 72,132-136 Ja 62.

If we could put some drug into the water supply that would make everybody moral, would it be a good thing? No, because that would only be a substitute for indoctrination; whereas real moral values must be based on reason.

MATSON, W I. Philosophical Explication In Political Science. *J Phil* 48,513-517 Ag 51.

This article is a sketch of an attempt to define State, and other concepts of political science, in terms of relations of compulsion. It is shown that no state can be literally based on physical force.

MATSON, W I. The Naturalism Of Anaximander. *Rev Metaph* 6,387-396 Mr 53.

I argue, in opposition to George F Burch, that Anaximander was not a metaphysician but a natural scientist, and a very great one.

MATSON, Wallace I. *A History Of Philosophy*. NY American Book 1968.

This book is a narrative history from Thales to J L Austin, attempting to show how the development of philosophical doctrines has proceeded according to a (rather loose) logic of its own. The most innovative section is on the Pre-Socratics. It is maintained that inside-out (going from data of consciousness to the world) versus outside-in (taking the world as given and inferring the nature of the mind) is a more fruitful classification of philosophers than materialist/idealist or empiricist/rationalist.

MATSON, Wallace I. "Why Isn't The Mind-Body Problem Ancient" in *Mind, Matter And Method*, Paul K Feyerabend And Grover Maxwell (eds), 92-102. Minneapolis 1966.

Although the Greeks distinguished between mind and body, they drew the line between the "mental" and "physical" so that the processes of sense perception fell on the body side. For this reason they could not raise the question "How are sensations, raw feels, related to bodily processes?" Thus they avoided the confusions that generate the mind-body problem.

MATSON, Wallace I. Bliks, Prayers, And Witches. *Phil Forum (Pacific)* 5,2-48 D 66.

Religion is not capable of absorbing certain sorts of scientific and philosophical sophistication; sceptics are right when they consider these to be destructive of it. Three tactics are discussed by which believers mistakenly try to beat the sceptics by joining them: first, the attempt to represent religion not as a set of beliefs which are liable to refutation, but as a set of stances or attitudes or "bliks"; second, the abandonment of a petitionary view of prayer; third, the abandonment of vulgar belief in magic.

MATSON, Wallace. *The Existence Of God*. Ithaca NY Cornell Univ Pr 1965.

This book is a scrutiny of the important arguments that have been urged in support of belief in the existence of God or against it. The conclusion is that no argument for the existence of God is conclusive, but the existence of evil rules out the existence of a God at once omniscient, omnipotent and benevolent.

MATSUNAGA, Alicia. *The Buddhist Philosophy Of Assimilation: The Historical Development Of The Bonji-Suyaku Theory*. Rutland VT Tuttle 1969.

MATTESON, Robert S. Arthur Machen: A Vision Of An Enchanted Land. *Personalist* 46,253-268 Spr-Apr 65.

MATTHEWS, Gareth B. Aquinas On Saying That God Doesn't Exist. *Monist* 47,472-477 Spr 63.

The article discusses inadequacies in Aquinas' criticism of Anselm's ontological argument. Aquinas is commonly credited with criticizing Anselm by distinguishing two kinds of self-evidence, a distinction which for the purpose of criticizing Anselm, is not very helpful, and instead of an effective rebuttal of Anselm, Aquinas provides mostly a mere denial that his argument is cogent. The article attempts to show how Anselm's ontological argument can be defeated.

MATTHEWS, Gareth B. Augustine On Speaking From Memory. *Amer Phil Quart* 2,157-160 Ap 65.

In *De Magistro* 12.39 Augustine makes the paradoxical claim that whenever we are asked about familiar, but absent, sensible things we respond by changing the subject, i.e., by talking of our memory images instead. He seems to have been led to say this through preoccupation with the supposed mental mechanism of question answering to the neglect of the logic of enquiry. This he asks, in effect, "What mental mechanism makes it possible for us to speak of things from memory?" But he neglects to ask, "What makes an utterance count as a statement about some absent thing (rather than as a report on mental imagery)?"

MATTHEWS, Gareth B. Ockham's Supposition Theory And Modern Logic. *Phil Rev* 73,91-99 Ja 64.

Philotheus Boehner's *Medieval Logic* gives the impression that medieval supposition theory and modern quantification theory agree on their interpretation of particular propositions but differ on their interpretation of universal propositions. Matthews shows that this impression is mistaken: they differ on both particular and universal

- propositions, and the basic reason is that the medievals quantify over terms while modern logicians quantify over variables.
- MATTHEWS, Gareth B.** On Conceivability In Anselm And Malcolm. *Phil Rev* 70,110-111 Ja 61.
- MATTHEWS, Gareth B.** Peter Geach On Saying Things In One's Heart. *Phil Rev* 71,380-382 Jl 62.
- MATTHEWS, Gareth B.** Theology And Natural Theology. *J Phil* 61,99-108 Ja 64. How important is natural theology to theology generally? According to a thesis here named "Theological Nonnaturalism," natural theology can neither confirm nor disconfirm the truths of divine revelation. On the other hand, a view that enjoys widespread contemporary approval holds that theological assertions are meaningful only if open to confirmation or disconfirmation by natural theology and therefore that it must be natural theology that gives theological doctrines the meaning they are thought to have. Certain arguments for this conclusion are examined, but it is shown how a theological nonnaturalist could challenge each.
- MATTHEWS, J. H.** The Case For Surrealist Painting. *J Aes Art Crit* 21,139-148 Wint 62.
- MATTICK, Paul.** Marxism And The New Physics. *Phil Sci* 29,350-364 O 62.
- MATTINGLY, Harold B.** The Date Of Plato's *Symposium*. *Phronesis* 3,31-39 1958.
- MATTUCK, Israel Isidor.** *Jewish Ethics*. NY 1953.
- MAU, Jürgen** and Biermann, Kurt-R. Überprüfung Einer Frühen Anwendung Der Kombinatorik In Der Logik. *J Sym Log* 23,129-132 Je 58.
- MAURER, Adah.** On Bugental's Critique Of Koestenbaum's "The Vitality Of Death". *J Existent* 6,223-224 Wint 1965-66.
- MAURER, Adah.** The Child's Knowledge Of Non-Existence. *J Existent* 2,193-212 Fall 61.
- MAURER, Armand (ed)** and Gilson, Étienne (ed) and Langan, Thomas (ed). *Recent Philosophy: Hegel To The Present*. NY Random House 1966.
- MAURER, Armand A.** *Medieval Philosophy*. NY Random House 1962. A Maurer has chosen about twenty leading figures to be treated in this textbook. These include Muslim and Jewish thinkers as well as Christian philosophers. Bibliographies and annotations are not as detailed as those of Gilson, *Christian Philosophy in the Middle Ages*, but Maurer's book is written with the limitations of the student in mind. A noteworthy feature is a final chapter on Renaissance Scholasticism, a development often overlooked in histories of philosophy.
- MAURER, Armand.** St Thomas And The Analogy Of Genus. *New Scholas* 29,127-144 Ap 55.
- MAURER, David W.** Our Universities Must Come Of Age. *Humanist* 17,155-163 My-Je 57.
- MAUROPOUS, Ioannes.** Prayer For Plato And Plutarch (translated By John K Ryan). *Stud Phil Hist Phil* 4,1-2 1967.
- MAVRODES, George I.** Belief In God: A Study In The Epistemology Of Religion. NY Random House 1970.
- MAVRODES, George I.** Aristotle And Non-Contradiction. *S J Phil* 3,111-114 Fall 65.
- MAVRODES, George I.** Bliks, Proofs, And Prayers. *Phil Forum (Pacific)* 5,49-61 D 66.
- MAVRODES, George I.** James And Clifford On 'The Will To Believe'. *Personalist* 44,191-198 Spr-Ap 63.
- MAVRODES, George I.** Properties, Predicates, And The Ontological Argument. *J Phil* 63,549-550 O 66.
- MAVRODES, George I.** Real And More Real. *Int Phil Quart* 4,554-561 D 64. Theologians and metaphysicians sometimes say that some things are more real than others. In the paper I examine the logic of the term "real" to determine whether it allows of a comparative sense, and whether any further elucidation of that sense can be given. I distinguish, and set aside, the sense of "real" in which the real differs from the unreal by virtue of some ordinary property. I then concentrate on that sense in which the real is the existent, and the unreal is the non-existent, fictional, etc. An examination of this sense shows that, in common non-philosophical contexts, "real" is often used in a manner which is logically equivalent to a comparative use. This use depends upon a relation of existential dependence between the entities involved. Therefore, this comparative use of "real" is both meaningful and appropriate in metaphysical and theological discussions.
- MAVRODES, George I.** Some Puzzles Concerning Omnipotence. *Phil Rev* 72,221-223 Ap 63.
- MAXWELL, G (ed)** and Feigl, Herbert (ed). *Scientific Explanation, Space And Time*. Minneapolis Univ Of Minn Pr 1962.
- MAXWELL, Grover (ed)** and Feigl, Herbert (ed). *Current Issues In The Philosophy Of Science, Symposia Of Scientists And Philosophers*. NY 1961. This volume includes almost all the prepared essays, comments, and rejoinders then presented, in some cases revised and expanded. The participants are "philosophically oriented scientists" or "scientifically trained philosophers." The main topics are "Theory Construction in Logical and Historical Perspective," "Empirical and Conventional Elements in Physical Theory," "Induction, Probability, and Simplicity," "The Logic of Variables and Constants," "Philosophical Issues of Quantum Theory," "Methodological Problems of Psychology and the Social Sciences."
- MAXWELL, Grover (ed)** and Feigl, Herbert (ed). *Scientific Explanation, Space, And Time*. Minneapolis 1962. This volume is the product of intensive discussions held at the Minnesota Center for the Philosophy of Science. It concentrates upon the philosophy of physics; though some of the articles are relevant to psychology and history.
- MAXWELL, Grover (ed)** and Feigl, Herbert (ed) and Scriven, Michael (ed). *Concepts, Theories, And The Mind-body Problem*. Minneapolis MN Univ Of Minn Pr 1958.

- MAXWELL, Grover (ed)** and Feyerabend, Paul K (ed). *Mind, Matter, And Method*. Minneapolis 1966. This *Festschrift* for Herbert Feigl contains essays by philosophers, psychologists, psychoanalysts, and physicists. The first ten essays concern philosophy of mind, with special emphasis on the mind-body problem. The second group of eleven essays deal with philosophical method, with special emphasis on introduction and confirmation. The third group of five essays concerns the philosophy of the physical sciences.
- MAXWELL, Grover.** An 'Analytic' Vindication Of Induction. *Phil Stud* 12,43-45 1961. The author attempts a vindication of induction based, in part, upon the view that it is necessarily true that the future will to some extent resemble the past. He argues that to ask whether any inductions concerning the future will be successful logically presupposes that some past regularities will continue to hold. He concludes that any attempt to impugn the status of induction is self-defeating, since such an attempt presupposes that induction is vindicated.
- MAXWELL, Grover** and Feigl, Herbert. Why Ordinary Language Needs Reforming. *J Phil* 58,488-497 Ag 61. The authors contend that ordinary language needs reforming for three reasons: (1) there is the need to abstract and systematize, (2) mere examination of ordinary use will not reveal rules of analysis, and (3) implicit rules that are present in ordinary language may indirectly reflect beliefs which are false. They claim that ordinary language is often the first word in any philosophical investigation, but that the philosopher will then begin to reform ordinary language.
- MAXWELL, Grover.** Arthur Pap On Meaning Rules. *Phil Stud* 11,17-20 1960.
- MAXWELL, Grover.** Theories, Frameworks, And Ontology. *Phil Sci* 29,132-138 Ap 62.
- MAY, Rollo (ed).** *Existential Psychology*. NY Random House 1961. This book contains papers delivered by the psychologist Rollo May, Gordon Allport, Herman Fiegl, A Maslow, and Carl Rogers at a symposium on existential psychology. The papers sympathetically discuss the recent impact of the existential approach on psychology and psychiatry.
- MAY, Rollo.** *Power And Innocence: A Search For The Sources Of Violence*. NY Norton 1972.
- MAY, Rollo.** *Psychology And The Human Dilemma*. Princeton NJ Van Nostrand 1967.
- MAY, Rollo.** Creativity And The Unconscious. *Humanitas* 1,295-312 Wint 66.
- MAY, Rollo.** Phenomenology And The Theory Of The Unconscious. *J Phil* 58,641 O 61.
- MAY, William E.** The God Of Leibniz. *New Scholas* 36,506-528 O 62.
- MAY, William E.** The Structure And Argument Of The *Nicomachean Ethics*. *New Scholas* 36,1-28 Ja 62.
- MAYBERRY, Thomas C.** Ethical Scepticism: A Discussion Of Three Arguments. *J Thought* 2,5-9 Ja 67.
- MAYER-HILLEBRAND, Franziska.** Remarks Concerning The Interpretation Of The Philosophy Of Franz Brentano: A Reply To Dr Szrednicki. *Phil Phenomenal Res* 23,438-444 Mr 63.
- MAYER, Frederick.** *A History Of American Thought; An Introduction*. Dubuque IA Brown 1951.
- MAYER, Frederick.** *A History Of Ancient And Medieval Philosophy*. NY American Book 1950.
- MAYER, Frederick.** *Essentialism*. NY Moore 1951.
- MAYER, Frederick.** *Foundations Of Education*. Columbus OH Merrill Books 1963.
- MAYER, Frederick.** *Man, Morals, And Education*. New Haven 1962.
- MAYER, Frederick.** *New Directions For The American University*. Washington DC Public Affairs Pr 1957. Mayer attempts to ascertain the future of American education. His diagnoses and prognoses are contained in five chapters: "The Goals of Education," "The Challenge of Education," "The Teacher," "The Obstacles," and "Toward Creative Education." He asserts that the goals of education depend upon "prior philosophical assumptions." Confusion in education is due in part to the lack of discerning the main purpose of education as intellectual rather than vocational or technical.
- MAYER, Frederick.** *New Perspectives For Education*. Washington DC Public Affairs Pr 1962.
- MAYER, Frederick.** *Philosophy Of Education For Our Time*. NY Odyssey Pr 1958. This work is addressed to philosophers and educators and to thoughtful readers with some concern for the conditions of American society. A case is made for a fundamental role of philosophy in education. The "new" philosophy lays stress upon the continuing vitality of the American "tradition" represented by Jefferson, Emerson, and John Dewey. The author also takes into account some contemporary tendencies in general philosophy such as existentialism and logical empiricism. In this sketch or "outline" are pointed criticisms of both the philosophers and the educators of today.
- MAYER, Frederick** and Brower, Frank E. *Education For Maturity*. Washington DC Public Affairs Pr 1956. The authors of *Patterns of a New Philosophy* discuss "what is really fundamental in education," affirming their belief in the limitless "potentialities of man," in peace as "the greatest good of mankind," and in the ultimate victory of "civilization and democracy."
- MAYER, Frederick** and Brower, Frank E. *Patterns Of A New Philosophy*. Washington DC Public Affairs Pr 1955. The "new system of philosophy" to which this is an introduction in terms of the contemporary world resembles that of Santayana in being sceptical about metaphysics, naturalistic in foundation, and conceived like poetry in quest of insight and vision. Unlike Santayana, however, the authors are optimistic about the prospects of Western democracy.

MAYER, Frederick and Ross, Floyd H. *Ethics And The Modern World; Towards A One World Perspective*. Dubuque IA Brown 1951.

MAYER, Frederick. Decline And Reconstruction In Philosophy. *Main Currents* 9,113-114 Ja 53.

MAYER, Frederick. Religion And Science In Roger Bacon. *Personalist* 29,261-271 Sum-Jl 48.

MAYER, Frederick. The Changing Traditions Of Modern Philosophy. *Phil Forum (Boston)* 10,11-17 Spr 52.

MAYER, Frederick. The Devil And The Diplomat. *Personalist* 30,26-33 Wint-Ja 49.

MAYER, Frederick. The Meaning Of Religion And Education. *Personalist* 40,41-53 Wint-Ja 59.

MAYER, Frederick. Tolstoy As World Citizen. *Personalist* 28,357-369 O-Autumn 47.

MAYER, John R. Reason, Nature, And God. *Phil Forum (Pacific)* 5,62-73 D 66.

MAYER, Milton and Adler, Mortimer Jerome. *Revolution In Education*. Chicago Univ Of Chicago Pr 1958.

Popularized philosophic attitudes and the recent rise of industrial democracy are seen as the basis of present-day controversies in pre-college and adult education.

MAYEROFF, Milton. *On Caring*. NY Harper & Row 1971.

MAYEROFF, Milton. A Neglected Aspect Of Experience In Dewey's Philosophy. *J Phil* 60,146-152 Mr 63.

The purpose of this paper is to suggest an important aspect of experience which receives virtually no attention in Dewey's writings and which would have to be considered in working out a more inclusive analysis of experience. The experiences in question may be suggested negatively by saying that they are characterized by lack of purpose, doing and manipulating, sharing, and the immediately practical and social. What important consequences would follow for Dewey's philosophy if these experiences were taken seriously? First, the conception of man as the problem-solving animal would have to be reconsidered (since it is unduly narrow). Perhaps, also, a broader view of experience would result in a somewhat different conception of the nature of philosophy.

MAYEROFF, Milton. *On Caring*. *Int Phil Quart* 5,462-474 S 65.

Caring, in the most significant sense, is to help the other to grow and realize itself. The other may be a person, a "brain child," a community, etc. Concepts such as identity-in-difference, devotion, growth, trust, humility, patience, hope, freedom, and responsibility are used to make caring intelligible. In the context of a man's life, caring has a way of ordering his other activities around itself. When a man's carings are comprehensive enough to fruitfully order all spheres of his life around them, he is in place in the world. In place contrasts with being "out of place" and insensitivity to any sense of place. The natural expression of being in place is gratitude.

MAYEROFF, Milton. Sartre On Man's Incompleteness: A Critique And Counter-Proposal. *Int Phil Quart* 3,600-609 D 63.

MAYEROFF, Milton. Some Further Developments In Dewey's Concept Of The Unification Of The Self. *Personalist* 45,15-26 Wint-Ja 64.

MAYEROFF, Milton. The Nature Of Propositions In John Dewey's "Logic": A Reply To Miss Brodbeck. *J Phil* 47,353-358 Je 50.

MAYHALL, Jane. William James And The Modern Mood. *Antioch Rev* 8,291-305 S 48.

MAYHEW, Lewis B. Critical Analysis And Judgment In The Humanities. *J Aes Art Crit* 13,256-261 D 54.

MAYNARD, T. *Orestes Brownson, Yankee, Radical, Catholic*. NY Macmillan 1943.

MAYNARD, Theodore. Coventry Patmore's Doctrine Of Love. *Thought* 20,499-518 S 45.

MÁYNEZ, Eduardo García. Justice And Legal Security. *Phil Phenomenol Res* 9,496-503 Mr 49.

MÁYNEZ, García. Liberty As Right And Liberty As Power (translation). *Phil Phenomenol Res* 4,155-164 D 43.

MAYO, Bernard. "Rules" Of Language. *Phil Stud* 2,1-7 Ja 51.

MAYO, Bernard. "Rules" Of Language: A Reply. *Phil Stud* 3,13-16 Ja 52.

MAYO, Bernard. A Note On Austin's Performative Theory Of Knowledge. *Phil Stud* 14,28-30 1963.

MAYO, Bernard. Conditional Statements. *Phil Rev* 66,291-303 Jl 57.

MAYO, Bernard. Objects, Events, And Complementarity. *Phil Rev* 70,340-361 Jl 61.

MAYO, Bernard. The Incongruity Of Counterparts. *Phil Sci* 25,109-116 Ap 58.

MAYO, Clara. Man: Not Only An Individual But A Member. *Zygon* 3,21-31 Mr 68.

MAYS, W. *The Philosophy Of Whitehead*. NY Macmillan 1959.

This book is primarily a commentary on some of the more important aspects of *Process and Reality*, but is supplemented by a study of other of Whitehead's works in cases where his ideas are developed more fully there. It claims that there is a greater uniformity between Whitehead's earlier and later work than has usually been assumed and seeks to find the clue to the understanding of him in his mathematical logic and in the concepts of modern physics. The two key notions of Whitehead's later philosophy are held to be the postulational method of modern logic with its emphasis on complex relational systems and the field-theory of modern physics with its emphasis on the historicity of physical systems.

MAYS, W. Determinism And Free Will In Whitehead. *Phil Phenomenol Res* 15,523-534 Je 55.

MAYS, Wolfe. A Philosophic Critique Of Intelligence Tests. *Educ Theor* 16,318-332 O 66.

MAZIARZ, Edward A. *The Philosophy Of Mathematics*. NY Philosophical Lib 1950.

This book shows an interpretation of the nature of contemporary mathematics in terms of the classical view of mathematics as a speculative science having its own

mode of abstraction. Following an introductory chapter, Part I offers an historical survey of the philosophy of mathematics; Part II deals with the distinction of speculative sciences, the nature of mathematical abstraction, and mathematical abstraction and contemporary mathematics. There is an extensive bibliography and an index at the end of this book.

MAZIARZ, Edward A. "Number Freedom" in *Philosophical Studies In Honor Of The Very Reverend Ignatius Smith*, John K Ryan (ed), 304-310. Westminster MD Newman Pr 1952.

A philosophical interpretation of number as offering human beings freedom from bondage to matter (a) in everyday life as well as (b) by means of mathematics and (c) by reflection upon number.

MAZIARZ, Edward A. A Plan For Integrating The Catholic College Curriculum. *New Scholas* 18,376-384 O 44.

MAZIARZ, Edward Anthony and Greenwood, Thomas. *Greek Mathematical Philosophy*. NY Ungar 1968.

This book is a cultural survey of the interaction of mathematics with philosophy, and their mutual development in Greek thought. Part I deals with the period before Plato; Part II with Plato; Part III with Aristotle; a concluding Part IV with the bearing of Plato's and of Aristotle's views on the interpretation of the Euclidean synthesis. There is a selected bibliography and an index.

MAZIARZ, Edward A. Russell And Human Knowledge. *New Scholas* 23,318-328 Jl 49.

MAZLISH, Bruce. *From History To Sociology: The Transition In German Historical Thought*, By Carlo Antoni. *Hist Theor* 1,219-227 1961.

MAZLISH, Bruce. *Shapes Of Philosophical History*, By Frank E Manuel. *Hist Theor* 5,325-335 1966.

MAZLISH, Bruce. *The Riddle Of History: The Great Speculators From Vico To Freud*. NY Harper & Row 1966.

MAZLISH, Bruce and Bronowski, J. *The Western Intellectual Tradition From Leonardo To Hegel*. NY Harper 1960.

MAZLISH, Bruce. History And Morality. *J Phil* 55,230-239 Mr 58.

MAZZEO, J. A. *Medieval Cultural Tradition In Dante's Comedy*. Ithaca NY Cornell Univ Pr 1960.

MAZZEO, J. A. *Renaissance And Revolution: The Remaking Of European Thought*. NY Pantheon Books 1965.

The rebirth of European thought in the fourteenth to sixteenth centuries began, according to this study, with humanism and spun therefrom five main far-reaching threads of thought: a new perspective on ethics and politics, a scientific and secular view of the world and man, the disclosure of "the self as a work of art" (Castiglione's *Courtier*), and the partially emerging dominance of the idea of progress over the cyclical or eschatological view of history.

MAZZEO, J. A. *Structure And Thought In The Paradiso*. Ithaca NY Cornell Univ Pr 1958.

MAZZEO, Joseph A. Cromwell As Machiavellian Prince In Marvell's "An Horatian Ode". *J Hist Ideas* 21,1-17 Ja-Mr 60.

MAZZEO, Joseph A. Dante's Conception Of Love. *J Hist Ideas* 18,147-160 Ap 57.

MAZZEO, Joseph A. Metaphysical Poetry And The Poetic Of Correspondence. *J Hist Ideas* 14,221-234 Ap 53.

MAZZEO, Joseph Anthony. Plato's Eros And Dante's Amore. *Traditio* 12,315-338 1956.

MAZZEO, Joseph Anthony. The Augustinian Conception Of Beauty And Dante's *Convivio*. *J Aes Art Crit* 15,435-448 Je 57.

MAZZEO, Joseph A. St Augustine's Rhetoric Of Silence. *J Hist Ideas* 23,175-196 Ap-Je 62.

MAZZEO, Joseph A. Universal Analogy And The Culture Of The Renaissance. *J Hist Ideas* 15,299-304 Ap 54.

MC ADAM, James I. Rousseau And The Friends Of Despotism. *Ethics* 74,34-43 O 63.

This essay explores Rousseau's relationship to Grotius, Hobbes, and Pufendorf, asks what Rousseau means in calling them "friends of despotism," and finally considers whether Rousseau himself is a supporter of despotism, as Benjamin Constant charges. Rousseau considers anyone a supporter of despotism who allows any individual to give up his sovereign rights to another man, whether that man be a king or representative. Only the law must be above men. By "despotism," however, Constant means freedom from political power, whereas Rousseau means freedom for political power. Thus according to Constant, Rousseau is a "friend of despotism."

MC ALLISTER, Joseph B and Inagaki, Bernard R. *Japan, Philosophy And Thomism*. *Thomist* 19,250-261 Ap 56.

MC ALLISTER, Joseph B. Dr Northrop, Technology And Religion. *Thomist* 12,336-362 Jl 49.

MC ALLISTER, Joseph Bernard. *Ethics, With Special Application To The Nursing Profession*. Philadelphia Saunders 1947.

MC ALLISTER, Joseph B. Northrop's Concepts By Intuition And Concepts By Postulation. *New Scholas* 24,115-135 Ap 50.

MC ALLISTER, Joseph B. Psychoanalysis And Morality. *New Scholas* 30,310-329 Jl 56.

MC ALLISTER, Joseph B. The Influence Of Immanuel Kant's Concept Of Liberty. *Proc Cath Phil Ass* 16,38-52 1940.

MC ALLISTER, Joseph. Jacobi's Theory Of Truth. *Proc Cath Phil Ass* 18,103-112 1942.

MC ALLISTER, W. K. Toward A Re-examination Of Psychological Hedonism. *Phil Phenomenol Res* 13,499-505 Je 53.

MC ARTHUR, Charles. A Tool For Utopia Builders. *Humanist* 8,59-62 Ag-Sum 48.

MC ARTHUR, Ronald. A Note On Demonstration. *New Scholas* 34,43-61 Ja 60.

MC BRIDE, William Leon. *Fundamental Change In Law And Society: Hart And Sartre On Revolution.* NY Humanities Pr 1970.

MC BRIDE, William Leon. "Individualisms" in *Patterns Of The Life-World*, James M Edie, Francis H Parker, And Calvin O Schrag (eds), 201-227. Evanston IL 1970.

Is individualism a justly dying phenomenon, as Marxists of the Althusserian stripe would maintain? Or is the concept, rather, essential to the battle for human freedom against depersonalization? I distinguish three senses of individualism: a descriptive and normative theory, a method, and a general value determination that the individual is to be treated as of primary importance for social philosophy. I reject the first sense, of which Locke's atomism is paradigmatic. I rehearse some difficulties, exemplified by Descartes and Husserl, in taking the human individual as one's methodological starting-point. And I defend the third sense, in common (as I believe) with John Wild, against objections.

MC BRIDE, William Leon. "Jean-Paul Sartre: Man, Freedom And Praxis" in *Existential Philosophers*, George A Schrader, Jr (ed), 261-329. NY McGraw-Hill 1967.

The article attempts to summarize the main lines of Sartre's philosophical thought, particularly as it is to be found in *Being and Nothingness* and the *Critique of Dialectical Reason*. A considerable continuity between Sartre's earlier and later work is demonstrated. Questions are raised about truth-claims in Sartre's ontology and ultimately about the status and meaning of his ontological building-blocks, being in-itself and for-itself, or inert matter and praxis. A section is devoted to Sartre's views about ethics, and a final section deals with the relationship between Sartre's personal activities, especially his political commitments, and his philosophy.

MC BRIDE, William Leon. "Law Unlimited: An Overview Of Future Possibilities" in *The Limits Of Law*, J Roland Pennock And John W Chapman (eds), 28-38. NY Lieber/Atherton 1974.

Taking an essay by David Danelski as my departure point, I provisionally accept his distinction between empirical and normative limits of law. I point to the possible future expansion of law's empirical limits through technology; nearly unlimited social control will become feasible. We should therefore be skeptical about increasing the sense of obligation to obey the law as such. As to whether law's scope ought to be expanded (the normative question), that depends. Law is sometimes preferable to other, more "effective" methods, such as vigilantism, but in the long run a narrowing of the limits of law as we know it, particularly of its coercive aspects, is desirable.

MC BRIDE, William Leon. "Noncoercive Society: Some Doubts, Leninist And Contemporary" in *Coercion*, J Roland Pennock And John W Chapman (eds), 178-197. NY Aldine-Atherton 1972.

Lenin's assumed Marxist commitment to a future noncoercive society is undermined by his emphasis on achieving a higher phase of communism through habituation, which I take to be internalized coercion. I show that commitment to the goal of noncoercive society is not as widespread as one might think, but I argue that small-scale, temporary instances of its realization are to be found. For a society to be noncoercive, it is not enough that its members merely all accept its rules; in addition, relationships of dominance and subordination must be minimized, since otherwise rules perpetuating such relationships may exist and be acquiesced in by mystified, habituated subordinates.

MC BRIDE, William Leon. "Sartre And The Phenomenology Of Social Violence" in *New Essays In Phenomenology*, James M Edie (ed), 290-313. Chicago Quadrangle 1969.

I begin by summarizing the pervasive role of violence in Sartre's account of social activity in his *Critique of Dialectical Reason*. Violence is based in material scarcity and appears as the Janus-faced phenomenon of fraternity-terror in institutionalized groups. In contrast with his earlier thought, Sartre now admits the possibility of a violence-free future world different from ours. I praise Sartre's insistence on discovering human meaning, rather than merely natural causalities like those found in storms, in even the most violent social upheavals. I find his notion of scarcity inadequate but his treatment of the ethical significance of violence balanced and valuable.

MC BRIDE, William Leon. "Towards A Phenomenology Of International Justice" in *Law, Reason, And Justice: Essays In Legal Philosophy*, Graham Hughes (ed), 137-167. NY New York Univ Pr 1969.

The "Platonistic" conception of justice as an eternal form exerts a baneful influence on legal philosophy. More promising is Norberto Bobbio's passing suggestion that a phenomenology of justice be developed. But serious difficulties emerge if we attempt to employ Husserl's phenomenology, with its idealistic tendencies, or Schultz's version, with its overemphasis on "common sense," to this enterprise. Historically, the idea of justice has been intertwined with legal notions. Taking my cue from this, I indicate some ways in which existing practices of international law, particularly the law of warfare, might be employed to generate an empirically-based phenomenology of international justice.

MC BRIDE, William Leon. "Voluntary Association" in *Voluntary Associations*, J Roland Pennock And John W Chapman (eds), 202-232. NY Atherton Pr 1969.

Voluntary associations, I argue, are considered ideal social forms because of the ideality of the principle of voluntary association. This principle should not be endorsed because it allegedly conduces, as some have claimed, to maximizing unanimity or rationality or wish-fulfillment, but because it promotes the value of individual responsibility. Paradoxically, joint activities are often required to further this goal, and some coercion may be involved. An entire society organized as a voluntary association, in the sense delineated here, is conceivable; but contemporary American "democratic," "pluralistic" society, I contend against its panegyrists, drastically fails to meet this ideal.

MC BRIDE, William Leon. *Marxism And Natural Law.* *Amer J Of Jurisprudence* 15,127-153 1970.

Although d'Entreves sees Hegel as breaking decisively with natural law thinking,

Hegel's attack on Hugo's legal positivism should be recalled. The young Marx concurred in rejecting Hugo, while his anti-Hegelian "naturalism" is more congenial to the natural law tradition than is Hegel's philosophy. This congeniality is better understood by analyzing Marx's affinities, both earlier and in "Capital," with Aristotle. Aristotle's condemnation of "acquisitiveness," for instance, anticipates Marx's critique of capitalism in a crucial way; Marx himself calls attention to this. Finally, I sketch a concept of natural law as historically changeable that might usefully complement a concrete Marxian social analysis.

MC BRIDE, William Leon. *The Acceptance Of A Legal System.* *Monist* 49,377-396 JI 65.

This notion of acceptance is taken from Hart's *Concept of Law*, where, I show, it serves to reinstate the long-suppressed distinction between validity and effectiveness. Hart, however, has not explored the notion sufficiently. "Acceptance" may mean a long-term dispositional attitude, or a single act of choice, or something in between. A factual and a normative question arise: (a) What sort of acceptance characterizes modern legal systems? (b) What attitude is desirable among officials and subjects of such systems? I show that acceptance even among a highly passive citizenry could not conform to a legal theory of extreme behaviorism, and, paradoxically, that it is undesirable to encourage either total passivity or maximum choosing by subjects. This result is explicable, I maintain, if we question the alleged autonomy of legal systems, especially in the light of revolutionary situations, and reaffirm law's ultimate dependence on the broadly moral phenomena of responsibility and choice.

MC BRIDE, William Leon. *The Essential Role Of Models And Analogies In The Philosophy Of Law.* *New York Univ Law Review* 43,53-87 Mr 68.

First, the contributions of Wisdom, Macdonald, Weldon, Hart, and John Austin (the jurist) to understanding the importance of models, metaphors, and similar devices in philosophical and legal thinking are discussed. Second, the influence of a mathematical or logical model on Kelsen's philosophy is demonstrated; the writings of three post-Kelsenians—Sander, Merkl, and Laserson—dramatize this. Third, the significance of the "rules" and "games" model in Hart's thought is analyzed. Finally, I mention that all-encompassing models underlie such earlier legal theories as Aquinas' and Hegel's and conclude that judicious use of some such devices is unavoidable for fruitful explanation.

MC CABE, Herbert. *The Structure Of The Judgment—A Reply To Fr Wall, O P. Thomist* 19,232-238 Ap 56.

MC CALL, Raymond J. *Sensus Communis And The Visual Perception Of Distance.* *Proc Cath Phil Ass* 22,113-121 1947.

MC CALL, Raymond J. *Relation Between Philosophical And Scientific Psychology.* *Proc Cath Phil Ass* 23,144-147 1949.

MC CALL, Raymond J. *The Autonomy Of Education: A Thomistic View.* *Educ Theor* 1,248-250 D 51.

MC CALL, Raymond J. *The Logic Of Communication Between Philosophy And Psychology (with Comment By John W Stafford).* *Proc Cath Phil Ass* 26,83-93 1952.

MC CALL, Raymond. *The Teleological Approach To Spinoza.* *New Scholas* 17,134-155 Ap 43.

MC CALL, Robert E. *The Reality Of Substance.* Washington DC Cath Univ Of Am Pr 1956.

This is a dissertation for the Ph D Degree. Part I is a defense of substance against its rejection in modern philosophy. Part II is devoted to the existence, knowability, and nature of substance (as distinguished from accident). A Bibliography and index are included for reference.

MC CALL, Robert E. *The Metaphysical Analysis Of The Beautiful And The Ugly (with Comment By James P Reilly).* *Proc Cath Phil Ass* 30,137-153 1956.

MC CALL, Storrs. *A Simple Decision Procedure For One-variable Implicational Negation Formulae In Intuitionist Logic.* *Notre Dame J Form Log* 3,120-122 1962.

MC CALL, Storrs. *Temporal Flux.* *Amer Phil Quart* 3,270-281 O 66.

The "block" universe is one in which nothing ever comes to be or passes away, but in which events are spread out in three dimensions of space and one of time. Temporal passage is a subjective phenomenon only. This metaphysical theory implies the "timeless" theory of truth, by which any (tenseless) proposition about the future, if true at any time, is true at all times. Opposed to the timeless theory of truth is the "temporal" theory, by which certain propositions about the future are now neither true nor false. This theory involves rejecting the law of bivalence, though not the law of the excluded middle, and (it is argued) is both supported by intuition and capable of precise and rigorous exposition. But if the timeless theory is rejected, then the block universe goes too, and the way lies open for the metaphysical reinstatement of temporal flux, and the asymmetry of past and future.

MC CANLES, Michael. *Peter Of Spain And William Of Ockham.* *Mod Sch* 43,133-142 Ja 66.

MC CANN, John. *The Limitations Of Liberty.* *Proc Cath Phil Ass* 16,136-142 1940.

MC CARTHY, Eugene J. *Morality And Compromise In Politics.* *Thought* 37,167-172 Je 62.

MC CARTHY, Harold E. *Aesthetics East And West.* *Phil East West* 3,47-68 Ap 53.

MC CARTHY, Harold E. *Dewey, Suzuki, And The Elimination Of Dichotomies.* *Phil East West* 6,35-48 Ap 56.

MC CARTHY, Harold E. *Dr Hutchins And The East.* *Phil East West* 4,67-72 Ap 54.

MC CARTHY, Harold E. *Knowledge, Skepticism, And The Individual.* *Phil East West* 14,353-370 O 64.

MC CARTHY, Harold E. *More On Philosophical Diversity.* *Phil East West* 12,59-70 Ap 62.

MC CARTHY, Harold E. *Poetry, Metaphysics, And The Spirit Of Zen.* *Phil East West* 1,16-34 Ap 51.

MC CARTHY, Harold E. Science And Its Critics. *Humanist* 12,49–55 Mr–Ap 52.

MC CARTHY, Harold E. T S Eliot And Buddhism. *Phil East West* 2,31–55 Ap 52.

MC CARTHY, Harold E. The Nature Of Philosophy. *Phil East West* 6,153–168 Jl 56.

MC CARTHY, Harold E. The Problem Of Philosophical Diversity. *Phil East West* 9,107–128 O 59–Ja 60.

MC CARTHY, J (ed) and Shannon, C E (ed). *Automata Studies*. Princeton NJ Princeton Univ Pr 1956.

MC CARTHY, John Willadams. *The Naturalism Of Samuel Alexander*. NY King's Crown Pr 1948.

This doctor's dissertation gives a clear and entertaining account of Alexander's theories of time, space-time, *nisus*, art and beauty, emergence, truth, value, and God. Although the author is enthusiastic about the architectonic system of *Space, Time and Deity*, going so far as to compare it favorably with the philosophy of Aristotle, and that of Spinoza, he sees plenty of room for improvement, and suggests remedies.

MC CARTHY, Richard J. Philosophy In Modern Islam. *Phil Today* 6,164–169 Fall 62.

MC CASLIN, Richard F. Divine Infinity In Some Texts Of Hugh Of Saint Cher. *Mod Sch* 42,47–69 N 64.

MC CAUL, Raymond. Truth And Propaganda. *Proc Cath Phil Ass* 18,44–53 1942.

MC CAY, James T. Meeting The Personal Challenge Of Innovation. *Main Currents* 18,105–110 My–Je 62.

MC CLELLAN, James E. *Philosophy Of Education: Introductory Studies*, By Philip G Smith. *Stud Phil Educ* 4,66–74 Spr 65.

MC CLELLAN, James E. B F Skinner's Philosophy Of Human Nature. *Stud Phil Educ* 4,307–332 Spr 66.

MC CLELLAN, James E. Why Should The Humanities Be Taught? *J Phil* 55,997–1007 N 58.

MC CLELLAN, James. Two Questions About The Teaching Of Moral Values. *Educ Theor* 11,1–14 Ja 61.

MC CLELLAND, Charles A. Applications Of General System Theory In International Relations. *Main Currents* 12,27–34 N 55.

MC CLENDON JR, James William and Smith, James M. *Understanding Religious Convictions*. Notre Dame Notre Dame Univ Pr 1975.

This book is a written study of the structure and meaning of religious convictions. The authors using recent language theory, e.g., Austin, provide a useful discussion of a "speech act theory of religion." Making much of the idea of "convictional community," they opt for the development of theology as the "Science of convictions," a sub-discipline of "theoretics" as the "investigation of shared convictional communities," e.g., political or ideological. It contains extensive footnotes drawn from classical and recent literature in linguistic analysis and philosophy of religion.

MC CLINTOCK, Robert. *Man And His Circumstances: Ortega As Educator*. NY 1971.

This is a study of J Ortega y Gasset as civic educator in the context of his ontological conception of "historic" reason. The author has shown Ortega as civic educator, especially in the light of his much misunderstood *Revolt of the Masses*.

MC CLINTOCK, Thomas L. The Argument For Ethical Relativism From The Diversity Of Morals. *Monist* 47,528–544 Sum 63.

The author argues that ethical relativism is a form of ethical skepticism. After examining the nature of ethical statements and showing how statements of descriptive ethics reporting their data differ from the statements they report, he concludes that while the only argument ever given for ethical relativism is based on the diversity of moral principles, the diversity of morals cannot in fact—either inductively or deductively—establish ethical relativism. Thus most of the data gathered to demonstrate ethical relativism are not even relevant to raising the problem, let alone to resolving it.

MC CLOSKEY, H J. A Difficulty For Some Nonobjectivist Metaethics. *Phil Stud* 14,81 1963.

MC CLOSKEY, H J. An Examination Of Restricted Utilitarianism. *Phil Rev* 66,466–485 O 57.

MC CLOSKEY, H J. D-Words, A-Words, And G-Words. *Phil Stud* 16,21–30 1965. P H Nowell-Smith in analyzing moral language suggests that so-called "value-words" play many different parts and that only an examination of context can determine the function of a word in any given usage. Specifically, he refers to words like "amusing" as A-words (*aptness*) and words like "worth-seeing" as G-words (*gerundive*). Nowell-Smith further argues that so-called D-words such as "beautiful," "ugly," and "foulness" can be seen to collapse into A-words. The author argues that "good" and "ought" in their moral uses cannot satisfactorily be accounted for in terms of A and G words. He states that there is no evident paradox in speaking of an uninhabited world having beautiful and sublime views, arguing that Nowell-Smith's contextual implications don't always hold.

MC CLOSKEY, H J. Ethics, Metaphysics And Sociology. *Rev Metaph* 13,109–138 S 59.

MC CLOSKEY, H J. Objectivism In Aesthetics. *Ethics* 74,61–64 O 63.

MC CLOSKEY, H J. Practical Implications Of The State's Right To Promote The Good. *Ethics* 71,104–113 Ja 61.

MC CLOSKEY, H J. Some Concepts Of Cause. *Rev Metaph* 17,586–607 Je 64.

The author examines ordinary usage in order to discern significant features of nonphilosophical talk about causes and so to distinguish and elucidate concepts which, taken together, comprise the everyday concept of cause. He finds that many concepts of partial cause, including those suggested by the expressions agency, force, and catalyst, must be distinguished, and he argues that these concepts do not admit of explanation in terms of a single, more basic concept. In particular, he contends

that accounts in terms of regularity, invariable succession, manipulations and recipes are inadequate.

MC CLOSKEY, H J. The Philosophy Of Linguistic Analysis And The Problem Of Universals. *Phil Phenomenol Res* 24,329–338 Mr 64.

It is argued that linguistic analysis does not deal with the problem of universals in a satisfactory way. The contributions of Ryle, Wittgenstein and Pears are considered. It is held that the problem of universals is a genuine metaphysical problem and does not admit of being disposed of by conceptual analysis. Moreover, the failure of attempts by linguistic analysts here must cast doubt on the soundness of their bold antimetaphysical claims. It is concluded that the problem of universals is not primarily one of naming, but rather of resemblances.

MC CLOSKEY, H J. The Problem Of Liberalism. *Rev Metaph* 19,248–275 D 65.

The author's purpose is to formulate a coherent, realistic liberal theory of the function of the state. To this end, he examines the minimum function theory outlined by Humboldt and Spencer and the qualified interventionist theories developed by Mill and Hobhouse. Difficulties arising in the minimum function theory, where freedom is the sole and absolute good, have led to internally inconsistent interventionist theories arbitrarily recognizing goods other than freedom. In closing the author advances his own position, namely, that each case of state interference must be judged on its merits in terms of goods to be secured or evils prevented.

MC CLOSKEY, H J. The State And Evil. *Ethics* 69,182–195 Ap 59.

MC CLOSKEY, H J. The State As An Organism, As A Person, And As An End In Itself. *Phil Rev* 72,306–326 Jl 63.

McCloskey clarifies some of the issues involved in the claims that the state is an organism, a person, or an end in itself. He considers the claim that if the state is an organism it is ontologically higher than its parts, and finds it true only in a trivial sense. We must be careful not to confuse the claim that the state is an organism with the claims that: the state is a person; the state is more valuable than its parts or its parts derive their value only from the whole; the state cannot be a means to an end. Even if the state is a person, he argues, that does not give it a special status among persons. Last, he examines the claim that the state is an end in itself and finds it either without meaning or patently absurd.

MC CLOSKEY, H J. Toward An Objectivist Ethic. *Ethics* 73,10–27 O 62.

MC CLOSKEY, H J. Would Any Being Merit Worship? *S J Phil* 2,157–164 Wint 64.

MC CLURE, Elizabeth. Dante's Humanism. *Personalist* 29,273–286 Sum–Jl 48.

MC CLURE, George. Academic Freedom And Self-Hatred Among Intellectuals. *Educ Theor* 13,44–46 Ja 63.

In this piece I use the sociological theory of Melvin Seaman to argue that imputing to oneself and one's group (here, intellectuals) the stereotypes held by the majority can occur with hurtful effects to intellectuals. The chief consequence of this is that intellectuals may themselves punish their colleagues for behavior the majority stereotypes denigrate, even though that behavior should receive support on grounds of intellectual freedom, etc. Thus, public taking of unpopular stands is deplored, not because it is believed by intellectuals to be improper, but because, "in this case," it is likely to give the whole group—campus or community—a bad name.

MC CLURE, George and Tyler, Forrest. Policy Decisions In Science. *Journal Of General Psychology* 77 1967.

Two kinds of arguments are used to defend the thesis that value judgments and judgments of fact are inseparably intertwined, and interdependent: One drawn from psychology, shows the interdependence of discrimination and preference: experimental animals cannot exhibit a preference without also exhibiting a discrimination, and vice versa. At the level of sophisticated scientific study, the second argument shows that value judgments are requisite in the course of ordinary experimentation, physical or social. Based on this thesis, the further claim is made that value-fact investigations are spiral, or dialectical, and that no circularity is involved in the spiral, but that, on the contrary, more adequate research can now be done on both facts and values.

MC CLURE, George and Tyler, Forrest. Role Of Value In The Study Of Values. *Journal Of General Psychology* 77,217–235 1967.

After a survey of a large number of empirical value studies, we conclude that all such studies are flawed by their failure to realize the interdependence of value judgment and factual judgment. Studies of preference are also, whether it is realized or not, studies of discrimination-ability, and vice versa. There can be no value-free studies of value, nor can there be fact-free studies of fact or value either.

MC CLURE, George. Automation And Social Inevitability. *Illiff Review* 23,25–30 Fall 66.

A discussion of social inevitability that on the one hand allows for, even depends upon, human freedom, but on the other hand recognizes and explains (with the aid of the social scientists' notion of "unintended consequences") massive social forces, such as the coming of automation, over which we have very little control. Given that large numbers of people freely choose X, and that, in some cases, X happens to be connected with an (unperceived) Y, it can happen that a real inevitability is created, about which no further planning or action can do very much.

MC CLURE, George. Growth As An Educational Aim: Reply To R S Peters. *Stud Phil Educ* 3,259–269 Fall 64.

I argue here that growth can indeed be taken as an educational aim provided it is understood that such an aim is a process-goal, not a product-goal. That is, a goal stated generically as a continuing dynamic, on-going affair, instead of the achievement of some settled state, such as being able to add and subtract, or recite the capitals of all the states.

MC CLURE, George. Resemblance And Purpose. *Phil Phenomenol Res* 25,180–187 D 64.

I argue that a full account of the logic of resemblance statements requires the use of

second-order predicates, giving the respect in which the resemblance is to be noted. Thus, "x resembles y" gets expanded into, "x resembles y with respect to some F." I then show that the full explication of what is involved in the statement of this third, or context-conferring term, must include values: the purposes for which the resemblance is to be noted. Though not explicitly argued, the article was designed to illustrate the utility of the assumption of the existence of universals.

MC CLURE, George. The Process-Product Goals Distinction: A Reply. *Stud Phil Educ* 4,352-353 Spr 66.

MC CLUSKEY, N G. *Public Schools And Moral Education: The Influence Of Horace Mann, William Torrey Harris, And John Dewey.* NY Columbia Univ Pr 1958.

MC COLLEY, Grant H. An Early Poetic Allusion To Copernican Astronomy. *J Hist Ideas* 3,355-357 Je 42.

MC COLLOM, William G. Illusion In Poetic Drama. *J Aes Art Crit* 5,183-188 Mr 47.

MC COLLOM, William G. Tragedy As Moral Action. *Personalist* 34,163-175 Spr-Apr 53.

MC CONNELL, Allen. Helvetius' Russian Pupils. *J Hist Ideas* 24,373-386 Jl-S 63.

MC CONNELL, Francis J. Bowne In American Ethical Progress. *Personalist* 28,237-246 Jl-Sum 47.

MC CONNELL, Frederick W. Towards A More Realistic Social Philosophy. *Phil Forum (Boston)* 5,30-37 Spr 47.

MC CONNELL, T R. A Reply To Frederick C Gruber's Review Of A General Pattern For American public Higher Education. *Stud Phil Educ* 3,77 Sum 63.

MC COOL, Gerald A. Phenomenology And Dialectic: The Philosophy Of André Marc. *Mod Sch* 40,321-346 My 63.

MC COOL, Gerald A. Recent Trends In German Scholasticism: Brunner And Lotz. *Int Phil Quart* 1,668-682 D 61.

MC COOL, Gerald A. Recent Trends In German Scholasticism: Brunner And Lotz. *Int Phil Quart* 1,668-682 D 61.

MC COOL, Gerald A. The Primacy Of Intuition. *Thought* 37,57-73 Mr 62.

MC CORMACK, Stephen. The Configuration Of The Sacramental Character. *Thomist* 7,458-491 O 44.

MC CORMICK, James P. Japan: The Mask And The Mask-like Face. *J Aes Art Crit* 15,198-204 D 56.

MC CORMICK, John F. "The Error Of Aristotle". *Mod Sch* 19,51-55 Mr 42.

MC CORMICK, John F. A Bibliography On The Writings Of John F McCormick, S J. *New Scholas* 18,202-206 Ap 44.

MC CORMICK, John F. A Forerunner Of The Scottish School. *New Scholas* 15,299-317 O 41.

MC CORMICK, John F. The Pragmatism Of James. *Mod Sch* 20,18-26 N 42.

MC CORMICK, John F. The Student And Philosophy. *Mod Sch* 17,51-52 Mr 40.

MC CORMICK, Mary Josephine. *Thomistic Philosophy In Social Casework.* NY Columbia Univ Pr 1948.

MC COY, Charles N R. *The Structure Of Political Thought: A Study In The History Of Political Ideas.* NY McGraw-Hill 1963.

The author traces the history and development of political thought from Plato through Marx. Part One deals with the "Classical-Christian" tradition (Plato, Aristotle, etc.): Part Two provides an analysis of more modern writers (Machiavelli, Bodin, Mill, Burke, etc.). The author's approach is both descriptive and comparative: he discusses each individual's major contributions within the framework of the history of ideas. Heavy emphasis on classical and medieval political thought reflects the author's interest in problems of metaphysics, ethics, and the religious implications of political life.

MC COY, Charles N R. American Political Philosophy After 1865. *Thought* 21,249-271 Je 46.

MC COY, Charles N R. Democracy And The Rule Of Law. *Mod Sch* 25,1-10 N 47.

MC COY, Charles N R. Note On The Problem Of The Origin Of Political Authority. *Thomist* 16,71-81 Ja 53.

MC COY, Charles N R. The Meaning Of Jean Jacques Rousseau And The Structure Of Political Theory. *Proc Cath Phil Ass* 30,50-61 1956.

MC CREA, W H. Information And Prediction In Cosmology. *Monist* 47,94-103 Fall 62.

MC CREARY, John K. The "Self" In Current Philosophy. *J Phil* 45,701-711 D 48.

MC CREARY, John K. William James And Modern Value Problems. *Personalist* 31,126-134 Spr-Apr 50.

MC CUE ASCHNER, M J. Comments On Burns' "On The Theory Of Behavior". *Proc Phil Educ* 18,183-188 Ap 62.

MC CUE, James F. Scientific Procedure In Aristotle's *De Caelo*. *Traditio* 18,1-24 1962.

MC CULLOCH, Warren S. *Finality And Form.* Springfield IL Thomas 1952.

MC CURDY, Harold G. Aesthetic Choice As A Personality Function. *J Aes Art Crit* 12,373-377 Mr 54.

MC CURDY, Harold Grier. Literature As A Resource In Personality Study: Theory And Methods. *J Aes Art Crit* 8,42-46 S 49.

MC CUTCHAN, J Wilson. Justice And Equity In The English Morality Play. *J Hist Ideas* 19,405-410 Je 58.

MC CUTCHEON, Roger Philip (ed). *Present-day Relevance Of Eighteenth-century Thought.* Washington DC 1956.

MC DANIEL, E F. *Discovering The Real Self.* NY Philosophical Lib 1958.

The Introduction states: "For the most part the following pages contain a description in the author's own language of the objective and symbolic world of people revealed by the great scientists, Alfred Korzybski and J Z Young." Most of the references are

to Korzybski. The author concludes: "in order for evolution to eventually produce a fully adult and mature civilization with a people functioning with their designed efficiency, those thousands now studying General Semantics must eventually increase to a horde of people."

MC DERMOTT, A C Senape. *An Eleventh-Century Buddhist Logic Of Exist (Foundations Of Language, 11).* NY Humanities Press 1970.

MC DERMOTT, John J. *The Culture Of Experience: Philosophical Essays In The American Grain.* NY New York Univ Pr 1976.

His essays are not a contemporary about American philosophy, but rather an exhibition of the philosophical ideas central in the life of contemporary American culture. The scope of the essays seeks to touch the concerns of persons who are aware of the vital choices today, problems and ideas which are beyond those which recent philosophical fashion has claimed should be solely the occupation of philosophers. The essays thus, (1) acknowledge the tradition of William James, John Dewey, G H Mead and Josiah Royce in which experience is the philosophical touchstone, and (2) applies that tradition as an approach to diagnosis of the current human situation.

MC DERMOTT, Timothy S. The Subject Of Predicamental Action. *Thomist* 23,189-210 Ap 60.

MC DIARMID, J B. Plato In Theophrastus' *De Sensibus*. *Phronesis* 4,59-70 1959.

MC DONALD, L C. *Western Political Theory: The Modern World.* NY 1962.

MC DONALD, William A. Imagination And Restraint. *Educ Theor* 8,95-99 Ap 58.

MC DONALD, William J. Communism In Eden? *New Scholas* 20,101-125 Ap 46.

MC DONALD, William J. Wisdom And The Ancient Celt. *New Scholas* 19,185-201 Jl 45.

MC DOWELL, Margaret Ann. The Rhythmic Universe. *Thomist* 24,502-518 Ap-Jl-O 61.

MC ELDERRY JR, B R. Emerson's Second Address On The American Scholar. *Personalist* 39,361-372 Autumn-O 58.

MC ELDERRY JR, B R. Hamlin Garland's View Of Whitman. *Personalist* 36,369-378 Autumn-O 55.

MC ELDERRY JR, Bruce R. The Philosophy Of Fear. *Personalist* 35,293-299 Sum-Jl 54.

MC ELDERRY JR, Bruce R. The Semantics Of Conservatism. *Personalist* 36,274-280 Sum-Jl 55.

MC ELROY, Davis Dunbar. *Existentialism And Modern Literature, An Essay In Existential Criticism.* NY Philosophical Lib 1963.

MC ELROY, Davis Dunbar. *The Study Of Literature: An Existential Appraisal.* NY Philosophical Lib 1965.

MC ELROY, Howard C. *Modern Philosophers: Western Thought Since Kant.* NY Moore 1950.

The author provides an extremely readable history of the broad course of philosophic thought from Kant to the present day. In presenting the essence of the thinking of twenty-four important thinkers, McElroy has patterned his approach around four guiding themes: Hegel and his successors, the philosophers of science, the modern Aristotelians, and the anti-intellectuals. His is a sensitive portrayal of what is significant in the message of the greatest minds of the modern world, not only from the viewpoint of the philosophical specialist but also of the well-informed general public.

MC ELROY, Howard C. Brunschvieg's Interpretation Of Pascal. *Phil Phenomenol Res* 11,200-212 D 50.

MC EVILLY, Wayne. Kant, Heidegger, And The Upanisads. *Phil East West* 12,311-318 Ja 63.

MC EVILLY, Wayne. Nietzsche's Prescription For Sick Art. *Personalist* 45,227-234 Spr-Apr 64.

MC EWEN, William P. *Enduring Satisfaction: A Philosophy Of Spiritual Growth.* NY Philosophical Lib 1949.

Here is a book addressed "to those sincere and enlightened persons for whom traditional beliefs about human destiny do not provide an ultimate intrinsic value." The author presents a philosophical conception of how a reflective person might realize the enduring satisfaction which results from the achievement of freedom through spiritual growth. By cultivating good will, aesthetic appreciation, intellectual curiosity, and spiritual consecration, the author points the way to a discovery of a meaning and purpose for life. McEwen believes that there is an opportunity for philosophy to contribute to the spiritual reconstruction of our culture, and in writing this thoughtful and inspiring volume he has himself taken a steady, measured step along the way.

MC EWEN, William P. *The Problem Of Social-Scientific Knowledge.* Totowa NJ Bedminster Pr 1963.

In this volume, the author discusses the question "How is knowledge possible in the social sciences?" He is interested in developing for the social sciences something like the epistemological foundation formulated by Whitehead for the natural science areas of inquiry. McEwen suggests "an epistemological pattern of reflective inquiry from which I believe the techniques of behavioral research and the categories of behavioral theory are derived." He agrees with Dewey, however, that traditional theories of knowledge which were imposed on actual scientific inquiry in an arbitrary way must be rejected. McEwen therefore spends much more time on the methodological writings and research of practicing scientists than is customary in books on philosophy of science. Extensive consideration is given to psychology (individual and social), sociology, anthropology, economics, history, and political science.

MC EWEN, William Peter. Whitehead's View Of Personal Growth. *Personalist* 24,46-56 Ja-Wint 43.

- MC FADDEN, Charles J.** *Medical Ethics*. Philadelphia Davis 1953.
- MC FADDEN, Charles J.** Marxism: The Birth Of A Prejudice. *Mod Sch* 19,70-72 My 42.
- MC FADDEN, Charles J.** Metaphysical Basis Of Action In The Philosophy Of Marxism. *Proc Cath Phil Ass* 17,113-120 1941.
- MC GANN, Thomas F.** *Ethics: Theory And Practice*. Chicago Loyola Univ Pr 1971. This book is somewhat unusual in that it is concerned with moral theory and practice. These are approached from a Christian, specifically Roman Catholic, viewpoint. The discussions of such topics as free will and responsibility are rather standard, though the latter features an interesting discussion of the M'Naghten rule. As to "practice," McGann devotes an unusual amount of space to the topic of "Law and Morality." As examples of McGann's arguments, it is claimed that a legislator, though he may (as a Christian) disapprove of divorce, is "entirely justified in yielding to the community viewpoint." Fighting public opinion would only lead to disrespect for the law.
- MC GANN, Thomas F.** *Law And Philosophy: A Symposium*, Edited By Sidney Hook. *Int Phil Quart* 5,311-316 My 65.
- MC GEE, C D.** *The Recovery Of Meaning: An Essay On The Good Life*. NY Random House 1966.
- MC GEE, C Douglas.** A Simple Sketch Of Language. *J Phil* 57,489-498 Jl 60. The author asserts that language functions on three levels of explicitness and articulateness: classificatory and linguistic dispositions, ordinary written or spoken language, and formal logic. He then offers a sketch of this structure of language, in the process making a minimum case for intensionalism.
- MC GEE, C Douglas** and Tillman, Frank A and Gale, Richard M. Ryle On "Use," "Usage," And "Utility". *Phil Stud* 15,57-59 1964. The article examines Ryle's analysis of "Use," "Usage," and "Utility," charging that Ryle obscures rather than illuminates the distinctions between these concepts. The authors point out that central to Ryle's discussion is an analogy between words and tools, arguing that the analogy fails when Ryle attempts to make a distinction between use and usage. They argue that this failure can be seen in a disanalogy between words and tools in that words, unlike tools, are characteristically used in communication. To use a word correctly, they point out, the speaker must use it in conformity with linguistic custom; the use of a tool requires no such consonance with the customary usage of a group.
- MC GEE, C Douglas.** Explicit Definitions And Ethical Rules. *Ethics* 73,198-207 Ap 63. An analogy between explicit definitions and ethical rules can cast light on ethical argument both in the ways that the analogy holds and in the ways it does not. Explicit definitions are not matters of linguistic custom and therefore are not felt to compel their own acceptance. It is always possible to reject the recommendation of one. Explicitly ethical rules are related to the mores of a group as definitions are related to linguistic custom. Some characteristics of ethical argument thus resemble disagreement over definitions.
- MC GIBBON, Donal.** Metempsychosis In Pindar. *Phronesis* 9,5-11 1964.
- MC GIBBON, Donal.** Pleasure As The "Criterion" In Democritus. *Phronesis* 5,75-77 1960.
- MC GILL, V G.** Notes On Theory And Practice In Marxist Philosophy. *Phil Phenomenol Res* 5,217-241 D 44.
- MC GILL, V J (ed)** and Farber, Marvin (ed) and Sellars, Roy (ed). *Philosophy For The Future: The Quest Of Modern Materialism*. NY Macmillan 1949. This book presents a defence of metaphysical materialism. It urges this doctrine as the only one compatible with the existing scientific account of man and the cosmos, and predicts that future developments in the sciences will continue to validate a materialistic world view.
- MC GILL, V J.** *Emotions And Reason*. Springfield IL Thomas 1954. Broadly naturalistic in point of view, this book offers a critical discussion of various topics in psychology and ethics. Psychological needs, it is argued, cannot be treated adequately in terms of either the biocentric or the Freudian position. Social psychology and learning-theory must be brought to bear on these questions. It will then become evident that there is no sharp distinction between attitudes and beliefs, as the "emotive theorists" have claimed. The sceptical consequences of the latter school may thereby be avoided, and the way opened for an ethics which concerns itself with concrete social and personal problems.
- MC GILL, V J.** *The Idea Of Happiness*. NY Praeger 1967. An investigation of the controversy over happiness, beginning with Plato and continuing through contemporary self-actualization theory. The approach is nonphilosophical in the sense that it does not undertake to develop or defend a particular theory. However, Aristotelianism is adopted as a framework within which to compare diverse theories because it is the most complete and elaborate theory, asks the most questions, considers the most alternatives, and combines this amplitude with serious attention to consistency and proof. Those philosophers who give very different definitions of 'happiness' are talking about the same thing, but are offering a particular refinement of the root meaning of the word. The root meaning of 'happiness' appears to be something like this: A lasting state of affairs in which the most favorable ratio of satisfied desires is realized, with the proviso that the satisfied desires can include satisfactions that are not preceded by specific desires for them, but come by surprise.
- MC GILL, V J** and Welch, Livingston. A Behaviorist Analysis Of Emotions. *Phil Sci* 13,100-122 Ap 46.
- MC GILL, V J.** Behaviorism And Phenomenology. *Phil Phenomenol Res* 26,578-588 Je 66. A symposium (1964) of philosophers and psychologists discussed the issue: whether behaviorism can deal with privacy and private data. Skinner held that people ordinarily account for behavior in mental terms, but such explanations are abbreviations of the real thing. Malcolm held that behaviorism fails to account for introspective knowledge and cannot give an adequate explanation of first person singular reports. Macleod illustrated the neglect and use of phenomenology. Scriven predicted that the present disorganized and fragmented state of psychology would persist. Carl Rogers was critical of the objective methods in psychology and their failure to recognize that they depend on "subjective knowing."
- MC GILL, V J.** Comments On Sociological And Historical Theories. *Phil Phenomenol Res* 11,394-400 Mr 51.
- MC GILL, V J.** Conflicting Theories Of Freedom. *Phil Phenomenol Res* 20,437-452 Je 60. This article discusses types of freedom as distinguished and interrelated by Christoff and Geiger, and the overall treatment of the rival freedoms given by Adler and Mckeon. It is argued that the insights of the various types of freedom recognized by the above authors can be included in one of them—the theory of "self-realization," that freedom is the ability to do as one pleases under favorable circumstances. The article also explores the three freedoms of self-realization, perfection, and determination. Freedom occurs if the circumstances and/or one's abilities enable the person to do as he pleases. It is concluded that one should understand freedom relative to the particular desire the individual can act upon or fulfill, instead of talking elliptically of unqualified freedom.
- MC GILL, V J.** Epistemological Dualism And The Partition. *Phil Phenomenol Res* 23,511-526 Je 63.
- MC GILL, V J.** Naturalism And Subjectivism. *Rev Metaph* 13,663-667 Je 60.
- MC GILL, V J.** On Establishing Necessary Human Abilities And Disabilities. *Phil Sci* 29,393-405 O 62.
- MC GILL, V J.** Questions Concerning Method In Psychology. *Rev Metaph* 10,82-105 S 56.
- MC GILL, V J.** Signs Of Integration In Recent Psychology. *Rev Metaph* 11,459-470 Mr 58.
- MC GILL, V J.** Some Issues In Current Psychological Literature. *Phil Phenomenol Res* 17,89-104 S 56.
- MC GILL, V J.** Subjective And Objective Methods In Philosophy. *J Phil* 41,421-438 Ag 44.
- MC GILL, V J.** The Bearing Of Phenomenology On Psychology (With Comments). *Phil Phenomenol Res* 7,357-368 Mr 47.
- MC GILL, V J.** Two Concepts Of Freedom. *Phil Phenomenol Res* 8,515-521 Je 48.
- MC GILL, V J.** Types Of Men And Their Relation To Ethics. *Phil Phenomenol Res* 3,424-448 Je 43.
- MC GILVARY, Evander Bradley.** *Toward A Perspective Realism*, Albert G Ramsperger (ed). La Salle IL Open Court 1956. The presentation, by means of lectures delivered in 1939 and then extensively revised, of a realistic philosophy which takes nature to be known to the organism in a given perspective. So apprehended, the world really has the physical and non-physical characteristics which appear to the knower. The perspective peculiar to the knower is determined by spatial and temporal constructions of the external world, and that world is the same for both common sense and physics, since both must build with the same empirical evidence. Einstein and Whitehead have had profound influence on McGilvary's philosophy. The problems considered include: consciousness, mind and body, relations and universals, freedom and necessity, and the conflict of moral values.
- MC GILVARY, Evander Bradley.** The Lorentz Transformation And "Space-Time". *J Phil* 38,337-349 Je 41.
- MC GILVARY, Evander Bradley.** Woodbridge's Essay On Nature. *J Phil* 38,141-154 Mr 41.
- MC GILVRA, Mildred.** The Father Of Finnish Prose. *Personalist* 33,278-283 Sum-Jl 52.
- MC GINLEY, John.** *Commentary On "Parmenides"*. Scranton PA McGinley 1976. These two booklets constitute a detailed and in depth commentary on Plato's dialogue *Parmenides*. The commentary demonstrates the full inter-dependence of the eight hypotheses of the dialogue and displays the ontological as well as the logical significance of the eight hypotheses. The commentary shows how the *eksaiphnes* doctrine of hypothesis # 2a is the hitherto unrecognized key for interpreting both: 1), what Plato meant by the separateness of a separate form; and 2), the dialectical (but non-Hegelian) metaphysics which sustains the theory of separate forms.
- MC GINLEY, Laurence J.** Current Questions: Natural Law. *Thought* 27,566-569 Wint 1952-53.
- MC GINLEY, Laurence J.** Religion And The Scientist. *Thought* 31,487-494 D 56.
- MC GLYNN, James V (ed)** and Brezine, Don (ed). *The Future Of Ethics And Moral Theology*. Chicago 1968.
- MC GLYNN, James V.** A Critical Evaluation Of Analytic Ethics. *Proc Cath Phil Ass* 34,164-167 1960.
- MC GLYNN, James V.** A Note On Philosophy In German Universities Today. *Phil Phenomenol Res* 19,248-252 D 58.
- MC GLYNN, James V** and Farley, Paul Mary. *A Metaphysics Of Being And God*. Englewood Cliffs NJ Prentice-Hall 1966. This is a text book of traditional scholastic metaphysics brought up to date with quotations from modern existentialists. It opens with a brief history of the metaphysical problem as the Greeks understood it, then it treats of the theory of act and potency. The importance of causality is established with the traditional arguments for the existence of the primary being or, as the authors say, pure existence. McGlynn considers how we know this pure existence and how the pure

existence operates. Finally, the transcendentals, unity and truth, and goodness and beauty are discussed with a treatment of the problem of evil.

MC GLYNN, James V and Toner, Jules J. *Modern Ethical Theories*. Milwaukee Bruce 1962.

All ethical theories begin with certain moral facts—the distinctions between good and bad and right and wrong, and the senses of obligation, freedom, and responsibility. The ethical systems of moral sense, formalism, utilitarianism, naturalism, analysis, existentialism, and psychoanalysis may be criticized according to whether they explain these facts adequately. All of them (except relativists and subjectivists) implicitly hold to the principle that what is "in keeping with [man's] nature will be considered good." Thus moral arguments resolve into the question of the ultimate end of man, and turn the question of the ultimate nature of man. The authors hold that man's ultimate obligation (derived from God's creation) is "to be morally creative" of values over and beyond specific "do's" and "don't's."

MC GLYNN, James V. The Two Scepticisms In Hume's *Treatise*. *Thomist* 20,419–446 O 57.

MC GOVERN, Thomas. Ethics As Science. *Proc Cath Phil Ass* 36,59–66 1962.

MC GOVERN, William Montgomery and Collier, David S. *Radicals And Conservatives*. Chicago Regnery 1958.

Liberalism is defined as the advocating of democracy rather than authoritarianism and individualism rather than statism. Within the liberal tradition are both radicals (Bentham, Jefferson, Jackson) and conservatives (Montesquieu, Burke, John Adams). Although the radicals were correct on some matters, the authors hold that the conservatives were more often right. Their book is intended to "provide at least the beginnings of a coherent philosophy of conservative liberalism." This task has great practical importance, according to the authors, for the success of the anti-collectivist movement depends upon the development of a conservative philosophy. In outlining their views, relatively brief and elementary discussions are given on the nature of man and the world, on the ethical foundations of their theory, on the ideal form of government, and on the aim and scope of the state.

MC GRADE, Arthur S. The Coherence Of Hooker's Polity: The Books On Power. *J Hist Ideas* 24,163–182 Ap–Je 63.

MC GRATH, Fergal. *Newman's University: Idea And Reality*. NY Longmans 1951.

MC GRATH, Michael. Peirce And James: Epistemological Perspectives. *Educ Theor* 18,376–379 Fall 68.

MC GREAL, Ian Philip. An Analysis Of Philosophical Method. *Monist* 48,513–532 O 64.

Philosophy is an ordered activity which begins with a question, turns to an investigation of the uses of the language of the question (pragmatic analysis), and proceeds, if necessary, through the following ordered stages: pragmatic construction, semantic analysis, semantical construction, logical analysis, logical construction, metaphysical analysis, and metaphysical construction.

MC GREAL, Ian P. The Impossibility Of Proving Immortality. *Phil Forum (Pacific)* 3,47–60 D 64.

MC GREAL, Ian. *The Art Of Making Choices*. Dallas 1953.

MC GREAL, Ian. "God Over" And "God To". *J Phil* 54,839–846 D 57.

MC GREAL, Ian. A Naturalistic Analysis Of Duty. *Phil Rev* 58,221–233 My 49.

MC GREAL, Ian. A Naturalistic Analysis Of Value Terms. *Phil Phenomenal Res* 10,73–84 S 49.

MC GREAL, Ian. A Naturalistic Utilitarianism. *J Phil* 47,520–525 Ag 50.

MC GREAL, Ian. Is Beauty Esthetic Value? *J Phil* 46,553–557 Ag 49.

MC GREAL, Ian. The Solipsist's Apologia. *Phil Rev* 57,176–180 Mr 48.

MC GUCKEN, William J. The Idea Of A Catholic University. *Mod Sch* 17,41–42 Mr 40.

MC GUINNESS, Ignatius. *Mystici Corporis* And The Soul Of The Church. *Thomist* 11,18–27 Ja 48.

MC GUINNESS, Joseph Ignatius. The Distinctive Nature Of The Gift Of Understanding. *Thomist* 3,217–278 Mr 41.

MC GUINNESS, B F. The Mysticism Of The *Tractatus*. *Phil Rev* 75,305–328 Jl 66.

McGuinness finds in the early Wittgenstein a metaphysics similar to that of nature mysticism. He discusses the relation between this kind of mysticism and Wittgenstein's views on logic, ethics, aesthetics, optimism, solipsism, and "living in the present." He suggests that Wittgenstein may have had some kind of mystical experience which influenced his early philosophy.

MC GUIRE, Mabelle B. Barlow, Man Of Freedom. *Personalist* 42,203–205 Spr–Ap 61.

MC GUIRE, Martin C. On Conscience. *J Phil* 60,253–262 My 63.

This paper attempts to draw the broad outlines of our concept of conscience. It questions those accounts in which conscience is construed as consisting solely in certain psychological facts. Among other things, such accounts have obscured certain questions of importance in ethics, namely questions of the sort: "I know that this is the right thing to do, but shall I do it?" In general terms, it is argued, when a man's conscience speaks it cannot (logically) contradict his judgment; the force and function of a man's conscience is to encourage him to follow his judgment.

MC INERNY, Ralph M (ed). *New Themes In Christian Philosophy*. Notre Dame Notre Dame Univ Pr 1968.

MC INERNY, Ralph M. *Thomism In An Age Of Renewal*. Garden City NY Doubleday 1966.

The situation of Catholic philosophizing, after Vatican Council II, is here surveyed. McInerny (University of Notre Dame) discusses the historical attitude of his Church toward Thomism, the relations between philosophy and religious belief, the status of "Christian" philosophy today, and the role of philosophy in Catholic centers of study.

The approach to these problems is open-minded; the author is well aware of the major trends in contemporary thought. He maintains that Thomas Aquinas is still central in the work of most Catholic philosophers, but he also shows why this emphasis on Aquinas does not require acceptance of Thomism as an imposed system of thought.

MC INERNY, Ralph M. Charles De Koninck: A Philosopher Of Order. *New Scholas* 39,491–516 O 65.

MC INERNY, Ralph M. Ethics And Subjectivity. *Proc Cath Phil Ass* 36,111–118 1962.

MC INERNY, Ralph M. Kierkegaard And Speculative Thought. *New Scholas* 40,23–35 Ja 66.

MC INERNY, Ralph M. Metaphysics And Subjectivity: An Approach To Karl Jaspers (with Comment By R W Mulligan). *Proc Cath Phil Ass* 32,172–183 1958.

MC INERNY, Ralph M. Reply To A Critic. *Mod Sch* 43,65–71 N 65.

MC INERNY, Ralph M. Some Notes On Being And Predication. *Thomist* 22,315–335 Jl 59.

MC INERNY, Ralph. "Esse Ut Actus Intensivus" In The Writings Of Cornelio Fabro. *Proc Cath Phil Ass* 38,137–141 1964.

MC INERNY, Ralph. Apropos Of Art And Connaturality. *Mod Sch* 35,173–189 Mr 58.

MC INERNY, Ralph. Ethics And Persuasion: Kierkegaard's Existential Dialectic. *Mod Sch* 33,219–240 My 56.

MC INERNY, Ralph. The Logic Of Analogy. *New Scholas* 31,149–171 Ap 57.

MC INERNY, Ralph. The Prime Mover And The Order Of Learning. *Proc Cath Phil Ass* 30,129–136 1956.

MC INERNY, Ralph. The Teleological Suspension Of The Ethical. *Thomist* 20,295–310 Jl 57.

MC INTYRE, Clara F. Is Virginia Woolf A Feminist? *Personalist* 41,176–184 Spr–Ap 60.

MC KELWAY, Alexander J. *The Systematic Theology Of Paul Tillich: A Review And Analysis*. Richmond VA Knox Pr 1964.

The author's aim is "to set out in as brief and yet clear and complete a way as possible the theology of P Tillich." The "Systematic Theology" is the primary source, and this in its doctrinal aspects; there are references to other writings, especially "The Courage to Be." After a brief introduction helpfully relating Tillich to Schleiermacher, Ritschl, Bultmann, Barth and Reinhold Niebuhr, the major chapters define Tillich's correlational method (of existential question and Christian answer) and exhibit the correlations of the philosophical concepts of reason, being, existence, life and history with the theological concepts of revelation, God, Christ, Spirit and the Kingdom of God.

MC KENNA, Daniel J. Certain Ethical Problems Of A Catholic Lawyer. *Proc Cath Phil Ass* 16,222–230 1940.

MC KENNEY, John L. Concerning Russell's Analysis Of Value Judgments. *J Phil* 55,382–389 Ap 58.

MC KENNEY, John L. Dewey And Russell: Fraternal Twins In Philosophy. *Educ Theor* 9,24–30 Ja 59.

MC KENNEY, John L. The Rhythmic Cycles Of Scepticism. *Educ Theor* 5,235–241 O 55.

MC KENZIE, Gordon (ed) and Schorer, Mark (ed) and Miles, Josephine (ed). *Criticism; The Foundations Of Modern Literary Judgment*. NY Harcourt Brace 1948.

MC KENZIE, William R. Education And The Moral Nature Of Man. *Humanist* 23,118–120 Jl–Ag 63.

MC KENZIE, William R. Toward A Defensible Concept Of Patriotism. *Proc Phil Educ* 19,34–43 Ap 63.

MC KEON, Charles K. *A Study Of The Summa Philosophiae Of The Pseudo-grosseteste*. NY Columbia Univ Pr 1948.

This book is an exposition of a work written by an undetermined author probably between 1265 and 1275, and consisting of nineteen treatises and two hundred and eighty-four chapters. The *Summa* begins with a short history of philosophy and proceeds through the nature of truth, the problem of knowledge, metaphysics, theology, cosmology, and the philosophy of nature, thus covering the sum of human knowledge. An aim of the present study is to interpret the *Summa philosophiae* as exemplifying the principles of Christian Platonism.

MC KEON, R and King, C. *A Study Of The Summa Philosophiae Of The Pseudo-Grosseteste*. NY Columbia Univ Pr 1948.

MC KEON, Richard Peter. *Freedom And History; The Semantics Of Philosophical Controversies And Ideological Conflicts*. NY Noonday Pr 1952.

MC KEON, Richard P. Medicine And Philosophy In The 11th And 12th Centuries. *Thomist* 24,211–256 Ap–Jl–O 61.

MC KEON, Richard P. Synthesis Of The Conference (Note: A Special Edition). *Phil Forum (Pacific)* 2,78–89 S 63.

MC KEON, Richard. *Thought, Action, And Passion*. Chicago Univ Of Chicago Pr 1954.

This volume consists of an introduction and four essays. The chapters explore the centuries-long interplay among theory, practice, and emotion by means of four "themes" (love, truth, freedom and imitation) as treated by four "techniques" (philosophy, history, rhetoric, and poetry). The first theme, love, is developed by the technique of philosophy, but is seen to be more properly in the province of poetry; the second theme is truth, developed by history, although it belongs primarily to philosophy; the third theme, freedom, is developed by rhetoric through speeches used in a history; and the fourth and final one is imitation, a theme "used to explain the techniques of poetry," yet broadly related to rhetoric.

MC KEON, Richard. A Philosophy For UNESCO. *Phil Phenomenal Res* 8,573–586 Je 48.

- MC KEON, Richard.** Aristotle's Conception Of Moral And Political Philosophy. *Ethics* 51,253-290 Ap 41.
- MC KEON, Richard.** Aristotle's Conception Of The Development And The Nature Of Scientific Method. *J Hist Ideas* 8,3-44 Ja 47.
- MC KEON, Richard.** Being, Existence, And That Which Is. *Rev Metaph* 13,539-554 Je 60.
- MC KEON, Richard.** Communication And Community As Philosophy. *Ethics* 63,190-206 Ap 53.
- MC KEON, Richard.** Communication, Truth, And Society. *Ethics* 67,89-99 Ja 57.
- MC KEON, Richard.** Conflicts Of Values In A Community Of Cultures. *J Phil* 47,197-209 Ap 50.
- The magnitude and diversity of problems facing a world organization, or community of cultures, is considered by the author. The four stage program, through which he feels a world community may be achieved, can be outlined as containing: (1) The defense of freedom of creation, thought, and expression. (2) An education for people which would include ethical and esthetic values. (3) The understanding that common values underly diversity of cultural expression. (4) Insight into the ambiguities which result from differences of method and expression.
- MC KEON, Richard.** Contemporary French Philosophy. *Proc Cath Phil Ass* 28,17-35 1954.
- MC KEON, Richard.** Democracy, Scientific Method, And Action. *Ethics* 55,235-286 Jl 45.
- MC KEON, Richard.** Dialectic And Political Thought And Action. *Ethics* 65,1-33 O 54.
- MC KEON, Richard.** Dialogue And Controversy In Philosophy. *Phil Phenomenol Res* 17,143-163 D 56.
- MC KEON, Richard.** Discussion And Resolution In Political Conflicts. *Ethics* 54,235-262 Jl 44.
- MC KEON, Richard.** Economic, Political, And Moral Communities In The World Society. *Ethics* 57,79-91 Ja 47.
- MC KEON, Richard.** Human Relations And International Obligations: A Report Of Round-Table Discussions In India And The United States Of America. *J Phil* 53,29-55 Ja 56.
- MC KEON, Richard.** Mankind: The Relation Of Reason To Action. *Ethics* 74,174-185 Ap 64.
- The present historical situation requires that we understand the difficult concept of mankind. An examination of the relation between reason and action can help us to understand mankind in that the ways in which it has been thought possible or necessary that reason guide the conduct of human affairs are reflected in the various dimensions of the concept of mankind.
- MC KEON, Richard.** Philosophic Differences And The Issues Of Freedom. *Ethics* 61,105-135 Ja 51.
- MC KEON, Richard.** Philosophy And Action. *Ethics* 62,79-100 Ja 52.
- MC KEON, Richard.** Philosophy And Freedom In The City Of Man. *Ethics* 59,155-161 Ap 49.
- MC KEON, Richard.** Philosophy And Method. *J Phil* 48,653-681 O 51.
- MC KEON, Richard.** Philosophy And The Development Of Scientific Methods. *J Hist Ideas* 27,3-22 Ja-Mr 66.
- The thesis of this article is that although philosophers have long noted the differences among the methods used by science, art, and practical action, there has been little analysis of philosophical importance of the differences in these methods. The author traces the analysis of the concept of "method" from the Greeks through contemporary philosophy. He concludes that more inquiry into the philosophy of method needs to be done, perhaps by investigating such concepts as creativity and discovery.
- MC KEON, Richard.** Philosophy And The Diversity Of Cultures. *Ethics* 60,233-260 Jl 50.
- MC KEON, Richard.** Philosophy As A Humanism. *Phil Today* 9,151-167 Fall 65.
- MC KEON, Richard.** Plato And Aristotle As Historians: A Study Of Method In The History Of Ideas. *Ethics* 51,66-101 O 40.
- MC KEON, Richard.** Power And The Language Of Power. *Ethics* 68,98-115 Ja 58.
- MC KEON, Richard.** Principles And Consequences. *J Phil* 56,385-400 Ap 59.
- MC KEON, Richard.** Symposia. *Proc Amer Phil Ass* 25,18-41 1951-52.
- MC KEON, Richard.** The Concept Of Mankind And Mental Health. *Ethics* 77,29-37 O 66.
- Two traditional ways of conceiving of the relation between individuals and societies are the analogical and the causal. The controversy between these two methods can be resolved by studying the concept of mankind and learning that both analogical likenesses and causal interactions between individuals and states can be found. The concept of mental health, a property only of individuals, is to be understood by reference to that of mankind. Prime causes of mental illness are stagnant and chaotic states of societies.
- MC KEON, Richard.** The Ethics Of International Influence. *Ethics* 70,187-203 Ap 60.
- MC KEON, Richard.** The Flight From Certainty And The Quest For Precision. *Rev Metaph* 18,234-253 D 64.
- Philosophy cannot serve as "a bridge to the future" until its internal dichotomies have been resolved. Noting that with the emphasis placed on concreteness in recent thought the quest for certainty has been abandoned in favor of a quest for precision in the treatment of facts, the author argues that the virtues of the contemporary philosophical temper cannot be cultivated without relating innovation to tradition, plurality to unity, fact to value, and objectivity to subjectivity. He then examines each of the dichotomies so identified.
- MC KEON, Richard.** The Philosophic Bases And Material Circumstances Of The Rights Of Man. *Ethics* 58,180-187 Ap 48.
- MC KEON, Richard.** The Relation Of Logic To Metaphysics In The Philosophy Of Duns Scotus. *Monist* 49,519-550 O 65.
- In the development of logical theory from the twelfth to the fourteenth century, the new logic was distinguished from the old logic when the last four books of Aristotle's *Organon* were translated, and the modern logic was distinguished from the ancient logic when the principles of demonstration were found in rhetorical or dialectical topics or sophistical paradoxes rather than in analytical causes. The "old logic" and the "new logic" continued to be used to designate two sets of problems, and William of Ockham wrote treatises on both. "Moderns" was not a synonym for "nominalists" in the fourteenth century, and the innovations in logic of that century were made by both "ancients" and "moderns." According to Duns Scotus the problems of the old logic are problems of the interpretation of sentences and the definition of simple terms from that interpretation; the problems of the new logic are problems of the analysis of inference and the interpretation of sentences from that analysis.
- MC KEON, Richard.** Thinking, Doing, And Teaching. *Ethics* 64,52-55 O 53.
- MC KEOUGH, Michael J.** Education's Need For Philosophy. *Proc Cath Phil Ass* 28,239-242 1954.
- MC KERROW, J. C.** Principia Non-Mathematica. *J Phil* 37,197-209 Ap 40.
- MC KIAN, John D.** The *Raison D' être* Of The Human Composition. *New Scholas* 18,42-75 Ja 44.
- MC KIAN, John D.** The Metaphysics Of Introspection According To St Thomas. *New Scholas* 15,89-117 Ap 41.
- MC KIAN, John D.** What Man May Know Of The Angels: Some Suggestions Of The Angelic Doctor. *New Scholas* 29,259-277 Jl 55.
- MC KIAN, John D.** What Man May Know Of The Angels: Some Suggestions Of The Angelic Doctor: C, His Natural Knowledge After Death. *New Scholas* 30,49-63 Ja 56.
- MC KIAN, John D.** What Man May Know Of The Angels: Some Suggestions Of The Angelic Doctor (II). *New Scholas* 29,441-460 O 55.
- MC KINNEY, J. P.** Can East Meet West? *Phil East West* 3,257-267 O 53.
- MC KINNEY, J. P.** Concepts And Meanings: A Footnote To Philosophy. *J Phil* 52,515-517 S 55.
- MC KINNEY, J. P.** Knowledge And Experience: Comment On A Paper By L Von Bertalanffy On "The Relativity Of Categories". *Phil Sci* 24,349-356 O 57.
- MC KINNEY, J. P.** Philosophical Implications Of The Modern Revolution Of Thought. *Phil Phenomenol Res* 18,35-47 S 57.
- MC KINNEY, J. P.** The Rational And The Real; Comment On A Paper By E Topitsch. *Phil Sci* 24,275-280 Jl 57.
- MC KINNEY, John C.** George H Mead And The Philosophy Of Science. *Phil Sci* 22,264-271 O 55.
- MC KINNON, Alastair.** Unfalsifiability And The Uses Of Religious Language. *Amer Phil Quart* 2,229-237 Jl 65.
- This paper attempts to answer the charge that religious claims are unfalsifiable by an examination of certain contexts and uses of typical religious utterances. Working with a model from science, it distinguishes the assertional, the self-instructional, and the ontological-linguistic uses and offers a detailed analysis of each. It shows that the first is in principle always falsifiable but that, since, so used, it is really a blank for a variety of possible assertions. The utterance itself is never finally falsifiable. It shows that the falsifiability demand is inappropriate to the second use and hence to the utterance so far as this is a constituent element. Finally, it argues that the third use is an unfalsifiable but significant factual claim and that, so far from being a defect, this is an essential feature of this use and a condition of the job for which it is actually intended.
- MC KINSEY, J. C. C.** A Correction To Lewis And Langford's *Symbolic Logic*. *J Sym Log* 5,149 D 40.
- MC KINSEY, J. C. C.** A Solution Of The Decision Problem For The Lewis Systems S2 And S4, With An Application To Topology. *J Sym Log* 6,117-134 D 41.
- MC KINSEY, J. C. C.** and Suppes, Patrick and Davidson, Donald. Outlines Of A Formal Theory Of Value, I. *Phil Sci* 22,140-160 Ap 55.
- MC KINSEY, J. C. C.** and Tarski, Alfred. Some Theorems About The Sentential Calculi Of Lewis And Heyting. *J Sym Log* 13,1-15 Mr 48.
- MC KINSEY, J. C. C.** On The Number Of Complete Extensions Of The Lewis Systems Of Sentential Calculus. *J Sym Log* 9,42-45 Je 44.
- MC KINSEY, J. C. C.** On The Syntactical Construction Of Systems Of Modal Logic. *J Sym Log* 10,83-94 S 45.
- MC KINSEY, J. C. C.** Postulates For The Calculus Of Binary Relations. *J Sym Log* 5,85-97 S 40.
- MC KINSEY, J. C. C.** Proof That There Are Infinitely Many Modalities In Lewis's System S₂. *J Sym Log* 5,110-112 S 40.
- MC KINSEY, J. C. C.** Systems Of Modal Logic Which Are Not Unreasonable In The Sense Of Haldén. *J Sym Log* 18,109-113 Je 53.
- MC KINSEY, J. C. C.** The Decision Problem For Some Classes Of Sentences Without Quantifiers. *J Sym Log* 8,61-76 S 43.
- MC KNIGHT, John Lacy.** An Extended Latency Interpretation Of Quantum Mechanical Measurement. *Phil Sci* 25,209-222 Jl 58.
- MC KNIGHT, John L.** The Quantum Theoretical Concept Of Measurement. *Phil Sci* 24,321-330 O 57.
- MC LAREN, J. C.** *The Theatre Of André Gide: Evolution Of A Moral Philosopher*. Baltimore Johns Hopkins Pr 1953.

MC LAUGHLIN, Charles A. A Note On "Imitation And Theme" In Literary Criticism. *J Aes Art Crit* 13,267-269 D 54.

MC LAUGHLIN, John J. Current Questions: Church And State. *Thought* 27,569-571 Wint 1952-53.

MC LAUGHLIN, T G. Strong Reducibility On Hypersymple Sets. *Notre Dame J Form Log* 6,229-234 1965.

MC LAUGHLIN, Thomas C. On An Extension Of A Theorem Of Friedberg. *Notre Dame J Form Log* 3,270-273 1962.

MC LAUGHLIN, Thomas G. A Note On Pseudo Doubly Creative Pairs. *Notre Dame J Form Log* 5,24-26 1964.

MC LEAN, George (ed). *Christian Philosophy And Religious Renewal*. Washington DC 1966.

MC LEAN, George F (ed). *Philosophy And Contemporary Man*. Washington DC 1968.

The papers move from a study of Christian philosophy and the contemporary mind (problems of belief and person) to a philosophical dialogue with the sciences, and finally to philosophy's contribution to recent religious and ethical issues. Of more than transitory interest and value are essays by Karl Stern, "Psychoanalysis and Philosophy," by D A Drennan, "History, Culture, and Philosophy," and by John E Smith, "Religion in American Philosophy."

MC LEAN, George F (ed). *Philosophy And The Integration Of Contemporary Catholic Education*. Washington DC 1962.

MC LEAN, George F (ed). *Philosophy In A Technological Culture*. Washington DC 1964.

MC LEAN, George F (ed). *Teaching Thomism Today*. Washington DC 1963.

This volume emphasizes the flexibility of contemporary Thomism, and many of the papers in the collection are concerned with the relations between Thomism and such contemporary schools as analysis, phenomenology and naturalism. Many of the contributors express hope that the recent revival of interest in metaphysics among analytic philosophers will increase their respect for Thomism.

MC LEAN, George F. *Christian Philosophy In The College And Seminary*. Washington DC 1966.

MC LEAN, George F. Paul Tillich's Existential Philosophy Of Protestantism. *Thomist* 28,1-50 Ja 64.

MC LEAN, Robert Colin. *George Tucker: Moral Philosopher And Man Of Letters*. Chapel Hill Univ Of N Car Pr 1961.

This book is concerned with George Tucker (1775-1861), American ante-bellum Southern writer. Mr McLean aims to give "an accurate, unvarnished account of Tucker's life," "a description and evaluation of his imaginative writings," and a discussion of his thought. He describes Tucker as "a radically conservative thinker who devoted much of his ability to defending slavery" and emphasizes the important influence of Scottish "common sense" philosophy on him.

MC LELLAN, David. *Karl Marx: His Life And Thought*. NY Harper & Row 1973.

After a brief sketch of Marx's life, McLellan presents a clear overview of Marx's early thought (including Marx's debt to Hegel), and then outlines the main features of his philosophy of history, economic doctrine, and social and political thought. McLellan's emphasis on the open-ended character of much of Marx's thought on specific issues is of particular value in dispelling the doctrinaire character of many orthodox interpretations of Marx, and his reputation.

MC LENDON, Hiram J. Beyond Being. *J Phil* 57,712-724 O-N 60.

In order to appraise the identification of God with being itself, the author scrutinizes the claim that there can be a science of being. He argues that since "to be" is not referential in character and there is no conceivable special subject matter answering to "being itself," there is no science of being. Therefore, he rejects the identification of God and being.

MC LENDON, Hiram J. Has Russell Answered Hume? *J Phil* 49,145-158 F 52.

MC LENDON, Hiram J. Has Russell Proved Naive Realism Self-Contradictory? *J Phil* 53,289-301 Ap 56.

MC LENDON, Hiram J. Russell's Portraits And Self-Portraits From Memory. *J Phil* 54,264-279 Ap 57.

MC MACKIN, Lorin. The Function Of The Culture In Isaac Berkson's Theory Of Education. *Educ Theor* 12,106-109 Ap 62.

MC MAHON, A Philip. *Preface To An American Philosophy Of Art*. Chicago Univ Of Chicago Pr 1945.

In his own words, "The reader will find here an argument as to why the prevailing attitude of philosophical idealism with regard to art is unacceptable; but the conclusion of the discussion is not simply negative, for immediately afterward contributions toward a superior alternative are offered." By "superior" one might suppose that Mr McMahon merely means "more adequate" or "more probable." He makes it quite clear, however, that this is *not* what he means. "This alternative," he says, "is held to be superior because it does not demand subservience to an alien mode of thought and because it makes art worthy of the devotion of those who prefer a theory of art in accord with our normal habits of thinking and acting."

MC MAHON, Bernard. Some Moral Problems Of A Victorious Army Of Occupation. *Proc Cath Phil Ass* 19,27-36 1943.

MC MAHON, Francis E and Albertson, James. The Esse Of Accidents: A Discussion. *Mod Sch* 31,125-131 Ja 54.

MC MAHON, Francis E. Being And Principles Of Being. *New Scholas* 17,322-339 O 43.

MC MAHON, Francis E. Metaphysics And Culture. *Proc Cath Phil Ass* 16,123-129 1940.

MC MAHON, Francis E. The Virtue Of Social Justice And International Life. *Thomist* 5,55-60 Ja 43.

MC MAHON, Francis. Education In A Democracy. *Proc Cath Phil Ass* 20,48-59 1945.

MC MAHON, Joseph H. *Humans Being: The World Of Jean-Paul Sartre*. Chicago Univ Of Chicago Pr 1971.

MC MAHON, Thomas F. *Imperfect Supernatural Happiness Of This Life: A Definition*. Chicago 1962.

The author employs Thomistic categories to demonstrate the nature of supernatural participation in happiness, which he discovers to be "the act of living enlightened faith." In this way, the author contends, man begins to "possess God, the Author of Grace and Glory."

MC MANMON, John J. The Problem Of A Religious Interpretation Of Gulliver's Fourth Voyage. *J Hist Ideas* 27,59-72 Ja-Mr 66.

The author's thesis is that although many critics have attempted to interpret the Fourth Book of *Gulliver's Travels* in terms of Christian doctrine, there seems to be little internal justification for this. Some critics err in not being able to specify which variation of Christianity is involved. Others err in drawing unfounded connections between different works by Jonathan Swift. Still others assume that biographical data about an author must emerge in his writings. This article refutes each of these in turn, and suggests that a more accurate interpretation would limit itself to the material found in the work itself.

MC MANUS, Charles J. The Good In Metaphysics And In Ethics. *Proc Cath Phil Ass* 24,97-101 1950.

MC MINN, J B. Plato As A Philosophical Theologian. *Phronesis* 5,23-31 1960.

MC MULLIN, Ernann. Realism In Modern Cosmology. *Proc Cath Phil Ass* 29,137-150 1955.

MC MULLIN, Ernann (ed). *The Concept Of Matter*. Notre Dame Notre Dame Univ Pr 1963.

MC MULLIN, Ernann. *The Development Of Physical Theory In The Middle Ages*, By James A Weisheipl. *Int Phil Quart* 2,483-489 S 62.

MC MULLIN, Ernann. Medieval And Modern Science: Continuity Or Discontinuity? *Int Phil Quart* 5,103-129 F 65.

There is a fundamental discontinuity between Aristotelian and modern science regarding most questions of method; insofar as the medieval period formed a bridge to the modern one, it was precisely to the extent that it saw the modification, or the beginnings of rejection of, some central Aristotelian themes. Nevertheless, medieval science remained basically Aristotelian in its approach. The transition from it to modern science was not a gradual evolution due to internal re-working, but much more a *revolution* in which the literary Renaissance, the growth of technology, as well as many other agencies outside the domain of science itself, contributed to a change of intellectual climate in which the Aristotelian approach to natural inquiry no longer made sense.

MC MULLIN, Ernann. Metaphor And Reality. *Mod Sch* 40,184-193 Ja 63.

MC MULLIN, Ernann. Recent Work In Philosophy Of Science. *New Scholas* 40,478-518 O 66.

MC MULLIN, Ernann. The Analytic Approach To Philosophy. *Proc Cath Phil Ass* 34,50-79 1960.

MC MURRAY, Foster. A Reply To Joe Burnett's "On Professor Mc Murray's 'Autonomous Discipline Of Education'". *Educ Theor* 6,17-19 Ja 56.

MC MURRAY, Foster. C I Lewis On Social Unity. *Educ Theor* 18,318-337 Fall 68.

MC MURRAY, Foster. Preface To An Autonomous Discipline Of Education. *Educ Theor* 5,129-140 JI 55.

MC MURRIN, Sterling M. Current Thought: "Things That Matter Most". *Personalist* 28,83-85 Ja-Wint 47.

MC MURRIN, Sterling M. Existentialism, Personalism, And Professor Flewelling. *Personalist* 40,118-128 Spr-Apr 59.

MC MURRIN, Sterling M. Montague's Promethean Religion. *Personalist* 28,173-190 Ap-Spr 47.

MC MURRIN, Sterling M. What About The Philosophy Of Education? *J Phil* 59,629-637 O 62.

One thesis of this paper is that the chief deterrent to the advancement of the philosophy of education as a respectable discipline is the obstinate assumption that from metaphysical premises differing educational systems can and should be derived. The almost inevitable outcome of this approach is an indoctrination of students in schools of education in one or another metaphysical theory, in order to establish the virtues of a particular theory of learning. However, the problem is not to eliminate philosophy from the curricula of these schools. On the contrary, the problem is to extend that study and to put it on a more firm and meaningful basis.

MC NALLY, Raymond T. Chaadaev Versus Xomjakov In The Late 1830's And The 1840's. *J Hist Ideas* 27,73-91 Ja-Mr 66.

This article traces the intellectual development of two Russian polemicists, Petr Jakovlevich Chaadaev and Aleksej Stepanovich Xomjakov. Using newly available source material, the author constructs the debate between them on the nature of Russia. Chaadaev believed in a European ideology based on Western Christian social values; Xomjakov believed in one based on Eastern Christian ascetic sentiments and native Russian mores.

MC NAMARA, Marie Aquinas. *Friends And Friendship For Saint Augustine*. Staten Island NY Alba House 1964.

MC NAMEE, Maurice Basil. *Honor And The Epic Hero; A Study Of The Shifting Concept Of Magnanimity In Philosophy And Epic Poetry*. NY Holt 1960.

- MC NAUGHTON, Robert.** A Metrical Concept Of Happiness. *Phil Phenomenol Res* 14,172-183 D 53.
- MC NAUGHTON, Robert.** A Theorem About Infinite-valued Sentential Logic. *J Sym Log* 16,1-13 Mr 51.
- MC NAUGHTON, Robert.** Axiomatic Systems, Conceptual Schemes, And The Consistency Of Mathematical Theories. *Phil Sci* 21,44-53 Ja 54.
- MC NAUGHTON, Robert.** Conceptual Schemes In Set Theory. *Phil Rev* 66,66-80 Ja 57.
- MC NAUGHTON, Robert.** Some Formal Relative Consistency Proofs. *J Sym Log* 18,136-144 Je 53.
- MC NEIL, Gordon H.** The Cult Of Rousseau And The French Revolution. *J Hist Ideas* 6,197-212 Ap 45.
- MC NEILL, Harry V.** Contemporary Developments In Clinical Psychology. *Proc Cath Phil Ass* 24,81-89 1950.
- MC NEILL, John J.** Martin Buber's Biblical Philosophy Of History. *Int Phil Quart* 6,90-100 Mr 66.
- The most notable inspiration for Martin Buber's philosophy of I-Thou was in his Biblical studies of the dialogue between man and God in the spiritual history of the Chosen People. Father McNeill's article is the first organized application of the intuitions and explicit statements of Buber's works that lend to a new dialogical approach to history. After a synthetic statement of these principles, the author formulates that approach as being an active acknowledgement of the fundamentally existential and dialogical character of human evolution. This, he declares, would be necessarily in direct contrast to the tendency of philosophers and historians who detach history from its concrete ground in the historical present by viewing it as a network of inter-relating abstractions and thus render sterile the vital force at the core of each civilization. In this new approach, history is given its rightful place as a living encounter.
- MC NEILL, William Hardy.** *Past And Future*. Chicago Univ Of Chicago Pr 1954.
- MC NICHOLL, A J.** Physical Metaphysics. *Thomist* 12,425-473 O 49.
- MC NICHOLL, A J.** Sacramental Signification. *Thomist* 10,334-348 Jl 47.
- MC NICHOLL, A J.** Science And Philosophy. *Thomist* 8,68-130 Ja 45.
- MC NICHOLL, A J.** The Ultimate End Of Venial Sin. *Thomist* 2,373-409 Jl 40.
- MC NICHOLL, A J.** The Uneasiness Of Science. *New Scholas* 24,57-68 Ja 50.
- MC NICHOLL, Ambrose.** Contemporary Challenge To The Traditional Ideal Of Science. *Thomist* 24,583-604 Ap-Jl-O 61.
- MC NITT, Harold.** An Event Theory Of Culture. *Phil Phenomenol Res* 19,65-73 S 58.
- MC PHERSON, Thomas.** *Social Philosophy*. NY 1970.
- MC PHERSON, Thomas.** *The Philosophy Of Religion*. Princeton NJ Van Nostrand 1965.
- MC PHERSON, Thomas.** Positivism And Religion. *Phil Phenomenol Res* 14,319-331 Mr 54.
- MC QUADE, Francis P A.** *Philosophical Interpretation Of The Contemporary Crisis Of Western Civilization*. Washington DC 1950.
- The author attempts to place a philosophical interpretation on the contemporary crisis of Western civilization. His treatment is divided into three parts. "The Nature of the Crisis" discusses the philosophy of order and the philosophy of disorder. "The Origin of the Crisis" discusses historical optimism, pessimism and moral realism. "The Destiny of the Crisis" discusses the inadequacy of historical monism, the sovereignty of God over history, and the transfiguration of Man and History. "From a philosophical point of view," he asserts, "the breakdown in civilization is basically the breakdown in man." He sees Christian love as the underlying virtue for the reconstruction of humanity. "It will be for our generation to rediscover with St Paul that the foolishness of the Cross is wiser than the wisdom of men."
- MC RAE, Kenneth D.** A Postscript On Jean Bodin's Connections With Ramism. *J Hist Ideas* 24,569-571 O-D 63.
- MC RAE, Kenneth.** Ramist Tendencies In The Thought Of Jean Bodin. *J Hist Ideas* 16,306-323 Je 55.
- MC RAE, Robert F.** Hume As A Political Philosopher. *J Hist Ideas* 12,285-290 Ap 51.
- MC RAE, Robert.** "Idea" As A Philosophical Term In The Seventeenth Century. *J Hist Ideas* 26,175-190 Ap-Je 65.
- The author traces the use of "idea" in the Seventeenth century. He states that there are three uses of the term found in Descartes: a) that an idea is an object; b) that it is an act; c) that it is a disposition. The author examines the historical source and philosophical importance of each of these. He concludes that Descartes' followers disagreed among themselves on which definition was accurate, and finds that this controversy still does not allow us a clear view of Cartesianism.
- MC RAE, Robert.** Criticism And Fixed Species. *J Phil* 37,297-302 My 40.
- MC RAE, Robert.** Kant's Conception Of The Unity Of The Sciences. *Phil Phenomenol Res* 18,1-17 S 57.
- MC RAE, Robert.** Phenomenalism And J S Mill's Theory Of Causation. *Phil Phenomenol Res* 9,237-250 D 48.
- MC RAE, Robert.** The Unity Of The Sciences: Bacon, Descartes, And Leibniz. *J Hist Ideas* 18,27-48 Ja 57.
- MC SHANE, Edward D.** Martin Luther. *Thought* 41,104-116 Mr 66.
- MC SHANE, Philip (ed).** *Language, Truth And Meaning*. Notre Dame Notre Dame Univ Pr 1973.
- MC SHANE, Philip.** The Foundations Of Mathematics. *Mod Sch* 40,373-387 My 63.
- MC SHEA, Robert J.** *The Political Philosophy Of Spinoza*. NY Columbia Univ Pr 1968.
- MC TIGHE, Thomas P.** Nicholas Of Cusa And Leibniz's Principle Of Indiscernibility. *Mod Sch* 42,33-46 N 64.
- MC TIGHE, Thomas P.** Scotus, Plato, And The Ontology Of The Bare X. *Monist* 49,588-616 O 65.
- Duns Scotus is commonly thought to be a Platonist, while W V Quine is vigorously anti-Platonic. Ironically, however, the two display similarities in their respective failures to account for predication. By the more significant test of density rather than realism of essence Scotus is not a Platonist. The Scotistic essence is a positive content having its own being within the singular. Hence the Scotistic individual is not a bare x. Plato's One, however, and Quine's referent for singular terms display remarkable affinities. For both the ultimate subject of predication is an individual shorn of determinateness, the bare x of Quine, the One of Plato. The result is that all predicates are equally alien to their subject. Scotus also fails to overcome this alienation. Neither the metaphysics of positivity nor the ontology of the bare x succeeds in getting existence and content to live in harmony within the individual.
- MC TIGHE, Thomas P.** The Finite God In Modern Thought (with Comment By Lottie Kendzierski). *Proc Cath Phil Ass* 28,212-238 1954.
- MC TIGHE, Thomas P.** The Meaning Of The Couple, 'Complicatio-Explicatio' In The Philosophy Of Nicholas Of Cusa. *Proc Cath Phil Ass* 32,206-214 1958.
- MC WHINNEY, Edward.** Philosophy Of Law In Contemporary American Law Schools. *Proc Cath Phil Ass* 33,143-148 1959.
- MC WILLIAMS, J A.** *Physics And Philosophy: A Study Of Saint Thomas' Commentary On The Eight Books Of Aristotle's Physics*. Washington DC Catholic Univ Pr 1945.
- MC WILLIAMS, J A.** Aristotle On Motion. *New Scholas* 16,285-288 Jl 42.
- MC WILLIAMS, J A.** Formless Matter And Communism. *New Scholas* 24,136-145 Ap 50.
- MC WILLIAMS, J A.** The Finality Of Prime Matter. *Proc Cath Phil Ass* 28,162-175 1954.
- MC WILLIAMS, James A (ed).** *Progress In Philosophy*. Milwaukee Bruce 1955.
- MC WILLIAMS, James A.** "Cause" In Science And Philosophy. *Mod Sch* 25,11-18 N 47.
- MC WILLIAMS, James A.** A Rejoinder To John S O'Connor's "Molecular And Atomic Continuity". *Mod Sch* 18,57-60 Mr 41.
- MC WILLIAMS, James A.** Aristotelian And Cartesian Motion. *New Scholas* 17,307-321 O 43.
- MC WILLIAMS, James A.** Education For Progress. *Mod Sch* 19,27-28 Ja 42.
- MC WILLIAMS, James A.** John Dewey's Educational Philosophy. *Mod Sch* 22,144-154 Mr 45.
- MC WILLIAMS, James A.** Judgmental Knowledge. *Mod Sch* 39,372-378 My 62.
- MC WILLIAMS, James A.** The Ancients And Moderns On Motion. *Proc Cath Phil Ass* 20,193-197 1945.
- MC WILLIAMS, James A.** The Bond Between The Physics And The Metaphysics Of St Thomas. *Mod Sch* 22,16-23 N 44.
- MC WILLIAMS, James A.** The Concept As Villain. *New Scholas* 38,445-452 O 64.
- MC WILLIAMS, James A.** The Interrelationship Of Nature And The Final Cause. *Proc Cath Phil Ass* 25,108-115 1951.
- MC WILLIAMS, James A.** The Metaphysics Of Knowledge. *Proc Cath Phil Ass* 35,14-20 1961.
- MC WILLIAMS, James A.** The Supposit In The Inorganic World. *Mod Sch* 18,5-6 N 40.
- MEAD, George H.** Metaphysics. *Rev Metaph* 17,536-556 Je 64.
- In this previously unpublished paper discovered after his death in 1931, Mead distinguishes the work of the metaphysician from that of the scientist and comments on universals and particulars, the notions of cosmic order and mathematical intelligibility, the concept of relations, the epistemological status of exact statements in science, the concepts of causation, uniformity, and probability, emergence, and the principle of sociality.
- MEAD, George H.** Relative Space-Time And Simultaneity. *Rev Metaph* 17,514-535 Je 64.
- Mead addresses himself to several issues relating to the concept and experience of time in this posthumous paper. He first discusses the conditions for simultaneity under relativity theory. He then considers the relationship between temporal perception and contingency, before discussing the problem of passage as posed by Hegel and criticizing Whitehead's views on the structure and the extent of the specious present. Mead next argues that the Romantic return to the past involved an essentially new type of self-consciousness. Finally, he discusses mind, consciousness, and reflective perceptual experience.
- MEAD, George R S.** *Apollonius Of Tyana: The Philosopher Reformer Of The 1st Century*. New Hyde Park NY Univ Books 1966.
- MEADOWS, Paul.** Technological Change And Human Conflict. *Personalist* 29,396-402 Autumn-O 48.
- MEADOWS, Paul.** The Cultural Organization Of Action. *Phil Sci* 13,332-338 O 46.
- MEADOWS, Paul.** The Decentralist Philosophy Of Industrialism. *Personalist* 33,159-174 Spr-Ap 52.
- MEADOWS, Paul.** The Dialectic Of The Situation: Some Remarks On Situational Psychology. *Phil Phenomenol Res* 5,354-364 Mr 45.
- MEADOWS, Paul.** The Scientific Use Of Historical Data. *Phil Sci* 11,53-58 Ja 44.
- MEADOWS, Paul.** The Semiotic Of Kenneth Burke. *Phil Phenomenol Res* 18,80-87 S 57.

- MEADOWS, Paul.** What Price Industrial Civilization? *Personalist* 27,314-321 J1-Sum 46.
- MEANS, Richard L.** *The Ethical Imperative: The Crisis In American Values.* Garden City NY Doubleday 1969.
- MECKLER, Lester.** An Analysis Of Belief-Sentences. *Phil Phenomenol Res* 16,317-330 Mr 56.
- MECKLER, Lester.** Normative And Descriptive Expressions. *J Phil* 50,577-583 S 53.
- MECKLER, Lester.** The Value-Theory Of C I Lewis. *J Phil* 47,565-578 S 50.
- The author maintains that the value-theory of C I Lewis rests largely on his theory of knowledge. This view is established by examining ideas in Lewis's value theory and their relation to his theory of knowledge. The areas discussed are: Lewis's theory of valuing, judging, and experience, the notion of the categorical imperative and its ambiguous relationship to his theory of knowledge, Lewis's conception of "social value," and his distinction between value theory and ethics.
- MEDAWAR, Peter Brian.** *Induction And Intuition In Scientific Thought.* Philadelphia American Phil Soc 1969.
- MEDLIN, Brian.** The Unexpected Examination. *Amer Phil Quart* 1,66-72 Ja 64.
- MEEHAN, Daniel F X.** John Dewey's Theory Of Valuation. *Mod Sch* 30,187-202 Mr 53.
- MEEHAN, Eugene J.** *The Foundations Of Political Analysis: Empirical And Normative.* Homewood IL Dorsey Pr 1971.
- The volume seeks to present a model that can be applied to both empirical and normative inquiry in social science, and thus resolve the dualism of explanation and value judgment. Its outlook is experimental, its purpose to place normative recommendations on a footing compatible with procedures of explanation. The author suggests that the low quality of explanations in social science has most important implications for the quality of normative decisions.
- MEEHAN, Francis X.** *Efficient Causality In Aristotle And St Thomas.* Washington DC 1940.
- The first half of the dissertation discusses the general concept of cause, the sources and nature of Aristotle's theory of the four causes, the characteristics of efficient causes as distinguished from the other three types, and, in connection with efficient causality, the problem of a first efficient cause and that of uniformity in natural causation. The second part of the study goes over the same topics in connection with St Thomas, and shows how the Angelic Doctor corrected Aristotle by introducing the concept of absolute efficient cause productive of being in the unqualified sense.
- MEEHAN, Francis X.** Absolute And Relative In The Moral Order. *Proc Cath Phil Ass* 22,53-79 1947.
- MEEHAN, Francis X.** Professor Stace And The Principle Of Causality. *New Scholas* 24,398-416 O 50.
- MEEHAN, Francis X.** The Philosopher In A Scientific Age. *Proc Cath Phil Ass* 26,14-34 1952.
- MEEHL, Paul.** A Most Peculiar Paradox. *Phil Stud* 1,47-48 Ap 50.
- MEEK, Clinton R.** *Beyond Individuality.* NY Philosophical Lib 1970.
- MEES, C E Kenneth.** *The Path Of Science.* NY Wiley 1946.
- MEGILL, Kenneth A.** Peirce And Marx. *Trans Peirce Soc* 3,55-65 Fall 67.
- MEHL, Bernard.** H Gordon Hullfish And The Liberal Tradition. *Educ Theor* 13,200-206 J1 63.
- MEHL, Bernard.** The Organization Man, The Organization Teacher And General Education. *Educ Theor* 8,169-171 J1 58.
- MEHLBERG, Henry.** The Range And Limits Of The Scientific Method. *J Phil* 51,285-293 My 54.
- MEHRA, Jagdish (ed).** *The Physicist's Conception Of Nature.* Boston Reidel 1973.
- MEHTA, J L.** *Martin Heidegger: The Way And The Vision.* Honolulu Univ Pr Of Hawaii 1976.
- This study seeks to chart the "totality" of Heidegger's thought by following the "way" he attains his "vision." The general portions of the book deal with the development of Heidegger's thought, specifically his method and language, and how it relates to past philosophies (Greek and modern). The question that is considered is, of course, what is Being and time. Specific attention is devoted to: the problem of the meaning of being; man and the world; man's existential structure; man's wholeness and authenticity; man and temporality; and historicity and the concept of time.
- MEI, Tsu-Lin.** Chinese Grammar And The Linguistic Movement In Philosophy. *Rev Metaph* 14,463-492 Mr 61.
- The author's purpose is to show, by describing relevant grammatical differences between English and Chinese, that the importance and validity of certain philosophical theses are relative to their object language. Supporting this argument by reference to standard textbooks in Mandarin grammar, the author first demonstrates that Frege's distinction between numerals and adjectives and Ryle's distinction between tasks and achievements are true but trivial. The author then argues that Daitz's assertion, with regard to the picture theory of meaning, that a sentence states but its parts cannot state is invalidated by Chinese grammar, as is Strawson's criterion for the subject-predicate distinction.
- MEI, Tsu-Lin.** Subject And Predicate, A Grammatical Preliminary. *Phil Rev* 70,153-175 Ap 61.
- MEI, Tsu-Lin.** The Logic Of Depth Grammar. *Phil Phenomenol Res* 24,97-105 S 63.
- The overall purpose is to clarify the relationship between ordinary language philosophy and structural linguistics. The author illustrates, with two examples of linguistic philosophy (Frege and Ryle), that herein is structural linguistics in disguise. Their distinctions can be made in terms of the occurrence of expressions relative to other expressions, without the intrusion of features such as meaning or use.

Therefore, he asks us to reconsider the nature of ordinary language philosophy, because it is sufficient, if conceptual clarification is the aim, to attend to the grammatical forms of language alone. Language philosophy will be needed less as we know more about English.

- MEI, Y P.** Cohen On The Role Of Philosophy In Culture. *Phil East West* 5,137-148 J1 55.
- MEI, Y P.** Hsün-tzu On Terminology (Translation). *Phil East West* 1,51-66 J1 51.
- MEIGNE, Maurice.** Complexity Of Mathematical Logic. *Mod Sch* 32,205-221 Mr 55.
- MEIGNE, Maurice.** Complexity Of Mathematical Logic. *Mod Sch* 32,313-322 My 55.
- MEIKLEJOHN, Alexander.** *Education Between Two Worlds.* NY Harper 1942.
- This is a book intended primarily as a philosophy of education. Emphasis is upon the relation of educational theories and practices to underlying philosophies and systems of social control. The author's philosophy of education is based upon a philosophy of recent history of political and educational philosophies and movements, and is at least as significant for its analyses of political philosophies and movements as for its deductions for educational theory and practice.
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- MEIKLEJOHN, Donald.** Kantian Formalism And Civil Liberty. *J Phil* 51,842-847 D 54.
- MEIKLEJOHN, Donald.** Labels And Libertarians. *Ethics* 66,51-60 O 55.
- MEIKLEJOHN, Donald.** Required Studies In The Liberal College. *Ethics* 58,133-137 Ja 48.
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- MEILAND, J W.** Are There Unintentional Actions? *Phil Rev* 72,377-381 J1 63.
- Meiland argues that there are no unintentional actions. "Intentional" and "unintentional" indicate the status of the results of actions and are not adjectives modifying "action."
- MEILAND, J W.** Do Relations Individuate? *Phil Stud* 17,65-68 1966.
- The article takes up the question of what is it that renders two exactly similar material objects numerically different from one another. The author takes issue with E B Allaire's position that each of two numerically different material objects contains a different "bare particular," arguing that the theory of bare particulars provides an account of the numerical differences of things at the price of making it impossible to determine whether or not a given case is a case of numerical difference. He concludes that the theory of bare particulars is implausible and that relations do individuate material objects.
- MEILAND, J W.** Knowledge Of Past Qualities Of Life. *J Phil* 63,580-581 O 66.
- MEILAND, J W.** Temporal Parts And Spatio-Temporal Analogies. *Amer Phil Quart* 3,64-70 Ja 66.
- To what extent is time similar to space? In this paper it is shown that the claim, made by Richard Taylor among others, that time and space are "radically alike" is unfounded. This claim can be supported only by employing the notion of temporal parts. It is shown that if objects are regarded as having temporal parts as well as spatial parts, then serious disanalogies exist between time and space. Furthermore, if objects are said to have temporal parts, then it must also be held that time is in a very important sense "prior" to space and this that time and space are not only unlike in certain respects but indeed are radically dissimilar. Moreover, the so-called "manifold theory of time" necessarily makes use of the notion of temporal parts and therefore should hold that time and space are quite unlike. But since an important part of the manifold theory of time is the claim that time and space are very much alike, this theory is to that extent not satisfactory.
- MEILAND, Jack W.** *Scepticism And Historical Knowledge.* NY Random House 1965.
- Meiland provocatively and yet technically presents the case for "the Constructionist Theory of History." According to this theory, historical knowledge is impossible and the historian constructs accounts of ostensibly past happenings for other purposes. The author starts by explaining Constructionism as it appears in Croce and Oakeshott. This is followed by a refutation of Collingwood's attack on Constructionism. He also considers at length the various forms of Historical Relativism. Although Meiland rejects the criticisms of Historical Relativism offered by Nagel, Berlin and others, he agrees that Historical Relativism does not provide a sound basis for scepticism about historical knowledge. However, he presents five different arguments which provide a better foundation for historical scepticism. He devotes a chapter to a defense of Constructionism against four different theories of how we acquire the concept of the past.
- MEILAND, Jack W.** *Talking About Particulars.* NY Humanities Pr 1970.
- The book discusses what we are doing when we refer. After rejecting the claim that referring statements can all or mostly be identified with existential statements and the context theory of referring, it develops an amended abbreviation theory which however is also condemned as inadequate on the ground that one name may have abbreviated descriptions which uniquely fit two separate individuals. This necessitates the introduction of a reference to the speaker's intentions, but it is then found that a definition is possible in terms of these which has no need to regard names and descriptions as abbreviations. But the intentions must be one which aims at a particular individual and the thought of this individual may be regarded as related essentially to a description and so to language.
- MEISEL, James H.** *The Myth Of The Ruling Class, Gaetano Mosca And The "Elite".* Ann Arbor 1958.
- This is a many-sided study of contemporary elitist political theories in general and that of Gaetano Mosca in particular. It contains an intellectual biography of Mosca, tracing the development of his thought from an early anti-democratic, anti-socialist period to a later period when the accession of Italian fascism made him shrink from

- the consequences of his own ideas. Emphasis is placed on those of Mosca's works which have not yet been translated into English, particularly the works of his old age. Professor Meisel makes great use of the distinction between fact and "myth" in his treatment of Mosca's theory. In general, he is highly respectful of Mosca, but unfriendly to elitist theory. The book also treats critically the views of other recent "elitists" — Pareto, Croce, Schumpeter, Burnham and C Wright Mill — as well as such "root and branch rejectors of elitism" as Carl J Friedrich. A translation of the final chapter of Mosca's *Storia Delle Dottrine Politiche* (1933) is included as a supplement.
- MEISEL, James Hans.** *The Genesis Of Georges Sorel; An Account Of His Formative Period Followed By A Study Of His Influence.* Ann Arbor MI Wahr 1951.
- MEISSNER, W W.** Neurological Aspects Of The Sense Powers Of Man. *Thomist* 26,35–66 Ja 63.
- MEISSNER, W W.** Some Notes On A Figure In St Thomas. *New Scholas* 31,68–84 Ja 57.
- MEISSNER, W W.** The Function Of Memory As Psychic Structure. *J Existent* 6,41–52 Fall 65.
- MEISSNER, W W.** The Implications Of Experience For Psychological Theory. *Phil Phenomenol Res* 26,503–528 Je 66.
- The question is raised whether the methods of psychology are adequate to provide an account of human behavior in terms meaningful for human existence. Also, the relationship between psychological theory and the evidence upon which it rests is discussed. "Correlationism" and "constructuralism" are presented as two opposite orientations to theory in psychology. The author questions whether experience should be accepted as legitimate evidence and concludes that there should be acceptability of inner experience as legitimate scientific evidence in its own right. The author thinks the methodologies of operation-ism and behaviorism to be limited. The scientific method, as used on the person and their experience, must remain at the descriptive level for some time to come.
- MEISSNER, William M.** The Status Of Psychology As Constructural Knowledge. *Mod Sch* 39,241–250 Mr 62.
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- The article affirms (with Whitehead) that "all order is aesthetic order and the moral order is merely certain aspects of the aesthetic order," and reaffirms that no aspect of naturalism is unambiguous. The concrete emergent quality of work within the universe is a thrust or movement not only beyond the natural, but also beyond the aesthetic. As a perceptive way of understanding which is simultaneously "a bodily event" and "a valuating event" coterminous with the act of individuation, then, the aesthetic dimension of intelligibility may be regarded as the nearest to the reality of experience as this relates to either the natural order or the good life.
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This book is an analysis of the treatment of time in literature and its relationship to science and philosophy. Since the consciousness of time seems to the author to have greatly increased in contemporary culture, he refers primarily to such twentieth-century authors as Proust, Joyce and Mann.
- MEYERHOFF, Hans.** Emotive And Existentialist Theories Of Ethics. *J Phil* 48,769-782 D 51.
The emotive theory of ethics, often associated with a logical form of empiricism, and existential ethics, as represented by Sartre, Heidegger, etc., are considered to have similarities in their analysis of the status of moral judgments. The author sets out to show: (1) how both movements converge on the same or similar theory of ethics, (2) what are the specific points of agreement or similarity between them and, (3) what this strange juxtaposition may mean in terms of contemporary ethical theory.
- MEYERS, Jeffrey.** The Sermons Of Swift And Johnson. *Personalist* 47,61-80 Wint-Ja 66.
- MEYERS, Robert G.** Peirce On Cartesian Doubt. *Trans Peirce Soc* 3,13-23 Spr 67.
- MEYERS, Robert.** Stace, Historical Statements, And Verifiability. *Phil Phenomenol Res* 26,260-262 D 65.
- MEYNARD, Benjamin.** *The Nature Of Ego: A Study*. NY Philosophical Lib 1962.
This book is a "primer" for any rational inquiry into the Ego, meaning here "primary Ego," and distinguished from "false Ego" and "secondary Egoes." The author also postulates a larger and dominant part of the individual, the "psychic background," for which the Ego functions as observer (its root function), and in which valuation and decision take place. After brief speculation as to the physical nature of Ego, and an outline of the relations of Ego to religion and duty (ethics), the study concludes with an examination of the possibility that Ego might become an instrument for the direction of human evolution.
- MEYNELL, Hugo A.** *An Introduction To The Philosophy Of Bernard Lonergan*. NY Barnes & Noble 1976.
This book is a synoptic presentation of the philosophy of one of the most important contemporary Transcendental Thomistic philosophers, Bernard Lonergan. According to Lonergan, the real world is not simply the object of experience, but the object of judgments framed in terms of insights made on the basis of experience. The patterns which emerge from such a study constitute the core of a general metaphysics. Meynell's book sketches the general lines of Lonergan's metaphysical analysis, and gives special attention in the second part to questions of hermeneutics, practical reasoning, the existence of God, and religious faith.
- MICALLEF, John.** *Philosophy Of Existence*. NY Philosophical Lib 1969.
- MICELI, Vincent Peter.** *The Gods Of Atheism*. New Rochelle NY Arlington House 1971.
- MICELI, Vincent P.** Marcel: The Ascent To Being. *Thought* 38,395-420 S 63.
- MICELI, Vincent P.** Marcel: The Drama Of Transcendence. *Thought* 40,195-224 Je 65.
- MICHAELIS, Anne L.** The Conception Of Possibility In Meinong's "Gegenstandstheorie". *Phil Phenomenol Res* 2,394-403 Mr 42.
- MICHAELIS, John U (ed)** and Johnston, A M (ed). *The Social Sciences: Foundations Of The Social Studies*. Boston Allyn & Bacon 1965.
- MICHALOS, Alex C (ed).** *Philosophical Problems Of Science And Technology*. Boston Allyn & Bacon 1974.
- MICHALSON, Carl And Others (eds).** *Christianity And The Existentialists*. NY Scribner's 1956.
These eight chapters excluded, for various reasons, such figures as Sartre, Camus, Buber, Jaspers, Dostoevsky, Scheler, and Mounier, concentrating rather upon Kierkegaard.
- MICHALSON, Carl.** *The Rationality Of Faith: An Historical Critique Of The Theological Reason*. NY Scribner's 1963.
- MICHEL, Laurence.** The Possibility Of A Christian Tragedy. *Thought* 31,403-428 S 56.
- MICHELIS, P A.** Aesthetic Distance And The Charm Of Contemporary Art. *J Aes Art Crit* 18,1-45 S 59.
- MICHELIS, P A.** Neo-Platonic Philosophy And Byzantine Art. *J Aes Art Crit* 11,21-45 S 52.
- MICHELIS, P A.** Refinements In Architecture. *J Aes Art Crit* 14,19-43 S 55.
- MICHELIS, P A.** Some Reflections On Architecture. *J Aes Art Crit* 23,139-144 Fall 64.
- MICHELIS, P A.** Space-time And Contemporary Architecture. *J Aes Art Crit* 8,71-86 D 49.
- MICHELL, Joyce.** A New Approach To An Aesthetic Of Music. *J Aes Art Crit* 15,227-231 D 56.
- MICHELL, Joyce.** Aesthetic Judgment In Music. *J Aes Art Crit* 19,73-82 Fall 60.
- MICHELL, Joyce.** Criteria Of Criticism In Music. *J Aes Art Crit* 21,27-30 Fall 62.
- MIDDENDORF, John H.** Dr Johnson And Mercantilism. *J Hist Ideas* 21,66-83 Ja-Mr 60.
- MIDDLETON, John S.** Contemplation In America. *Thomist* 5,219-228 Ja 43.
- MIHALICH, Joseph C.** *Existentialism And Thomism*. NY Philosophical Lib 1960.
Six brief essays in popular style treat successively Sartre, Marcel, Heidegger, Husserl, Aquinas and Colin Wilson. The author's position is broadly Thomistic and his interests are literary. At the end, Mihalich says: "The failure of the Outsider theory (and existentialism in general) may be simply a matter of duration—it is constantly seeking a bright 'moment of truth' rather than an eternity of meaning."
- MIHANOVICH, Clement Simon (ed).** *Social Theorists*. Milwaukee Bruce 1953.
- MIKULAK, Maxim W.** Soviet Philosophic—Cosmological Thought. *Phil Sci* 25,35-50 Ja 58.
- MILANO, Paolo.** Music In The Film: Notes For A Morphology. *J Aes Art Crit* 1,89-94 Spr 41.
- MILES, Arthur P and Corey, Lewis.** Inquiry: Which Way To A Humanized Economics? *Humanist* 2,146-149 Wint 42.
- MILES, Helen Cabot.** Self-Realization Through Art Appreciation. *Main Currents* 18,34-38 N-D 61.
- MILES, Josephine (ed)** and Mc Kenzie, Gordon (ed) and Schorer, Mark (ed). *Criticism: The Foundations Of Modern Literary Judgment*. NY Harcourt Brace 1948.
- MILES, Josephine.** Toward A Theory Of Style And Change. *J Aes Art Crit* 22,63-68 Fall 63.
- MILES, Leland.** *Fishers With Platonic Nets, Vol I: John Colet And The Platonic Tradition*. La Salle IL Open Court 1961.
This is the first of a projected series of three volumes examining the relation of the Platonic tradition to the Oxford reformers: John Colet, St Thomas More, and Erasmus. Colet, an English humanist, lived from 1466-1519. In this work, the author brings to bear on Colet's treatises every major work of the Platonic tradition.
- MILES, Leland.** *John Colet And The Platonic Tradition*. La Salle IL Open Court 1961.
Miles traces the transmission of the Platonic tradition from the Florentine Platonists to Colet. Although he finds Colet more guarded than Ficino and Mirandola in his assimilation of Platonism to Christianity, he shows that Platonic and Neoplatonic themes pervade almost every aspect of Colet's thought. This is the first of a projected series of three volumes on the relations of the Oxford Reformers to the Platonic tradition.
- MILES, Leland.** Platonism And Christian Doctrine: The Revival Of Interest In John Colet. *Phil Forum (Boston)* 21,87-103 1963-64.
- MILES, O Thomas.** Reality, Despair And The Search For Identity. *Phil Today* 9,68-77 Spr 65.
- MILES, O Thomas.** Three Authors In Search Of A Character. *Personalist* 46,65-72 Wint-Ja 65.
- MILIANI, Domingo.** Utopian Socialism, Transitional Thread From Romanticism To Positivism In Spanish America, (translation). *J Hist Ideas* 24,523-538 O-D 63.
- MILIBAND, Ralph.** The Politics Of Robert Owen. *J Hist Ideas* 15,233-245 Ap 54.
- MILLAR, M F X.** Don Sturzo's "Church And State". *Thought* 15,641-664 D 40.
- MILLAR, M F X.** The American Concept Of Man. *Thought* 17,667-684 D 42.
- MILLAR, M F X.** The Dehumanization Of Man. *Thought* 17,49-68 Mr 42.
- MILLAR, Moorehouse F X and Deverall, Richard L G.** The Moral Foundations Of Civil, Political, And Economic Liberty. *Proc Cath Phil Ass* 16,154-176 1940.
- MILLAR, Moorehouse F X.** Burke And The Moral Basis Of Political Liberty. *Thought* 16,79-101 Mr 41.
- MILLARD, R M.** Some Recent Literature In The Philosophy Of Religion. *Phil Phenomenol Res* 12,422-430 Mr 52.

MILLARD, R and Bertocci, P. A Reply To Elmer Lear's Review Of *Personality And The Good*. *Stud Phil Educ* 4,62-65 Spr 65.

MILLARD, Richard M and Bertocci, Peter A. *Personality And The Good: Psychological And Ethical Perspectives*. NY McKay 1963.

This elaborate book is divided into five parts. First, it surveys contemporary depth psychology; second, it surveys three problems of theoretical ethics; third, it reviews classical and contemporary solutions to ethical problems; fourth, after having provided a normative "symphony of values," it proposes "principles of ethical choice"; fifth, it aims to guide the reader in problems of political decision, sexual conduct, and religious faith. The distinctive feature is an argument for the mutual dependence of psychology and philosophy. "psychoethics," the authors' position, challenges both psychologists who would usurp the role of moralists, and ethicists who would ignore psychology. The main thesis is that the *ought* is not reducible to the *is*, but that the *ought* has roots in the *is*. The human predicament is stated as "The Struggle against Chaos." This struggle is carried on biologically, psychologically, and morally. The solution is an ethics of self-realization. The authors defend reason's ability to maximize satisfactions and to guide harmonious personal growth that does not rule out freedom and creativity.

MILLARD, Richard M and Bertocci, Peter A. Values And Ethical Principles: Comment On Professor Reck's Review Of *Personality And The Good*. *Phil Forum (Boston)* 22,82-86 1964-65.

MILLARD, Richard M. Some Recent Literature In Comparative Religion And Philosophy Of Religion. *Phil Phenomenol Res* 13,546-553 Je 53.

MILLARD, Richard M. Space, Time, And Space-Time. *Phil Forum (Boston)* 13,29-53 1955.

MILLARD, Richard M. The Ghost Of Eternalism In Whitehead's Theory Of Value. *Phil Forum (Boston)* 9,16-22 Spr 51.

MILLARD, Richard M. The Realistic Predicament. *Phil Forum (Boston)* 15,41-50 1957.

MILLARD, Richard M. Whitehead's Aesthetic Perspective. *Educ Theor* 11,255-268 O 61.

MILLARD, Richard. Value And The Good In Aristotle's Metaphysics. *Phil Forum (Boston)* 5,25-29 Spr 47.

MILLAS, Jorge. El Problema Del Método En La Investigación Filosófica. *Phil Phenomenol Res* 9,595-608 Mr 49.

MILLER, Benjamin. A Minority Report On Religion. *Personalist* 36,157-166 Spr-Apr 55.

MILLER, Carl Wallace. *A Scientist's Approach To Religion*. NY Macmillan 1947.

MILLER, Cecil H. Mind—A Study In Perspective. *Phil Sci* 10,75-80 Ap 43.

MILLER, Cecil H. The Basic Question: Monism Or Dualism? *Phil Sci* 14,1-12 Ja 47.

MILLER, Cecil H. The Limits Of Freedom In Philosophy. *Phil Sci* 9,19-29 Ja 42.

MILLER, Cecil H. Vocation Versus Profession In Philosophy. *Phil Sci* 7,140-150 Ap 40.

MILLER, Cecil. A Middle Course For Ethicists. *Ethics* 68,207-209 Ap 58.

MILLER, Cecil. Complete And Incomplete Acts Of Thought. *Ethics* 77,67-72 O 66.

The prestige of natural science has had a bad effect on method in the social sciences, at least in part due to the influence of John Dewey's description of the five stages of scientific problem-solving in *How We Think*. What Dewey ignores there is the difference between penultimate and ultimate or final conclusions, complete and incomplete acts of thought. In the social sciences, a sixth stage of problem-solving develops the social and contextual meaning of the fifth.

MILLER, Cecil. The Self-Fulfilling Prophecy: A Reappraisal. *Ethics* 72,46-51 O 61.

MILLER, Clarence. Moore, Dewey, And The Problem Of The Given. *Mod Sch* 39,379-382 My 62.

MILLER, Clyde Lee. Maimonides And Aquinas On Naming God. *Journal Of Jewish Studies* 28,65-71 Spr 77.

This paper discusses the doctrines of Maimonides and Aquinas regarding what may be properly said of God in non-metaphorical language. Part I takes up "attributes of action" and "negative attributes" and shows that these teachings of Maimonides do not leave us speechless but enable us to reach a new level of understanding of the deity. Part II takes up Aquinas' "analogical naming" of God and shows that his restrictions on such naming yield little further positive sense to our talk about God than does Maimonides. In practice, the teaching of each man may be closer to the other than their explicit doctrines and differences suggest. Neither lets us know or say about the deity all that we might desire.

MILLER, Clyde Lee. Rule By One Man And Its Rewards: Aquinas' *De Regno* I, 2 And I, 8-11. *The Thirteenth Century, Acta* 3,53-64 1976.

This paper discusses two sections of the unfinished *De Regno*. Part one focuses on Aquinas' theoretical defense of monarchy, tracing it to earlier Neo-Platonic ideas. Parallel texts in Aquinas show that he is as ready to explain God's rule in terms of earthly kingship as to use God's monarchy to justify earthly monarchy. Part two takes up a more finished section of *De Regno* where Aquinas' purpose is almost homiletic, urging that kingly rule be used for good rather than for ill. Here Aquinas adds a further dimension to the analogy between political rule and rule of the universe—that of the kingdom of grace.

MILLER, Craig W. Coleridge's Concept Of Nature. *J Hist Ideas* 25,77-96 Ja-Mr 64.

MILLER, D S. Moral Truth. *Phil Stud* 1,40-46 Ap 50.

MILLER, David L. *George Herbert Mead: Self, Language, And The World*. Austin Univ Of Texas Pr 1973.

This book is a presentation of Mead's philosophy as a system, showing how his social behavioristic theory of mind and the self is integrally related to his cosmology, his theory of the physical thing, the theory of relativity, and the objective reality of perspectives; it also shows how his principle of sociality applies to all of his works. Mead's theory of the origin and function of language is addressed to such questions

as the nature of mind, thinking and knowing, solipsism, private language, the psychical of subjective in contrast to the objective, the intersection of perspectives or the basis for universality and shared meanings, and communication at both the non-symbolic and symbolic levels. In many instances Mead's theories of emergence, process, and creativity are compared and contrasted with the philosophy of Alfred North Whitehead. On the problems of language, mind and meanings, Mead is compared and contrasted with recent British analysts.

MILLER, David L. Basic Decisions In Science. *Phil Sci* 10,145-148 Jl 43.

MILLER, David L. Comments On C G Hempel And P Oppenheim's "Studies In The Logic Of Explanation". *Phil Sci* 15,348-349 O 48.

MILLER, David L. De Laguna's Interpretation Of G H Mead. *J Phil* 44,158-162 Mr 47.

MILLER, David L. Explanation Versus Description. *Phil Rev* 56,306-312 My 47.

MILLER, David L. G H Mead's Conception Of "Present". *Phil Sci* 10,40-46 Ja 43.

MILLER, David L. Meaning And Verification. *Phil Rev* 52,604-609 N 43.

MILLER, David L. Metaphysics In Physics. *Phil Sci* 13,281-286 O 46.

MILLER, David L. Novelty And Continuity. *J Phil* 47,369-377 Je 50.

MILLER, David L. On Ordering. *Ethics* 75,112-116 Ja 65.

MILLER, David L. Prescriptive Categories In Modern Science. *J Phil* 40,411-413 Jl 43.

MILLER, David L. Recent Speculations In The Positivist Movement. *Rev Metaph* 12,462-474 Mr 59.

MILLER, David L. Right And Wrong In A Democracy. *Personalist* 27,173-182 Ap-Spr 46.

MILLER, David L. Science, Technology, And Value Judgments. *Ethics* 58,63-69 O 47.

MILLER, David L. Sinnott's Philosophy Of Purpose. *Rev Metaph* 11,632-647 Je 58.

MILLER, David L. The A Priori In Contemporary Thought. *Phil Sci* 8,20-25 Ja 41.

MILLER, David L. The Behavioral Dimension Of Prediction And Meaning. *Phil Sci* 17,133-141 Ap 50.

MILLER, David L. The Calendar Theory Of Freedom. *J Phil* 41,320-327 Je 44.

MILLER, David L. The Effect Of The Concept Of Evolution On Scientific Methodology. *Phil Sci* 15,52-60 Ja 48.

MILLER, David L. The Function Of Pasts In Science. *S J Phil* 3,77-82 Sum 65.

MILLER, David L. The Importance Of Presents In Contemporary Science. *Phil Sci* 24,19-24 Ja 57.

MILLER, David L. The Nature Of Scientific Statements. *Phil Sci* 14,219-223 Jl 47.

MILLER, David L. The Nature Of The Physical Object. *J Phil* 44,352-358 Je 47.

MILLER, David L. The Ought And The Is. *Ethics* 67,206-207 Ap 57.

MILLER, David L. The Problem Of Freedom In Contemporary Philosophy Of Education. *Educ Theor* 7,200-206 Jl 57.

MILLER, David L. Two Kinds Of Certainty. *Phil Sci* 7,26-35 Ja 40.

MILLER, David L. Whitehead's Extensive Continuum. *Phil Sci* 13,144-149 Ap 46.

MILLER, Dickinson S. "Descartes' Myth" And Professor Ryle's Fallacy. *J Phil* 48,270-279 Ap 51.

The author discusses a fallacy which he feels is inherent in Gilbert Ryle's *The Concept of Mind*. The article presents arguments to show that Ryle has committed the fallacy of *ignoratio elenchis*; presenting an argument which is irrelevant to the conclusion.

MILLER, Dickinson S. An Event In Modern Philosophy. *Phil Rev* 54,593-606 N 45.

MILLER, Dickinson S and Moore, Jared S. James's Doctrine Of "The Right To Believe". *Phil Rev* 52,69-70 Ja 43.

MILLER, Dickinson S. Hume's Deathblow To Deductivism. *J Phil* 46,745-761 N 49.

MILLER, Dickinson S. Is Philosophy A Good Training For The Mind? *Phil Forum (Boston)* 11,3-10 1953.

MILLER, Dickinson S. James's Doctrine Of "The Right To Believe". *Phil Rev* 51,541-558 N 42.

MILLER, Dickinson S. Professor Donald Williams Versus Hume. *J Phil* 44,673-683 D 47.

MILLER, Douglas T. The Transformation Of Higher Education In America, 1865-1875, As Reflected In The Nation. *Educ Theor* 11,186-192 Jl 61.

MILLER, Eddie L. *God And Reason: A Historical Approach To Philosophical Theology*. NY Macmillan 1972.

MILLER, Frederick De Wolfe. *Christopher Pearse Cranch And His Caricatures Of New England Transcendentalism*. Cambridge Harvard Univ Pr 1951.

MILLER, George W. The Commonplace Book And Berkeley's Concept Of The Self. *S J Phil* 3,23-32 Spr 65.

MILLER, Gerald R (ed) and Nilsen, Thomas R (ed). *Perspectives On Argumentation*. Chicago Scott Foresman 1966.

This book, which is concerned with argument, is developed from a rhetorical standpoint. The different chapters are written by different authors, and each concentrates on one aspect of the subject. An exploration of the relation of logic to argument is one of the central concerns of the book, but this is carried out in an empirical fashion, with frequent references to relevant experimental data.

MILLER, Henry. Transaction: Dewey's Last Contribution To The Theory Of Learning. *Educ Theor* 13,13-28 Ja 63.

MILLER, Hugh A. Philosophy And Politics. *Personalist* 24,351-361 O-Autumn 43.

MILLER, Hugh. *An Historical Introduction To Modern Philosophy*. NY Macmillan 1947.

MILLER, Hugh. The Science Of Creation. *Proc Amer Phil Ass* 24,31-47 1950-51.

MILLER, James Wilkinson. Descartes's Conceptualism. *Rev Metaph* 4,239-246 D 50.

MILLER, James Wilkinson. Logical Dualism. *J Phil* 47,341-352 Je 50.

The author proposes a theory of universals which involves a synthesis of the partial truths in nominalism and universalism. Logical dualism, as briefly sketched by the

author involves: (1) Some general terms owe their generality to their signifying classes of particulars. (2) Some other general terms owe their generality to their signifying universals. The article begins with an examination of nominalism and universalism and concludes with a full and direct statement of logical dualism.

MILLER, James W. The Development Of The Philosophy Of Socrates. *Rev Metaph* 6,551–562 Je 53.

MILLER, K Bruce. *Ideology And Moral Philosophy*. NY Humanities Pr 1971.

For Miller a moral ideology is "a dynamic, methodological approach to mobilizing will on both a particular and a universal scale in order to change history on the basis of a world-view subjected to universal moral norms." Add to this the claim that these norms are those of a fundamentalist Christianity and the conviction that the competing values of Marxism are immoral and bad and you have the central theses of this book. Academic theories of ethics are intellectualist and non-dynamic: they do not concern themselves with willing and acting. Throughout the argument C I Lewis looms large but Miller advocates a morality of absolutes which Lewis would hardly have recognized.

MILLER, Kenneth E. John Stuart Mill's Theory Of International Relations. *J Hist Ideas* 22,493–514 O–D 61.

MILLER, Leonard G. Descartes, Mathematics, And God. *Phil Rev* 66,451–465 O 57.

MILLER, Leonard G. Moral Scepticism. *Phil Phenomenol Res* 22,239–245 D 61.

The moral sceptic is one who believes morality cannot be justified and therefore there are good reasons for being suspicious of it, and further, that one who continues to maintain a moral position is being unreasonable. The author maintains that even though the concept of justification does not apply, the sceptic is mistaken in drawing the conclusions he does. The sceptic contends that in the absence of reasons, it is unreasonable to believe. It is concluded that it is impossible to reason us from morality into scepticism.

MILLER, Leonard G. Rules And Exceptions. *Ethics* 66,262–270 Jl 56.

MILLER, Libuse Lukas. *In Search Of The Self: The Individual In The Thought Of Kierkegaard*. Philadelphia Muhlenberg Pr 1962.

MILLER, Marianne Therese. The Problem Of Action In The Commentary Of St Thomas Aquinas On The *Physics* Of Aristotle, Part II. *Mod Sch* 23,200–226 My 46.

MILLER, Marianne Therese. The Problem Of Action In The Commentary Of St Thomas Aquinas On The *Physics* Of Aristotle, Part I. *Mod Sch* 23,135–167 Mr 46.

MILLER, Milton H and Chotlos, John W. Obsessive And Hysterical Syndromes In The Light Of Existential Consideration. *J Existent* 1,315–329 Fall 60.

MILLER, Oscar W. *The Kantian Thing-in-Itself, Or The Creative Mind*. NY Philosophical Lib 1956.

Two chapters outlining and commenting on the "historical development of the idea of the Thing-in-itself" from the pre-Socratics to Kant are followed by a suggested "solution for the Thing-in-itself." The author believes that "things-in-themselves" may be of the "nature of hypotheses or concept-values." He presents a view that the "I-in-itself" is the "ultimate thing-in-itself," and that this is "the cognizing mind of the individual," culminating in the position that "all of Reality is Mind-Reality. The whole of the Natural World is what it is because of the presence and activity within it of a cosmic mind."

MILLER, Oscar W. *Thunder On The Left: Some Religio-philosophical Essays*. NY Philosophical Lib 1959.

MILLER, Paul J W. The Ontological Argument For God. *Personalist* 42,337–351 Sum–Jl 61.

MILLER, Perry G E. *The Life Of The Mind In America: From The Revolution To The Civil War, Books 1 Through 3*. NY 1965.

MILLER, Perry. *Nature's Nation*. Cambridge MA Belknap Pr 1967.

This posthumously published book consists of fifteen essays by P Miller. An introduction by K Murdock defines P Miller's quest as a scholar of American thought and literature, and describes the nature of Miller's contribution to American studies. The introduction supplies a framework for the essays which can be read individually as additions to our historical and critical knowledge about the American mind. Some deal with Puritan covenant theology and its fate in the American environment. Nearly half the pages of this book focus on religious themes. Miller considers next the theme of nature, and examines transcendentalism in philosophy and romanticism in American literature the Puritan thinkers thus being succeeded in Miller's studies by considerations of Emerson, Parker, Thoreau, Hawthorne, Melville. Even when Miller turns to contemporary writers like Hemingway and Faulkner, his gaze is often directed to the primacy of articulate self-scrutiny in their works, a feature characteristic of the thought and writing of the early Puritans.

MILLER, Perry. "Preparation For Salvation" In Seventeenth-Century New England. *J Hist Ideas* 4,253–286 Je 43.

MILLER, Randolph Crump. Professor Macintosh And Empirical Theology. *Personalist* 21,26–41 Ja–Wint 40.

MILLER, Richard I and Glass, Carolyn A. Humanities Courses In Secondary Schools. *Educ Theor* 17,227–235 Jl 67.

MILLER, Robert G. Linguistic Analysis And Metaphysics. *Proc Cath Phil Ass* 34,80–109 1960.

MILLER, Robert G. Realistic And Unrealistic Empiricisms. *New Scholas* 35,311–337 Jl 61.

MILLER, Robert G. The Empirical Dilemma: Either Metaphysics Or Nonsense. *Proc Cath Phil Ass* 29,151–175 1955.

MILLER, Robert G. The Ontological Argument In St Anselm And Descartes (Cont). *Mod Sch* 33,31–38 N 55.

MILLER, Robert G. The Ontological Argument In St Anselm And Descartes. *Mod Sch* 32,341–349 My 55.

MILLET, Louis. Man And Risk. *Int Phil Quart* 2,417–427 S 62.

MILLHAUSER, Milton. Tennyson: Artifice And Image. *J Aes Art Crit* 14,333–338 Mr 56.

MILLHAUSER, Milton. The Form Of *Moby-Dick*. *J Aes Art Crit* 13,527–532 Je 55.

MILLHAUSER, Milton. Walter Pater And The Flux. *J Aes Art Crit* 11,214–223 Mr 53.

MILLIKAN, James. Wild's Review Of *Being And Time*. *Rev Metaph* 16,780–785 Je 63.

The author argues that John Wild's critical assessment, in his 1962 review article, of the Macquarrie-Robinson translation of Heidegger's *Being and Time* is unjustified. He first discusses what can reasonably be expected of a first translation of a work for which there is no standard interpretation, and considers Wild's insistence upon the non-technical terms of ordinary language. He then examines the translators' choices and the alternatives Wild suggested.

MILLIKEN, William M. Early Christian And Byzantine Art In America. *J Aes Art Crit* 5,256–268 Je 47.

MILLNER, Simon L. *The Face Of Benedictus Spinoza*. NY Machmadim Art Ed 1946.

MILLS, C Wright. *Sociology And Pragmatism: The Higher Learning In America*. NY Paine Whitman 1964.

This is C W Mills' doctoral dissertation, published for the first time. In it, Mills provides a sociological analysis of pragmatism in American life, its connection to the social structure, and its relation to professionalism in higher learning in American universities and colleges. Mills treats extensively Charles Peirce, William James and John Dewey. He shows how pragmatism developed in the United States with the shift from rural sociality to urban corporacy, how pragmatism was related to liberalism in social policy, and how it had an impact upon American institutions. Mills draws upon the sociology of knowledge, and he provides facts and statistics to document his position. Although he never provides a complete account of the relationship between sociology and pragmatism, nonetheless there are all too few studies of the sociological roots of philosophical theories; and Mills' account is significant in the departure it attempts to take.

MILLS, C Wright and Gerth, H H. A Marx For Managers. *Ethics* 52,200–215 Ja 42.

MILLS, C Wright. Research In Current Social Studies. *Phil Sci* 20,266–275 O 53.

MILLS, George. Art: An Introduction To Qualitative Anthropology. *J Aes Art Crit* 16,1–17 S 57.

MILLS, K W. Plato, *Phaedo* 74b–c, Part I. *Phronesis* 2,128–147 1957.

MILLS, K W. Plato's *Phaedo* 74 b7–c6 Part II. *Phronesis* 3,40–58 1958.

MILLS, Ralph J. Eden's Gate: The Later Poetry Of Edwin Muir. *Personalist* 44,58–78 Wint–Ja 63.

MILMED, Bella K. *Kant And Current Philosophical Issues: Some Modern Developments Of His Theory Of Knowledge*. NY New York Univ Pr 1961.

Attempting to show Kant's relevance to twentieth century epistemological discussion, the book focuses on two ongoing problems—the splits between logic and experience and between the phenomenal and the existential. To exhibit in Kant the basis both for the problems and for their solution, it disentangles the doctrines that he builds upon his own philosophical premises from his adaptations to the logic, mathematics, and science of his time. Adaptations of Kant's doctrines to modern logic, mathematics, and science are traced in Lewis, who loosens the conceptual structure, and in Reichenbach, who (despite disclaimers) treats probability logic as Kant treats deductive logic.

MILMED, Bella K. Dewey's Treatment Of Causality. *J Phil* 54,5–18 Ja 57.

Dewey's view of causality as a "logical category" is analyzed as decidedly Kantian despite his disclaimer. He regards causality as a feature of explication rather than of events, derived by deduction (from hypotheses) rather than by observation of recurring sequences. His emphasis on experiment is distinctive; but his concept of causal laws as guides to experimental inquiry is analogous to Kant's concept of causality as a regulative principle. Both concepts are intended as means of explaining the applicability of logic to events; but to bridge the gap completely, both require supplementation by Lewis's concept of holophrastic and analytic meaning.

MILMED, Bella K. Lewis And The Theory Of Truth. *J Phil* 53,569–583 S 56.

C I Lewis, regarding himself as a pragmatist, repeatedly attempts to identify truth with verification. It is here argued, however, that a correspondence or semantic theory is required by (1) Lewis's interpretation of objective judgments in terms of "possible experience" and of possible experience in terms of counterfactual conditions; (2) his distinction between the justification of knowledge and the truth of knowledge; and (3) his logical analysis of truth in terms of the extension (known or unknown) of propositions. It is then argued that verification determines knowledge but reality determines truth, and that Lewis himself emphasizes "the transcendence by reality of our present knowledge of it."

MILMED, Bella K. Lewis's Concept Of Expressive Statements. *J Phil* 51,201–212 Ap 54.

C I Lewis argues that "expressive statements" (assertions of the mere apprehension of sense data) are both certain and indispensable to empirical knowledge. This paper supports that view, on the grounds that such statements are both analytic and empirical. They reduce to "I experience this"—analytic to the hearer and synthetic to the speaker. They do not, as Lewis claims, make probable knowledge "certainly probable," nor is this required; but in predictive form they are indispensable for the "terminating judgments" on which Lewis shows empirical knowledge to be based.

MILMED, Bella Kussy. "In Memoriam" A Century Later. *Antioch Rev* 10,471–492 Wint 1950–51.

Tennyson's awareness of a conflict between science and religion, with his resort to religious emotions in place of conclusions, provides a background for consideration of twentieth century confrontations of the same problem by scientists and other non-philosophers. Some give religious interpretations to the law and order in nature. Others seize upon the newly discovered disorder in nature as a basis for religious interpretation, implying an anti-intellectualism more sophisticated and destructive

- than Tennyson's. It is concluded that all such attempts are pointless without a starting-point in basic philosophical considerations.
- MILMED, Bella Kussy.** The Vitalist Trend And Thomas Wolfe. *Sewanee Review* 50,306-324 JI-S 42.
- The term "vitalism" is here used for the attitude that finds basic reality and supreme value in a romanticized version of life—life with its distinctive features pushed to extremes (e.g., growth is romanticized as expansiveness, will to power, ultimately destruction). This attitude is shown as the source of the most impressive features of Wolfe's writing. Its political implications are then traced in Whitman (undermining his glorification of democracy), Nietzsche, and the Nazis. It is argued that Wolfe's visit to Nazi Germany, revealing to him the disastrous line of development inherent in his own outlook, caused the changes apparent in his last works.
- MILO, Ronald Dmitri.** *Aristotle On Practical Knowledge And Weakness Of Will.* NY Humanities Pr 1967.
- MIN, Anselm K.** Hegel's Absolute: Transcendent Or Immanent? *Journal Of Religion* 56,61-87 Ja 76.
- The purpose of this article is to reexamine the much controverted issue of whether Hegel's Absolute is merely immanent or in some way also transcendent. The issue is approached by an attempt to review a number of contemporary interpretations on the subject in the light of the "speculative" or "dialectical" sense of such key concepts as "being," "finite-infinite," "necessity-freedom," and "love." The conclusion is that Hegel undercuts the very opposition between theism and atheism by positing the Absolute as the ontologically prior condition for the possibility of both infinity and finitude, both transcendence and immanence.
- MINADEO, Richard.** *The Lyre Of Science: Form And Meaning In Lucretius' 'De Rerum Natura'.* Detroit 1969.
- The great problem in understanding Lucretius's poem is how to fit together its art with its science. For without a harmony between the two, the poetic art is erratic in one way, apparently lacking unity, and the didactic content is erratic in another way, in being both Epicureanly cheerful and un-Epicureanly lugubrious. The author's solution is as follows: The theme of the poem is the cycle of life and death. This theme gives unity to the apparently disparate styles.
- MINAR JR, Edwin L.** Cosmic Periods In The Philosophy Of Empedocles. *Phronesis* 8,127-145 1963.
- MINAR, Edwin LeRoy.** *Early Pythagorean Politics In Practice And Theory.* Baltimore Waverly Pr 1942.
- Professor Minar's Monograph calls attention to the neglected phase of ancient political practice and thought. The Monograph begins with an account of Pythagoras and the foundation of the Society. Particularly valuable is the full description of the practical politics of the Pythagoreans and the Society's astonishing influence over numerous cities of the ancient world. It is clear from Professor Minar's book that Pythagorean political practice was conservative and aristocratic, with minor exception; the Society, in fact, gained virtual hegemony over an "empire" of cities, with the seat of "empire" at Croton.
- MINAS, J S** and Haworth, L. Concerning Value Science. *Phil Sci* 21,54-61 Ja 54.
- MINAS, J Sayer.** Comments On Richard C Jeffrey's "Ethics And The Logic Of Decision". *J Phil* 62,542-544 O 65.
- MINDEL, Joseph.** The Uses Of Metaphor: Henry Adams And The Symbols Of Science. *J Hist Ideas* 26,89-102 Ja-Mr 65.
- This is a study of Henry Adams' attempt to approach the study of history through science. Noting that Adams eventually rejected his own early theory of the philosophy of history, the author describes Adams' later view, particularly Adams' use of metaphor. He also analyzes Adams' central thesis, that in history as well as nature, all movement is downward, involving the dissipation of energy. Adams linked the study of history and science through a metaphoric link. The author concludes that this has been misunderstood by many of his critics, who fail to see the richness of his suggestions, and concentrate on the weakness of the details of his analysis.
- MINK, Louis O.** Historical Perspectives On American Philosophy. *Rev Metaph* 5,587-598 Je 52.
- MINK, Louis O.** The Autonomy Of Historical Understanding. *Hist Theor* 5,24-47 1966.
- MINKIN, Jacob Samuel.** *The Shaping Of The Modern Mind.* NY Yoseloff 1963.
- MINKOWSKI, Eugene.** Psychopathology, A Human Science. *J Existent* 1,41-63 Spr 60.
- MINOGUE, Gerald P.** Immediate Inferences: Are They Really Inferences? *New Scholas* 18,284-293 JI 44.
- MINOGUE, Gerard P.** An Aristotelian Antithesis. *New Scholas* 21,71-79 Ja 47.
- MINOGUE, K R (ed)** and De Crespigny, Anthony (ed). *Contemporary Political Philosophers.* NY Dodd Mead 1975.
- MINOQUE, Gerard P.** The Three Fundamental Laws Of Thought In Their Metaphysical And Logical Aspects. *Proc Cath Phil Ass* 21,83-92 1946.
- MINOR, William S (ed).** *Charles Hartshorne And Henry Nelson Wieman: Critically Analyzed.* Carbondale IL Found Creat Phil 1969.
- MINTZ, Samuel I.** *The Hunting Of Leviathan, 17th-century Reactions To The Materialism And Moral Philosophy Of Thomas Hobbes.* NY Cambridge Univ Pr 1962.
- MIRABENT, F.** Contemporary Aesthetics In Spain. *J Aes Art Crit* 8,34-41 S 49.
- MISCHEL, Theodore (ed).** *Cognitive Development And Epistemology.* NY Academic Pr 1971.
- MISCHEL, Theodore (ed).** *Human Action: Conceptual And Empirical Issues.* NY Academic Press 1969.
- MISCHEL, Theodore.** Bad Art As The "Corruption Of Consciousness". *Phil Phenomenal Res* 21,390-396 Mr 61.
- R G Collingwood's account of bad art is an awareness of emotions which have been somehow falsified or corrupted. The author takes issue with this, and claims that it fails to provide an adequate criteria for distinguishing good art from bad art. The corruption of consciousness may happen in the process of artistic creation. What relevance does it have for deciding whether a product, the finished work of art, is good or bad? It may be that it implies unsuccessful expression, but not every unsuccessful expression implies a corruption of consciousness. Finally, there is no procedure by which anyone, not even the artist himself, can decide whether or not his consciousness is corrupt.
- MISCHEL, Theodore.** Pragmatic Aspects Of Explanation. *Phil Sci* 33,40-60 Mr 66.
- MISCHEL, Theodore.** Psychology And Explanations Of Human Behavior. *Phil Phenomenal Res* 23,578-594 Je 63.
- MISCHEL, Theodore.** Some Questions Concerning Art And Exhibitive Judgment. *J Phil* 56,233-245 F 59.
- MISES, R V.** Comments On Donald Williams' Paper, "The Challenging Situation In The Philosophy Of Probability". *Phil Phenomenal Res* 6,45-46 S 45.
- MISH'ALANI, James K.** Thought And Object. *Phil Rev* 71,185-201 Ap 62.
- Mish'alani argues that when someone thinks of the golden mountain, there is not anything of which he thinks (though he thinks of something). Further, it is incorrect to treat the golden mountain and other non-existents as things which differ from things like real mountains only in that, unlike real mountains, they do not exist. There is no mystery about thinking of something that does not exist, for this is just having a psychological attitude towards a false proposition.
- MISHRA, N.** Samskāras In Yoga Philosophy And Western Psychology. *Phil East West* 2,308-316 Ja 53.
- MISIAK, Henryk.** *The Philosophical Roots Of Scientific Psychology.* NY Fordham Univ Pr 1961.
- MITCHELL, E T.** A Theory Of Corporate Will. *Ethics* 56,96-105 Ja 46.
- MITCHELL, E T.** Dewey's Theory Of Valuation. *Ethics* 55,287-297 JI 45.
- MITCHELL, E T.** Jordan's Theory Of Corporate Will: Rejoinder. *Phil Rev* 56,416-421 JI 47.
- MITCHELL, E T.** Jordan's Theory Of The Corporate Will. *Phil Rev* 55,65-76 Ja 46.
- MITCHELL, E T.** Metaphysics And Science. *Phil Sci* 13,274-280 O 46.
- MITCHELL, Edwin T.** *A System Of Ethics.* NY Scribner 1950.
- MITCHELL, Harvey.** Hobson Revisited. *J Hist Ideas* 26,397-416 JI-S 65.
- MITCHELL, J And Others (eds).** *Philosophy And The Arts.* NY St Martin's Pr 1973.
- This book is made up of fourteen papers on various problems in the philosophy of art; some of the essays were written by artists, though most are by philosophers. The topics of the papers are, in general, somewhat different from those found in older anthologies of this type. Thus there is one paper on the Intentional Fallacy: C Lyas on "Personal Qualities and the Intentional Fallacy." We find responses to the works of F Sibley and R Wollheim and N Goodman.
- MITCHELL, Stephen O.** Necessary Truths And Postulational Method. *Mod Sch* 37,49-52 N 59.
- MITCHELL, Wesley C.** Facts And Values In Economics. *J Phil* 41,212-219 Ap 44.
- MITCHELL, William C.** Politics As The Allocation Of Values: A Critique. *Ethics* 71,79-89 Ja 61.
- MITIN, M B** and Omel'ianovskii, M E. Soviet-American Philosophic Discussions. *Soviet Stud Phil* 3,52-55 Fall 64.
- MITIN, M B.** Hegel's Esthetics In The Perspective Of Our Day. *Soviet Stud Phil* 3,21-31 Spr 65.
- MITTAL, Kewal Krishan.** Can The Individual Be Defined? *Int Phil Quart* 6,492-495 S 66.
- MIYAMOTO, Shoson.** Freedom, Independence, And Peace In Buddhism (III-V). *Phil East West* 2,208-225 O 52.
- MIYAMOTO, Shoson.** Freedom, Independence, And Peace In Buddhism. *Phil East West* 1,30-40 Ja 52.
- MIZWA, S P.** *Nicholas Copernicus, 1543-1943.* NY Kosciuszko Found 1943.
- MODIGLIANI, Franco** and Grunberg, Emile. Reflexive Prediction. *Phil Sci* 32,173-174 Ap 65.
- MODISSETTE, Eldon L.** The Legitimation Of Modern American Architecture. *J Aes Art Crit* 20,251-262 Spr 62.
- MOE, David.** A Tribute To Galileo Galilei. *Humanist* 25,20-22 Ja-F 65.
- MOELLER, Joseph.** Metaphysics Today. *Phil Today* 5,227-241 Wint 61.
- MOELLER, Joseph.** Nietzsche And Metaphysics. *Phil Today* 8,118-132 Sum 64.
- MOELLER, Joseph.** The Ground Of Thought. *Phil Today* 4,45-52 Spr 60.
- MOH, Shaw-Kwei.** A Note On The Theory Of Quantification. *J Sym Log* 17,243-244 D 52.
- MOH, Shaw-Kwei.** Logical Paradoxes For Many-valued Systems. *J Sym Log* 19,37-40 Mr 54.
- MOHAN, Gaudens E.** A Manuscript Of Alexander Of Hales. *Fran Stud* 5,415-417 D 45.
- MOHAN, Gaudens E.** Incipits Of Logical Writings Of The XIIIth-XVth Centuries. *Fran Stud* 12,349-489 S-D 52.
- MOHAN, Gaudens E.** The *Quaestio De Relatione* Attributed To William Ockham. *Fran Stud* 11,273-303 S-D 51.
- MOHAN, Gaudens E.** The Prologue To Ockham's Exposition Of The Physics Of Aristotle. *Fran Stud* 5,235-246 S 45.
- MOHAN, Robert Paul.** *A Thomistic Philosophy Of Civilization And Culture.* Washington DC C1948.

- MOHAN, Robert Paul.** Is There A Philosophy Of History? *New Scholas* 30,461-471 O 56.
- MOHANTY, J N.** The 'Object' In Husserl's Phenomenology. *Phil Phenomenol Res* 14,343-353 Mr 54.
- MOHANTY, Jitendranath.** *The Concept Of Intentionality.* St Louis Green 1972.
Answering the call for a greater rapprochement between eastern and western traditions, between the respective methods and vocabularies of phenomenological and analytical thinkers, the author has brought these divergent viewpoints together in his analysis of the concept of intentionality. His approach, though outwardly historical (surveying the twisting trail which the notion of intentionality has marked out since Brentano), is in fact more concerned with the problem of intentionality itself than with its history.
- MOHANTY, Jitendranath.** Individual Fact And Essence In Edmund Husserl's Philosophy. *Phil Phenomenol Res* 20,222-230 D 59.
- MOHL, R.** *Studies In Spencer, Milton And The Theory Of Monarchy.* NY King's Crown 1949.
- MOHLER, James A.** *The Beginning Of Eternal Life: The Dynamic Faith Of Thomas Aquinas, Origins And Interpretation.* NY Philosophical Lib 1968.
- MOHOLY-NAGY, L.** In Defense Of "Abstract" Art. *J Aes Art Crit* 4,74-76 D 45.
- MOLINA, Antonio Ma.** Einstein's Epistemology Of The Scientific Method. *Thomist* 26,100-110 Ja 63.
- MOLINA, Fernando.** *Existentialism As Philosophy.* Englewood Cliffs NJ Prentice-Hall 1962.
Existential aspects of the philosophies of Kierkegaard, Heidegger, and Sartre are the central concern of this study. The author tries to present existentialism in its technical rather than popularized form. Attention is given to some of the ideas of Nietzsche and Husserl insofar as they are relevant to existential philosophy. A chapter is also included on "Death and the Existentialists." The author interprets existentialism as "the systematic, often technical, exploration of the category of the individual." Among the topics explicated and examined are Kierkegaard's concept of the individual, Nietzsche's "overman," Husserl's phenomenological method, Heidegger's conception of "being in the world," and Sartre's theories of consciousness and self-deception.
- MOLLENAUER, Robert (ed).** *Introduction To Modernity: A Symposium On Eighteenth Century Thought.* Austin Univ Of Texas Pr 1965.
This volume contains five papers on various aspects of thought in the Eighteenth Century.
- MOLLENHAUER, Bernhard.** Comment. *J Phil* 49,279-280 Ap 52.
- MOLLENHAUER, Bernhard.** Spinoza And The Borderland Of Science. *Personalist* 22,64-72 Ja-Wint 41.
- MOLNAR, E F.** The Structure Of Human Wakefulness. *Rev Metaph* 3,453-470 Je 50.
- MOLNAR, Thomas Steven.** *Authority And Its Enemies.* New Rochelle NY Arlington House 1976.
Thomas Molnar argues for a restoration of authority to counter the total war on authority which broke out in the sixties and continues in more subtle forms today. He develops his thesis in seven chapters: "(1) On Authority; (2) The Nature of Authority; (3) Authority in the Life of Men; (4) The enemies of Authority; (5) The Restoration of Authority; (6) The Nature of the Restoration: Augustan or Despotic? (7) The Limits of Authority."
- MOLNAR, Thomas Steven.** *God And The Knowledge Of Reality.* NY Basic Books 1973.
- MOLNAR, Thomas Steven.** *Sartre: Ideologue Of Our Time.* NY Funk & Wagnalls 1968.
- MOLNAR, Thomas.** *The Decline Of The Intellectual.* Cleveland World 1961.
An account of the intellectual's steady rise in power between 1300 and the French Revolution through his alliance with the bourgeoisie, his downfall produced by his own post-Revolutionary ideologies, and his displacement by the "social engineer." The cause of the decline was the erroneous philosophy of a universal secular society which has produced the "liberal trauma" of seeing the factors by which more freedom was to be achieved become the tools of a new obscurantism (State power, e.g.), and creation of an "ethico-social surreality" intended to take the place of reality itself (Utopianism). Chapters are devoted to the social engineer, and American and European intellectuals. The author concludes with a plea for a "rediscovery of philosophy" that would restore the intellectual's influence and integrity through a re-emphasis on man opposed to the collectivized body and mind, freedom opposed to the mechanization of inner and social life, and common sense opposed to faith in science.
- MOLONEY, M F.** Mr Eliot And Critical Tradition. *Thought* 21,455-474 S 46.
- MOLONEY, Michael F.** The Critical Faith Of Mr T S Eliot. *Thought* 22,297-314 Je 47.
- MOMIGLIANO, Arnaldo.** *Vico's Scienza Nuova: Roman "Bestioni" And Roman "Eroi".* *Hist Theor* 5,3-23 1966.
- MOMMSEN, Theodor E.** A Bibliography Of Books And Articles On Italian Renaissance Thought. *Phil Rev* 59,237-239 Ap 50.
- MOMMSEN, Theodor.** St Augustine And The Christian Ideas Of Progress. *J Hist Ideas* 12,346-374 Je 51.
- MOMMSEN, Wolfgang J.** *Wege Zum Historischen Universum (Review In English),* By Joseph Vogt. *Hist Theor* 2,323-326 1963.
- MONDALE, Robert Lester.** *Three Unitarian Philosophies Of Religion.* Boston Beacon Pr 1946.
- MONDOLFO, Rodolfo.** Evidence Of Plato And Aristotle Relating To The *ekpyrosis* In Heraclitus (translation). *Phronesis* 3,75-82 1958.
- MONGUIÓ, Luis.** The Social Status Of The Spanish Novelists In The Nineteenth Century. *J Aes Art Crit* 10,264-272 Mr 52.
- MONK, Samuel H.** "A Grace Beyond The Reach Of Art". *J Hist Ideas* 5,131-150 Ap 44.
- MONRO, D H.** In Defense Of Hedonism. *Ethics* 60,285-291 Jl 50.
- MONROE, Warner.** The Vital Impulse And Spiritual Aspiration. *Ethics* 59,201-210 Ap 49.
- MONSMAN, Diana.** Royce's Conception Of Experience And Of The Self. *Phil Rev* 49,325-345 My 40.
- MONSON JR, Charles H (ed).** *Great Issues Concerning Theism.* Salt Lake City Univ Of Utah Pr 1965.
- MONSON JR, Charles H.** Perry's Two Theories Of Value. *Ethics* 69,125-133 Ja 59.
- MONSON JR, Charles H.** Prichard, Green, And Moral Obligation. *Phil Rev* 63,74-87 Ja 54.
- MONTAGNE, Robert.** Islam And Christianity. *Thought* 27,213-224 Sum 52.
- MONTAGU, Ashley.** *Education And Human Relations.* NY Grove Pr 1958.
- MONTAGU, Ashley.** *Immortality.* NY Grove Pr 1955.
In this book, consisting of three lectures on the Butterick Foundation in the Brooklyn Institute, a working biologist examines the belief in immortality, which, he contends, arose out of the unconscious memory possessed by all organisms of their biological pasts. Primitive societies and certain religions expressed this memory in myths of personal immortality. Modern man may find his hope of immortality in the widening circles of his influence, even after physical death.
- MONTAGU, Ashley.** *On Being Human.* NY Schuman 1950.
The author presents scientific conclusions aimed at substantiating his proposition that cooperation, and not conflict, is the natural law of life.
- MONTAGU, M F Ashley.** Human Nature And Religion. *J Existent* 1,441-454 Wint-Spr 61.
- MONTAGU, M F Ashley.** The Origin And Nature Of Social Life, And The Biological Basis Of Cooperation. *Main Currents* 7,14-21 Spr 49.
- MONTAGUE, Clifford.** The Need For A New "Anatomy". *Personalist* 36,147-156 Spr-Apr 55.
- MONTAGUE, Harriet F.** The Method Of Infinite Descent And The Method Of Mathematical Induction. *Phil Sci* 11,178-185 Jl 44.
- MONTAGUE, R and Kaplan, D.** A Paradox Regained. *Notre Dame J Form Log* 1,79-90 1960.
- MONTAGUE, Richard and Eberle, Rolf and Kaplan, David.** Hempel And Oppenheim On Explanation. *Phil Sci* 28,418-428 O 61.
The paper contains a trivialization of the article, "The Logic of Explanation" by Hempel and Oppenheim. A number of theorems are proved which show that the relation of explainability which was proposed by Hempel and Oppenheim obtains almost between any theory and any singular sentence.
- MONTAGUE, Richard and Henkin, Leon.** On The Definition Of 'formal Deduction'. *J Sym Log* 21,129-136 Je 56.
- MONTAGUE, Richard and Kalish, Donald.** *Logic: Techniques Of Formal Reasoning.* NY H1964.
- MONTAGUE, Richard and Kalish, Donald.** 'That'. *Phil Stud* 10,54-61 1959.
- MONTAGUE, Richard.** On The Paradox Of Grounded Classes. *J Sym Log* 20,140 Je 55.
- MONTAGUE, Richard.** Theories Incomparable With Respect To Relative Interpretability. *J Sym Log* 27,195-211 Je 62.
- MONTAGUE, Roger.** Stealing And Tautology. *Phil Stud* 17,46-48 1966.
- MONTAGUE, William P.** Does The Universe Have A Mind? *Main Currents* 5,76-77 O 47.
- MONTAGUE, William Pepperell.** *Great Visions Of Philosophy: Varieties Of Speculative Thought In The West From The Greeks To Bergson.* LaSalle IL Open Court 1950.
- MONTAGUE, William Pepperell.** My Friend Lovejoy. *J Hist Ideas* 9,424-427 O 48.
- MONTAGUE, William Pepperell.** The First Mystery Of Consciousness. *J Phil* 42,309-314 Je 45.
- MONTAGUE, William Pepperell.** The Modern Distemper Of Philosophy. *J Phil* 48,429-434 Jl 51.
The author proposes that many philosophical problems are being eliminated from discussion because they are insufficiently empirical. Behaviorism, operationalism, and logical positivism are considered attitudes connected with the empirical tendencies, and each is examined by the author.
- MONTAGUE, Wm Pepperell.** Free Will And Fate. *Personalist* 24,175-180 Ap-Spr 43.
- MONTGOMERY, George Samuel.** *Why Bertrand Russell Is Not A Christian: An American Opinion.* NY Dakotan 1959.
- MONTGOMERY, John Warwick.** *Where Is History Going: Essays In Support Of The Historical Truth Of The Christian Revelation.* Grand Rapids MI Zondervan 1969.
- MONTGOMERY, William R H.** Four Degrees Of Generality In The Philosophy Of Education. *Proc Phil Educ* 20,110-117 Mr 64.
- MONTPELLIER, Gérard.** What Is Experimental Psychology. *Phil Today* 3,212-218 Fall 59.
- MOODY, Ernest A.** *Studies In Medieval Philosophy, Science, And Logic: Collected Papers 1933-1969.* Berkeley Univ Of Calif Pr 1975.
- MOODY, Ernest A.** *Truth And Consequence In Mediaeval Logic.* NY Humanities Pr 1953.

- MOODY, Ernest A.** Comment On Gustav Bergmann's "Some Remarks On The Ontology Of Ockham". *Phil Rev* 63,572-576 O 54.
- MOODY, Ernest A.** Empiricism And Metaphysics In Medieval Philosophy. *Phil Rev* 67,145-163 Ap 58.
- MOODY, Ernest A.** Galileo And Avempace (I). *J Hist Ideas* 12,163-193 Ap 51.
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- MOODY, Ernest A.** Ockham Buridan, And Nicholas Of Autrecourt. *Fran Stud* 7,113-146 Je 47.
- MOODY, Ernest A.** Professor Pegis And Historical Philosophy. *Fran Stud* 5,301-308 S 45.
- MOODY, Ernest A.** The Age Of Analysis. *Proc Amer Phil Ass* 37,53-68 O 1964.
- MOON, Parry** and Spencer, Domina Eberle. Mach's Principle. *Phil Sci* 26,125-134 Ap 59.
- MOON, Parry** and Spencer, Domina Eberle. On The Establishment Of A Universal Time. *Phil Sci* 23,216-229 JI 56.
- MOON, Parry** and Spencer, Domina Eberle. Retardation In Cosmology. *Phil Sci* 25,287-292 O 58.
- MOONEY, Christopher F.** Anxiety And Faith In Teilhard de Chardin. *Thought* 39,510-530 D 64.
- MOONEY, Christopher F.** Blondel And Teilhard de Chardin. *Thought* 37,543-562 D 62.
- MOONEY, Christopher.** College Theology And Liberal Education. *Thought* 34,325-346 S 59.
- MOOR, James** and Nelson, Jack. A Program To Teach Logic. *Computers And The Humanities* 8,278 S-N 74.
- bertie* is a computer program which checks student deductions in sentential logic and quantificational logic (with identity). *bertie* makes sure each formula entered is well-formed and correctly justified. Students may either enter problems of their own or work on stored problems. In either case *Bertie* provides the student with immediate feedback about his mistakes. If a student gets stuck on one of the stored problems, *Bertie* can provide hints or some or all of a stored solution. Such computer-assisted instruction helps students acquire the strategies and tactics needed for solving problems in natural deduction.
- MOORE JR, Barrington.** On The Notions Of Progress, Revolution, And Freedom. *Ethics* 72,106-119 Ja 62.
- MOORE JR, B.** Some Readjustments In Communist Theory. *J Hist Ideas* 6,468-482 O 45.
- MOORE WILLIS.** The Nature Of The Moral Sentence. *J Phil* 55,240-247 Mr 58.
- MOORE, Arthur K.** Lyric Voices And Ethical Proofs. *J Aes Art Crit* 23,429-440 Sum 65.
- MOORE, Asher.** A Categorical Imperative? *Ethics* 63,235-250 JI 53.
- MOORE, Asher.** A Moralists Dilemma. *J Phil* 51,509-528 S 54.
- MOORE, Asher.** Chisholm On Intentionality. *Phil Phenomenol Res* 21,248-254 D 60.
- MOORE, Asher.** Emotivism And Intentionality. *Ethics* 71,175-187 Ap 61.
- MOORE, Asher.** Emotivism: Theory And Practice. *J Phil* 55,375-381 Ap 58.
- MOORE, Asher.** Note On Social Relativism. *Ethics* 71,127-129 Ja 61.
- MOORE, Asher.** The Principle Of Induction (II): A Rejoinder To Miss Brodbeck. *J Phil* 49,750-757 N 52.
- MOORE, Asher.** The Principle Of Induction. *J Phil* 49,741-746 N 52.
- MOORE, Asher.** Verifiability And Phenomenalism. *J Phil* 47,169-176 Mr 50.
- The phenomenalist's verifiability theory, that "cognitively meaningful statements of fact refer to those present and possible sense data which would be accepted as confirming or disconfirming the statement," is brought into question and examined by the author. He concludes by explaining that the new phenomenologists seek to avoid the pitfalls of the verifiability theory, but are overcome by the older associations of the term "phenomenalism."
- MOORE, Barrington (ed)** and Wolff, Kurt H (ed). *The Critical Spirit: Essays In Honor Of Herbert Marcuse*. Boston Beacon Pr 1967.
- The editors have brought together a number of essays written by twenty-five writers responding to major themes already treated in Marcuse's works or to challenges he has made central for others. The essays are written from independent points of view, sharing a common concern for issues and problems but not each other's proposed solutions. The essays are grouped in four parts as follows: 1) "The Political Concern of Philosophy," 2) "Art, Literature, and Society," 3) "Industrial Society and Its Plight," 4) "Marcuse as Teacher" and "Marcuse Bibliography."
- MOORE, Charles A (ed).** *Philosophy And Culture East And West: East-West Philosophy In Practical Perspective*. Honolulu Univ Of Hawaii Pr 1962.
- The general theme of the Conference was East West Philosophy in Practical Perspective, and the goal primarily was to achieve mutual understanding between the great cultures of East and West, and not to engage in critical analysis. Most of the emphasis was on the classical tradition rather than contemporary movements—especially Buddhism, Hinduism, Mohammedanism and Confucianism. Among the topics discussed were the Relation of Philosophical Theories to Practical Affairs; Natural Science and Technology in Relation to Cultural Institutions and Social Practice; Religion and Spiritual Values; Ethics and Social Practice; Legal, Political and Economic Philosophy; Conspectus of Practical Implications for World Understanding and Cooperation.
- MOORE, Charles A (ed).** *The Status Of The Individual In East And West*. Honolulu Univ Of Hawaii Pr 1968.
- MOORE, Charles A (ed)** and Morris, Aldyth V (ed). *The Indian Mind*. Honolulu 1967.
- This volume, presents a middle-of-the-road explanation of the Indian mind.
- MOORE, Charles A (ed)** and Morris, Aldyth V (ed). *The Japanese Mind*. Honolulu 1967.
- The major topics discussed are Buddhism, Shintō, cultural traits and legal, political, and economic thought. Opening the book is Miyamoto Shosōn's "The Relation of Philosophical Theory to Practical Affairs in Japan." This and other essays are most useful in describing the development of Japanese religious thought in the past twelve centuries.
- MOORE, Charles A.** Cohen On The Rôle Of Philosophy In Culture. *Phil East West* 5,113-124 JI 55.
- MOORE, Charles A.** Keys To Comparative Philosophy. *Phil East West* 2,76-78 Ap 52.
- MOORE, Charles Alexander (ed).** *Essays In East-West Philosophy; An Attempt At World Philosophical Synthesis*. Honolulu Univ Of Hawaii Pr 1951.
- This volume fulfills the dual role of recording the formal papers presented at the Second East-West Philosopher's Conference held in 1949 and at the same time provides an unusually lucid and comprehensive summary of many of the root principles and systems in historical and contemporary Oriental philosophy. Numerous western philosophers point out some of the similarities and contrasts between Eastern and Western philosophy. In an introduction and a final chapter, C A Moore introduces this attempt at philosophical synthesis and summarizes the results of the conference.
- MOORE, Charles Alexander (ed)** and Morris, Aldyth V (ed). *The Chinese Mind: Essentials Of Chinese Philosophy And Culture*. Honolulu 1967.
- This is a collection of seventeen papers on Chinese philosophy presented at the Four East-West Philosophers' Conferences from 1949-64. Many of the authors also show some signs of their American training, the greatest impact on them having been pragmatism. Most of the writers also show a strong bent towards individualistic humanism. The most philosophically technical and least-known to the general reader are possibly the following papers: E R Hughes, "Epistemological Methods in Chinese Philosophy," Hu Shih, "The Scientific Spirit and Method in Chinese Philosophy," and Thome H Fang "The World and the Individual in Chinese Metaphysics."
- MOORE, Charles A.** Philosophy As Distinct From Religion In India. *Phil East West* 11,3-26 Ap-JI 61.
- MOORE, Charles A.** Pluralistic Aspect Of Indian Philosophy. *Phil Today* 6,263-273 Wint 62.
- MOORE, Charles A.** Some Problems Of Comparative Philosophy. *Phil East West* 1,67-70 Ap 51.
- MOORE, Dale H.** Freud And Religion. *Personalist* 22,169-173 Ap-Spr 41.
- MOORE, Edward C (ed)** and Robin, Richard S (ed). *Studies In The Philosophy Of Charles Sanders Peirce, Second Series*. Amherst Univ Of Mass Pr 1964.
- The following topics are discussed. I Biographical and Historical, II Logic, Probability, and Induction, III Perception, Belief, and Pragmatism, IV Normative Science, Final Causation, and Evolution, V Scientific Metaphysics, Realism, and the Categories.
- MOORE, Edward C.** *American Pragmatism: Peirce, James, And Dewey*. NY Columbia Univ Pr 1961.
- As the title of the book indicates, this study covers the essential doctrines of the three great representatives of American pragmatism: Peirce, James, and Dewey. From Peirce's teachings, the author singles out theory of knowledge, theory of reality and the status of "Laws" for special treatment; in James's philosophy, he focuses on philosophy of religion and theory of truth; and from Dewey's doctrines he selects theory of inquiry, ethics, and theory of reality or naturalism as basic. The treatment of these men is on an advanced level and the analysis of their doctrines is thorough and logically presented. The book could serve not only as a text for advanced students in philosophy but also as reading for the philosophically literate public.
- MOORE, Edward Carter.** *William James*. NY Washington Sq Pr 1965.
- MOORE, Edward C.** Naturalism And The Self. *Phil Forum (Pacific)* 1,90-99 D 62.
- MOORE, Edward C.** On The World As General. *Trans Peirce Soc* 4,90-100 Spr 68.
- MOORE, Edward C.** Positivism And Potentiality. *J Phil* 48,472-478 JI 51.
- An examination of the meaning of potentiality, and how it relates to positivism is presented within this article. The author maintains potentiality cannot be adequately accounted for in a nominalistic doctrine, so it must be considered a real feature of the object.
- MOORE, Edward C.** Professor Bastian's Comments On Peirce's Scholasticism. *Phil Phenomenol Res* 14,250-251 D 53.
- MOORE, Edward C.** The Moralistic Fallacy. *J Phil* 54,29-41 Ja 57.
- MOORE, Edward C.** The Scholastic Realism Of C S Peirce. *Phil Phenomenol Res* 12,406-417 Mr 52.
- MOORE, Edward Le Roy.** The Ult-atom And The Person. *Personalist* 30,357-375 Autumn-O 49.
- MOORE, George Edward.** *Commonplace Book, 1919-1953*, Casimir (ed). NY Macmillan 1962.
- This is a collection of notes written by Moore for his own use. Topics discussed include sense-data and physical objects, 'looking' as distinguished from being, propositions, language and meaning, universals, knowledge and belief, time, logical entailment, the liar paradox, truth, self-contradiction, proper names, propositional functions. Moore's discussion of them here is marked by his characteristic cautious linguistic analytic approach.
- MOORE, George Edward.** *Lectures On Philosophy*, Casimir Lewy (ed). NY Humanities Pr 1966.
- MOORE, George Edward.** *Philosophical Papers*. NY Macmillan 1959.
- MOORE, George Edward.** *Philosophical Studies*. Paterson NJ Littlefield 1959.
- MOORE, George Edward.** *Some Main Problems Of Philosophy*. NY Macmillan 1953.

MOORE, J T. Alfarabi On The Meaning Of Philosophy. *Mod Sch* 42,179–192 Ja 65. Contrary to some scholarly opinion, the ninth-century Arab philosopher Alfarabi draws a sharp distinction between philosophy and religion and places the latter in a position of subservience to the former. It is also argued that his general point of view is Platonic rather than Aristotelian, that ultimately philosophy has meaning only in social and political activity, with the philosopher having the role of king (IMAM). The argument for these conclusions is based on the analysis of his work *The Philosophy of Plato and Aristotle*.

MOORE, J T. Hegel's Concept Of Individual Freedom. *Ball State Univ Forum* 15,31–37 Sum 74.

Hegel's concept of the individual as social, historical, and universal in nature is contrasted to and defended against the theory of individualism which began with the American and French Revolutions and which continues in our time. The freedom of individuals, on Hegel's view, comes only in the realization of and participation in the objective and universal reason and reality of society and state through which the freedom of one becomes the condition for the freedom of all.

MOORE, Jared S and Miller, Dickinson S. James's Doctrine Of "The Right To Believe". *Phil Rev* 52,69–70 Ja 43.

MOORE, Jared S. Beauty As Harmony. *J Aes Art Crit* 2,40–50 Fall 42.

MOORE, Jared S. Is This Phenomenology? *Phil Phenomenol Res* 3,78–84 S 42.

MOORE, Jared S. On The First Principles Of Knowledge And Of Reality. *Phil Rev* 50,315–316 My 41.

MOORE, Jared Sparks. Personalistic Definitions. *Personalist* 30,57–65 Wint–Ja 49.

MOORE, Jared S. Personalism And Catholic Theology. *Personalist* 21,42–47 Ja–Wint 40.

MOORE, Jared S. The Development Of Pratt's Conception Of The Self. *J Phil* 38,73–78 Ja 41.

MOORE, Jared S. The Discourse Of Diotima (translation). *Personalist* 24,57–65 Ja–Wint 43.

MOORE, Jared S. The Sublime, And Other Subordinate Esthetic Concepts. *J Phil* 45,42–47 Ja 48.

MOORE, Jared S. The Work Of Art And Its Material. *J Aes Art Crit* 6,331–338 Je 48.

MOORE, Kate Gordon. Clement Of Alexandria On Imagination. *Personalist* 37,38–45 Wint–Ja 56.

MOORE, Nancy. Deism And Samuel Taylor Coleridge. *Personalist* 21,147–158 Ap–Spr 40.

MOORE, Omar Kahayyam. Dr Lindley And "Nominal Definitions Of 'Culture'". *Phil Sci* 20,339–340 O 53.

MOORE, Omar K and Anderson, Alan R. Some Puzzling Aspects Of Social Interaction. *Rev Metaph* 15,409–433 Mr 62.

After considering the differences between interactional models (games) and noninteractional models (puzzles), the authors argue that the attempt to apply the descriptive mathematical methods appropriate to the latter is out of place in the social sciences, and that a principal characteristic distinguishing group sociology from individual psychology is the concept of self-consciously formulating and following social rules.

MOORE, Omar Khayyam and Anderson, Alan Ross. The Structure Of Personality. *Rev Metaph* 16,212–236 D 62.

The authors examine four autotelic folk-models, namely, puzzles, games of change, games of strategy, and aesthetic objects, in order to gain insights into the structure of human personality. They conclude that there are at least six functional parts to a fully developed human personality: a "date-tape," which processes information; four systems of perspectives, including those of agent, patient, social reciprocity, and umpire; and a system of emotions. In-coming information is, they maintain, routed through each perspective and checked against the emotional system.

MOORE, Omar Khayyam. Nominal Definitions Of 'Culture'. *Phil Sci* 19,245–256 O 52.

MOORE, Stanley W. *The Critique Of Capitalist Democracy, An Introduction To The Theory Of The State In Marx, Engels, And Lenin*. NY Paine Whitman 1957.

The author attempts a systematic exposition, not a critique, of the political theories, of Marx, Engels, and Lenin, and a large part of the text is composed of quotations from their works. The chief topics are: dictatorship, capitalist exploitation, capitalism and democracy, ideology and alienation.

MOORE, Thomas Verner. The Rights Of Tomorrow's Children. *Thought* 16,67–78 Mr 41.

MOORE, Virginia. *Ho For Heaven: Man's Changing Attitude Toward Dying*. NY Dutton 1946.

MOORE, W E. *Man, Time, And Society*. NY Wiley 1963.

MOORE, Willis. A Pioneer Study Of The Teaching Of Philosophy In The High School. *Educ Theor* 17,216–218 Jl 67.

MOORE, Willis. An Experimental High School Course In Ethics And Logic. *Educ Theor* 17,248–259 Jl 67.

MOORE, Willis. On Justifying Democracy. *Personalist* 29,384–390 Autumn–O 48.

MOORE, Willis. On The Nature And Justification Of Ideals. *Ethics* 58,112–117 Ja 48.

MOORE, Willis. The Indexical And The Presentative Functions Of Signs. *Phil Sci* 9,367–375 O 42.

MOORMAN, John. An Observer Looks At The Schema On The Liturgy. *Thomist* 27,440–450 Ap–Jl–O 63.

MORA, J Ferrater. Peirce's Conception Of Architectonic And Related Views. *Phil Phenomenol Res* 15,351–359 Mr 55.

MORA, José Ferrater. A A Wittgenstein, A Symbol Of Troubled Times. *Phil Phenomenol Res* 14,89–96 S 53.

MORA, José Ferrater. On Diversity Of Views (Note: A Special Edition). *Phil Forum (Pacific)* 2,54–59 S 63.

MORA, Jose Ferrater. On Miguel De Unamuno's Idea Of Reality. *Phil Phenomenol Res* 21,514–520 Je 61.

MORA, José Ferrater. On The Early History Of 'Ontology'. *Phil Phenomenol Res* 24,36–47 S 63.

The author studies Kant's rejection of Wolff and Baumgarten. Kant felt that ontology was a pseudo science and a temptation. The author examines what Kant had in mind when he decided to overthrow the ambitious projects of rational ontologists. It is held that one must understand the concept of ontology and its origins, in order to clarify the thinking of Kant.

MORACZEWSKI, Albert S. Mind, Brain And Biochemistry. *Thomist* 24,519–543 Ap–Jl–O 61.

MORAES, Francis Robert and others (eds). *Science, Philosophy And Culture: Essays Presented In Honour Of Humayun Kabir's Sixty-second Birthday*. NY Asia 1968.

MORAIN, Lloyd and Reiser, Oliver. Scientific Humanism: A Formulation. *Humanist* 3,15–19 Spr 43.

MORALL, John B. Ockham's Political Philosophy. *Fran Stud* 9,335–369 D 49.

MORAN, Lawrence. On Uncaused Events. *Proc Cath Phil Ass* 40,86–93 1966.

MORAN, Lawrence. The Negative Aspect Of The Cultural And Social Significance Of Modern Science. *Proc Cath Phil Ass* 38,221–226 1964.

MORANDO, Dante. Education: Meditation/Contemplation/Recollection. *Phil Today* 3,94–109 Sum 59.

MORANO, Donald Victor. *Existential Guilt: A Phenomenological Study*. NY Humanities Pr 1973.

Through imaginary variation in which I reflected upon diverse literary and historical figures, such as Oedipus, Macbeth, Adolf Eichmann, and Dimmesdale, I searched for the invariant ontological structure of guilt: man is finite. However, although he is finite, his powers of reflection and imagination enable him to grasp what it means to be infinite. Therefore, noetic and moral tensions—tensions of thought and action—result from the appreciation of man's actual mode of existence and what he would like it to be. Hence, man's guilt is the result of his straddling of two worlds—the actual and the ideal.

MORAVCSIK, J M E (ed) and Suppes, P (ed) and Hintikka, K J J (ed). *Approaches To Natural Language*. Boston Reidel 1973.

The papers are arranged under three sub-titles, viz. Grammar, Semantics, and Special Topics. Part I on Grammar contains papers on stress, phonology, syntax, transformational grammars, and the like. Part II on Semantics contains, among other things, papers on the relations between grammar and logic, on quantification in ordinary English, on mass terms in English, and on belief sentences. Special topics treated in Part III are topicalization and self-reference. Some papers in parts II and III are followed by special comments. The volume contains 27 essays.

MORAVCSIK, J M E. The 'Third Man' Argument And Plato's Theory Of Forms. *Phronesis* 8,50–62 1963.

MORAVCSIK, J M E. The Analytic And The Nonempirical. *J Phil* 62,415–428 Ag 65.

In surveying recent attempts to clarify "analytic" it is pointed out that the formula "x is analytic if it is true in virtue of the meanings of its constituents" is unintelligible by the substitution of either 'proposition' or 'sentence' for 'x'. Against Donnellan it is urged that non-detachable predication relates only determinates and determinables, not species and genera. Against Putnam it is argued that there are no one-criterion terms, and against Quine it is urged that one cannot both deny the existence of a priori propositions and maintain the unintelligibility of the a priori-empirical distinction. Constructively, it is argued that there is a variety of non-empirical propositions and that within this we can locate some philosophic propositions. The traditional notion of analyticity is regarded as a cluster-concept in which not all of the parts entail each other.

MORAWETZ, Thomas H. The Relevance Of Responsibility. *Yale Law Journal* 85,447–453 Ja 76.

In this article I review and discuss Alf Ross's book *On Guilt, Responsibility and Punishment*. Ross argues that suggestions that legal practices ought to dispense with assumptions about guilt and responsibility in the treatment of criminal offenders are not only impractical but theoretically impracticable. I try to elicit and defend the philosophical bases in philosophy of mind of Ross's arguments. I also criticize parts of his argument which are grounded in logical positivism.

MORAWETZ, Thomas H. The Rules Of Law And The Point Of Law. *University Of Penn Law Review* 121,859–873 Ap 73.

In this article I evaluate Ronald Dworkin's criticisms of H L A Hart's *Concept Of Law* indirectly, by asking first what would count in a very general way as a satisfactory analysis of a rule-structured activity like law. I criticize some uses of the model of games for studying and show how Hart is vulnerable to such criticisms. I argue that references to the point or purposes of law play a special role in a discussion of the "concept" of law and that Hart's positivistic analysis may be reconcilable with Dworkin's criticisms.

MORAWSKI, Stefan. *Inquiries Into The Fundamentals Of Aesthetics*. Cambridge MA MIT Pr 1974.

The essays comprising this volume offer a systematic exposition of the author's Marxist approach to basic problems in aesthetics. They are arranged in three parts. Part I examines the axiological issues in the light of a typology of theories of artistic value and aims at establishing criteria of evaluation by making evident the grounds for defining works of art. Part II deals with the general theme of artistic-cognitive values through an examination of the concepts of expression and mimesis and a

- defense of socialist realism. Part III focuses on the genesis and functioning of artistic values and presents a fresh analysis of the problems of alienation and also the broader issues related to values and the criteria for their determination.
- MORAWSKI, Stefan.** Polish Theories Of Art Between 1830 And 1850. *J Aes Art Crit* 16,217–236 D 57.
- MORAWSKI, Stefan.** The Problem Of Value And Criteria In Taine's Aesthetics. *J Aes Art Crit* 21,407–422 Sum 63.
- MORE JR, Trenchard.** On The Construction Of Venn Diagrams. *J Sym Log* 24,303–304 D 59.
- MORE, Louis T.** *The Life And Works Of The Honourable Robert Boyle.* NY Oxford 1944.
- MORE, Louis T.** Boyle As Alchemist. *J Hist Ideas* 2,61–76 Ja 41.
- MOREAU, Joseph.** The Problem Of Intentionality And Classical Thought. *Int Phil Quart* 1,215–234 My 61.
- MOREL, Anne C** and Chang, C. C. On Closure Under Direct Product. *J Sym Log* 23,149–154 Je 58.
- MORENO, Alberto.** Lógica Proposicional En Juan De Sante Tomás. *Notre Dame J Form Log* 4,113–134 1963.
- MORENO, Antonio.** The Nature Of Metaphysics. *Thomist* 30,109–135 Ap 66.
- MORENO, J. L.** Concept Of The Encounter. *J Existent* 1,144–154 Spr 60.
- MORENO, Jacob L.** The Sociometric View Of The Community. *Main Currents* 6,15–16 Spr 48.
- MORGAN JR, George.** Human Equality. *Ethics* 53,115–120 Ja 43.
- MORGAN JR, George.** Individualism Versus Individuality. *Ethics* 52,434–446 Jl 42.
- MORGAN JR, George.** Selfishness And Unselfishness. *J Phil* 37,401–407 Jl 40.
- MORGAN, Arthur E.** *The Philosophy Of Edward Bellamy.* NY King's Crown Pr 1945.
- Dr Morgan, in a series of essays and a reprint of Bellamy's *Religion of Solidarity*, attempts to present Edward Bellamy as an original, if fragmentary, philosopher. This book is intended as a supplement to Morgan's recent biography of Bellamy, in which many passages bearing on Bellamy's social philosophy were cited. Here we are given Bellamy's thought on more general themes.
- MORGAN, Arthur E.** Feeling, Thinking, And The Free Mind. *Zygon* 1,244–255 S 66.
- MORGAN, Arthur E.** The Civilizing Of Competition. *Main Currents* 8,20–24 Mr 51.
- MORGAN, Barbara Spofford.** *Skeptic's Search For God.* NY Harper 1947.
- MORGAN, Douglas N.** *Love: Plato, The Bible And Freud.* Englewood Cliffs NJ Prentice-Hall 1964.
- Morgan explains three philosophies of love. For Plato love is the creative force in the world. It is a lack striving towards beauty in various forms—attractive objects, moral actions, enlightening concepts, and finally the essence of Beauty. By love man returns to the world of ideals he knew before birth. According to the Bible God created the world in an act of spontaneous love. From love of man God set up the moral law, and man ought to love his Creator through obedience. The fatherhood of God became incarnate in Jesus and remains a saving force to help man towards this perfect love. Freudian love is conceived in purely natural terms as an instinct of the organism. Love is always erotic, but sexuality is construed very widely. Maturation is a growth in love whereby the child learns through the frustration of conflicting desires and the internalization of the approvals and disapprovals of his parents.
- MORGAN, Douglas N.** An Interdisciplinary Program For Neopositivistic Social Science. *Ethics* 68,292–295 Jl 58.
- MORGAN, Douglas N.** Creativity Today. *J Aes Art Crit* 12,1–23 S 53.
- MORGAN, Douglas N.** Criticism Cubed. *Rev Metaph* 9,274–284 D 55.
- MORGAN, Douglas N.** Elliptical "Truth". *Ethics* 72,283–287 Jl 62.
- MORGAN, Douglas N.** Icon, Index, And Symbol In The Visual Arts. *Phil Stud* 6,49–53 1955.
- MORGAN, Douglas N.** Is Justification Scientifically Impossible? *Ethics* 69,19–47 O 58.
- MORGAN, Douglas N.** On Analysis, Beauty, And Duty. *Ethics* 61,56–61 O 50.
- MORGAN, Douglas N.** On Arts And The Definition Of Arts: Art Pure And Simple (A Symposium). *J Aes Art Crit* 20,187–195 Wint 61.
- MORGAN, Douglas N.** On Justifying Political Action. *Ethics* 71,1–13 O 60.
- MORGAN, Douglas N.** On Pictorial "Truth". *Phil Stud* 4,17–23 1953.
- MORGAN, Douglas N.** Philosophers In Spite Of Themselves. *Ethics* 62,55–60 O 51.
- MORGAN, Douglas N.** Picasso's People: A Lesson In Making Sense. *J Aes Art Crit* 22,167–171 Wint 63.
- MORGAN, Douglas N.** Psychology And Art Today: A Summary And Criticism. *J Aes Art Crit* 9,81–96 D 50.
- MORGAN, George Allan.** *What Nietzsche Means.* Cambridge Harvard Univ Pr 1941.
- Here is an excellent documentation from the complete works of the subject, affording a well-rounded view of the familiar catch-phrases of the Nietzschean philosophy. According to this author, Nietzsche is the than whom, etc., the all of everything, barring none and nothing.
- MORGAN, K W (ed).** *The Religion Of The Hindus.* NY Ronald Pr 1953.
- MORGAN, Kenneth (ed).** *The Path Of The Buddha.* NY Ronald Pr 1956.
- MORGAN, Morris J.** Bases Of Realism. *Phil Forum (Boston)* 3,6–12 Spr 45.
- MORGAN, William S.** *The Philosophy Of Religion: A Consideration Of The More Profound Aspects Of Religious Thought.* NY Philosophical Lib 1950.
- There are five general subdivisions of the material as the author presents it. The first part is concerned with the nature of philosophy and religion. The attitude of philosophy is defined and a definition of religion given. Part two is concerned with the problem of knowing reality, and here a chapter is devoted to Kant's solution of the problem of knowledge and another to Green's metaphysical principle. Part three deals with ultimate reality interpreted as a unifying and causal principle. Part four discusses ultimate reality interpreted as an ethical and aesthetic principle while the concluding portion of the book treats of this same ultimate reality in relation to the phenomena of the religious life and the destiny of man. A "Conclusion to the Argument of This Treatise" neatly sums up the author's position and in short space encompasses a valuable contribution to the study of philosophy of religion.
- MORGENBESSER, Sidney (ed).** *Philosophy Of Science Today.* NY Basic Books 1967.
- This volume is a collection of informal and highly readable essays by sixteen eminent philosophers and logicians. Though the essays are well-chosen to range over the most significant issues in the philosophy of science, they are unencumbered by technical notation, jargon, footnotes or bibliography. The volume falls, after an opening essay by E Nagel, into three clusters of essays. There are first three essays by Henkin and Kleene on the concepts and issues of mathematical logic. Then come seven essays analyzing concepts that are involved in all scientific thought: Quine on necessary truth, Suppes on theory, Goodman on simplicity, Hempel on explanation, Hanson on observation and interpretation, Putnam on probability and confirmation, and I Levi on hypotheses. Finally, there are six essays on the character of scientific argument, either in general or in specific corners of scientific inquiry. Throughout the volume, except perhaps in the first cluster of essays, one is given the impression that the issues, far from being cut and dried, are still lively and subject to further clarification.
- MORGENBESSER, Sidney.** A Note On Justification. *J Phil* 58,748–749 N 61.
- MORGENBESSER, Sidney** and Danto, Arthur C. Character And Free Will. *J Phil* 54,493–504 Ag 57.
- MORGENBESSER, Sidney** and Levi, Isaac. Belief And Disposition. *Amer Phil Quart* 1,221–232 Jl 64.
- MORGENBESSER, Sidney.** Approaches To Ethical Objectivity. *Educ Theor* 7,180–186 Jl 57.
- MORGENBESSER, Sidney.** Goodman On The Ravens. *J Phil* 59,493–494 Ag 62.
- MORGENBESSER, Sidney.** On The Justification Of Beliefs And Attitudes. *J Phil* 51,565–576 S 54.
- MORGENSTERN, Irvin.** *The Dimensional Structure Of Time.* NY Philosophical Lib 1960.
- According to the author, reality, time, and action are all essentially the same evolutionary process. The structure of that process is analyzed in the first part of the book. The second part is devoted to relating the author's views on time and action to the drama, especially to the playwright's problems.
- MORGENSTERN, O** and Von Neumann, John. *Theory Of Games And Economic Behavior.* Princeton NJ Princeton Univ Pr 1944.
- This is a difficult technical book, the product of collaboration between an outstanding mathematician and a distinguished economist, and is addressed primarily to mathematicians and mathematical economists. It initiates a radically new direction in constructing a mathematical analysis of human behavior, and it also has important implications for the theory of inductive inference.
- MORGENTHAU, Hans J.** The Evil Of Politics And The Ethics Of Evil. *Ethics* 56,1–18 O 45.
- MORGENTHAU, Hans J.** The Evil Of Power: *On Power* By Bertrand De Jouvenel. *Rev Metaph* 3,507–518 Je 50.
- MORGENTHAU, Hans J.** The Limitations Of Science And The Problem Of Social Planning. *Ethics* 54,174–185 Ap 44.
- MORGENTHAU, Hans J.** The Machiavellian Utopia. *Ethics* 55,145–147 Ja 45.
- MORGENTHAU, Hans J.** The Twilight Of International Morality. *Ethics* 58,79–99 Ja 48.
- MORISON, Robert S.** Darwinism: Foundation For An Ethical System? *Zygon* 1,347–353 D 66.
- MORISON, S E.** *La Idea Del Descubrimiento De América: Historia De Esa Interpretacion Y Critica De Sus Fundamentos,* By Edmundo O' Gorman. *Hist Theor* 2,292–295 1963.
- MORITZ, Manfred.** Practical Syllogisms And Juridical Thought. *Phil Today* 2,176–188 Fall 58.
- MORLAND, Richard B.** The Doctrine Of Natural Law—Its Implications For Education. *Educ Theor* 11,168–173 Jl 61.
- MORLEY, Felix (ed).** *Essays In Individuality.* Philadelphia Univ Of Penn Pr 1958.
- The twelve essays are all concerned with the problem of man's freedom in a world tending more and more to socialization and regimentation of the thought and action of individuals. The writers are accomplished in various fields of inquiry: history, economics, natural science, philosophy, sociology, literature, and politics.
- MORNET, Daniel.** L'Idée De Préciosité En France Au XVIIe Siècle. *J Hist Ideas* 1,225–231 Ap 40.
- MORRILL, Thomas** and Forest, Herman S. Biological Expansion—Perspective On Evolution. *Monist* 48,291–305 Jl 64.
- By means of the notion of "biological expansion" the article discusses inadequacies of some current views, concepts and dichotomies having to do with evolution. It stresses and gives evidence that evolution is not simply a defensive process, but is one created—not simply by genes—rather by the organism itself. Biological expansion revives the notion of human self-determination in the face of physical, biological and cultural forces. "Life is not merely the struggle to exist; it is the struggle to evolve."
- MORRIS- JONES, H.** The Logic Of Criticism. *Monist* 50,213–221 Ap 66.
- The article rejects the view that the relation between descriptions and evaluations in art criticism is either wholly deductive or causal. It rejects the former because

- evaluation is not a necessary inference from description. It rejects the latter because it would make evaluation equivalent to an admission of personal liking and hence incorrigible. It is argued that criticism is rational inasmuch as an evaluation is an appraisal and this is a submission which is corrigible. The question therefore turns on the criteria for reasons on which appraisals can be based which are relevant and adequate. It argues for establishing procedural rules for such norms. In this dual relationship there are both logical and causal connections. Our concept of art is causally affected by our aesthetic experiences and the vocabulary we use in articulating those experiences arises out of the concept of art which affects our aesthetic discrimination.
- MORRIS, Aldyth V (ed)** and Moore, Charles A (ed). *The Indian Mind*. Honolulu 1967.
- This volume, presents a middle-of-the-road explanation of the Indian mind.
- MORRIS, Aldyth V (ed)** and Moore, Charles A (ed). *The Japanese Mind*. Honolulu 1967.
- The major topics discussed are Buddhism, Shintō, cultural traits and legal, political, and economic thought. Opening the book is Miyamoto Shosōn's "The Relation of Philosophical Theory to Practical Affairs in Japan." This and other essays are most useful in describing the development of Japanese religious thought in the past twelve centuries.
- MORRIS, Aldyth V (ed)** and Moore, Charles Alexander (ed). *The Chinese Mind: Essentials Of Chinese Philosophy And Culture*. Honolulu 1967.
- This is a collection of seventeen papers on Chinese philosophy presented at the Four East-West Philosophers' Conferences from 1949-64. Many of the authors also show some signs of their American training, the greatest impact on them having been pragmatism. Most of the writers also show a strong bent towards individualistic humanism. The most philosophically technical and least-known to the general reader are possibly the following papers: E R Hughes, "Epistemological Methods in Chinese Philosophy," Hu Shih, "The Scientific Spirit and Method in Chinese Philosophy," and Thome H Fang "The World and the Individual in Chinese Metaphysics."
- MORRIS, Bertram And Others**. *Studies, Series In Philosophy, No I: Studies In Ethical Theory*. Boulder 1958.
- This book contains the following articles on a variety of ethical questions: "Ethics and Human Nature," "Human Nature and Ethics," "Philosophical Ethics and Morality," "On the Justification of Ought-Statements," "Ethics and Ethical Experience," "The Need for Sound Type-Theory in Ethical Inquiry," "Human Nature, Science, and Philosophy," "What is Truth About Man?"
- MORRIS, Bertram**. *Philosophical Aspects Of Culture*. Yellow Springs, OH Antioch Pr 1961.
- The author is concerned with the nature of cultures and cultural institutions as both expressions and determinants of human values. An attempt is made to interpret various attitudes toward contemporary life, to describe the major aspects of modern conflicts, and to indicate the kinds of methods which give hope that a humane solution to mankind's problems can be achieved. The author calls his point of view "functionalism," and says that it is utilitarian in that it is much concerned with questions of health, housing, social security, etc., and humanitarian in that it "means to respect the human impulses which lead men to invent, to love, to laugh, to question, and to think." His conclusions are based on a synthesis of materials from anthropology, sociology, political science, and aesthetics.
- MORRIS, Bertram**. *The Aesthetic Process*. Evanston IL Northwestern Univ 1943.
- Chapter I defines The Aesthetic Attitude as a "continuum of culminating activities, which import the earlier into the later," and these activities are "immediately felt" experiential processes. Chapter II correspondingly defines the aesthetic object as feeling processes coming to rest in totality and unity. The art-object turns out to be "satisfied imagination," in Chapter III, whereas the aesthetic attitude has turned out to be aesthetic object. "The fundamental identity of creation and appreciation" thus achieved is the theme of Chapter IV, Aesthetic Purpose; it is "simply determinate feeling, which in turn is perception or satisfied imagination." Chapter V, On Kinds of Beauty, shows that material beauty is inseparable from its forms of rhyme and rhythm, and both are inseparable from their culmination in the aesthetic whole of satisfied imagination.
- MORRIS, Bertram**. A Reply To Mr Thurston's Discussion Of *The Aesthetic Process*. *J Phil* 41,510-513 S 44.
- MORRIS, Bertram**. C I Lewis: Empiricist Or Kantian? *Ethics* 67,203-205 Ap 57.
- MORRIS, Bertram**. Concerning Communication And The Community. *Phil Rev* 53,391-398 Jl 44.
- MORRIS, Bertram**. Democracy And Culture. *Ethics* 66,87-91 Ja 56.
- MORRIS, Bertram**. Intention And Fulfilment In Art. *Phil Phenomenol Res* 1,127-153 D 40.
- MORRIS, Bertram**. Obligation: Sensical Or Nonsensical? *Phil Phenomenol Res* 11,525-534 Je 51.
- MORRIS, Bertram**. Philosophy Of Criticism. *Phil Rev* 55,611-633 N 46.
- MORRIS, Bertram**. Possessive Individualism And Political Realities. *Ethics* 75,207-214 Ap 65.
- In *The Political Theory of Possessive Individualism*, C B MacPherson interprets Harrington, the Levellers, Locke, and Hobbes as developing political theories to suit the rise of bourgeois capitalism and its market society. His discussion of Hobbes fails to prove that in Hobbes's civil society only the values of a market society are recognized or that the inequalities within civil societies were believed by Hobbes to be due to operation of the market. His discussion of Locke furthermore ignores the fact that Locke thought all men should and can be property holders, within limits of accumulation.
- MORRIS, Bertram**. Quality, Physicalism, And The Material Mode. *Phil Rev* 50,64-73 Ja 41.
- MORRIS, Bertram**. Ruskin On The Pathetic Fallacy, Or How A Moral Theory Of Art May Fail. *J Aes Art Crit* 14,248-266 D 55.
- MORRIS, Bertram**. The Dignity Of Man. *Ethics* 57,57-64 O 46.
- MORRIS, Bertram**. The Principle Of Sufficient Agreement. *Phil Phenomenol Res* 25,1-15 S 64.
- This essay views ethics as involving two inter-dependent principles of civil life: utility and sociality. The first relates man to nature and depends on knowledge; the second relates man to man and depends on agreement. The stimulus to reach agreements derives from outstanding disagreements. Civil life supposes that there is always a good and sufficient reason why persons should compose their differences as civil beings rather than to magnify them into irreconcilable hostilities, even if the latter are sometimes unavoidable. One cannot expect to live in the world and fashion it to his dreams; but because the arts can provide in social affairs both utility and beauty, one can expect to live in it and with others with both effect and elegance.
- MORRIS, Bertram**. The Role Of The 'Standard Mind' In Art. *J Aes Art Crit* 4,239-244 Je 46.
- MORRIS, Charles W**. *The Pragmatic Movement In American Philosophy*. NY Braziller 1970.
- The brevity of this abstract is an indication of Charles Morris' precision of simple purpose and clarity of organization in *The Pragmatic Movement in American Philosophy*. The book deals with the thought of Charles Sanders Peirce, William James, John Dewey and George Herbert Mead. The aim is to extract the essence of pragmatism in terms of its unity as a movement, rather than comparing the four figures as individuals or competing contributors sharing a common ground. Charles Morris writes not as a historian or interpreter but as a participant within American pragmatic philosophy.
- MORRIS, Charles William**. *Signs, Language And Behavior*. NY Prentice-Hall 1946.
- MORRIS, Charles**. *Signification And Significance: A Study Of The Relations Of Signs And Values*. Cambridge MA MIT Pr 1964.
- This volume is intended to provide a framework for viewing certain matters, rather than a comprehensive or detailed account. For many years Morris' work has been concerned with the development of a general theory of value and a general theory of signs. Morris approached both areas in a manner heavily influenced by George H Mead's theory of action. The present book is an attempt to synthesize the two major strands of Morris' earlier efforts. He investigates and emphasizes the nature of signification and significance and their relations within human behavior. Morris has made some important modifications in his earlier views, and he also presents material in the present book not discussed in his previous books.
- MORRIS, Charles**. *Varieties Of Human Value*. Chicago Univ Of Chicago Pr 1956.
- This book is presented as a scientific study of values, mainly concerned with "conceived" values, "those cases of preferential behavior directed by an 'anticipation or foresight of the outcome' of such behavior," rather than with "operative" and "object" values. The "conceived values" here examined are conceptions of the good life derived from students' ratings of thirteen "Ways to Live." The students' preferences for these "Ways" were subjected to statistical analysis, the results of which were used to provide support for the conclusions reached.
- MORRIS, Charles**. A Rhetoric Of Motives. *Rev Metaph* 4,439-444 Mr 51.
- MORRIS, Charles** and Hamilton, Daniel J. *Aesthetics, Signs, And Icons*. *Phil Phenomenol Res* 25,356-364 Mr 65.
- This article reviews the main discussions and criticisms occasioned by the paper of Charles Morris, "Esthetics and the Theory of Signs." This paper had suggested that the work of art was an iconic sign signifying the value which, as iconic, it embodied in itself as sign-vehicle. The theory of signs was considered the proper metalanguage for aesthetics. The present article displays criticisms of this view: that the work of art is not a sign; that the treatment of the iconic sign raises a number of problems; that semiotic has at best a limited value for aesthetics.
- MORRIS, Charles**. Comment On The Paper By Jean Phillips On "The Concept 'Disposition To Respond' In A Behavioral Semiotic". *Phil Sci* 17,354-355 O 50.
- MORRIS, Charles**. Comments On Mr Storer's Paper On "The Philosophical Relevance Of A 'Behavioristic Semiotic'". *Phil Sci* 15,330-332 O 48.
- MORRIS, Charles**. Nietzsche—An Evaluation. *J Hist Ideas* 6,285-293 Je 45.
- MORRIS, Charles**. Philosophy, Psychiatry, Mental Illness And Health. *Phil Phenomenol Res* 20,47-55 S 59.
- MORRIS, Charles**. Signs About Signs About Signs. *Phil Phenomenol Res* 9,115-133 S 48.
- MORRIS, Charles**. The Significance Of The Unity Of Science Movement. *Phil Phenomenol Res* 6,508-514 Je 46.
- MORRIS, Charles**. Varieties Of Human Value. *Humanist* 16,153-161 Ag 56.
- MORRIS, Herbert**. Punishment For Thoughts. *Monist* 49,342-376 Jl 65.
- Morris offers an interpretation of the formula "Law is concerned with external conduct, morality with internal conduct" in light of obvious objections to it. He examines one limited aspect of that formula and offers a defense of that limited aspect by analyzing the term "external conduct" and positing an imaginary system in which all rules prohibit intentions to do harmful things and where our air in making intentions criminal is to diminish harmful occurrences.
- MORRIS, John M**. A Computer-Assisted Study Of A Philosophical Text. *Computers And The Humanities* 3,175-178 Ja 69.
- The use of computer-prepared indexes in the study of the works of Descartes made available a wealth of information for several scholarly studies of Descartes' works.

Concordances to the Meditations and the Discourse were prepared, and an index of significant passages was also developed.

- MORRIS, John M.** Pattern Recognition In Descartes' Automata. *Isis* 60,451-460 1969. In his Treatise on Man (1632) Rene Descartes develops an explanation of the way in which an automaton might recognize and respond to patterns in its sensory data. This explanation underlies the theory of memory that appears in Descartes' major works. It is also related to his account of innate ideas and to his theory of error. As his later letters show, however, Descartes did not find this purely physical theory of pattern recognition adequate to explain human memory. He seemed to need a theory of a purely "intellectual" memory, which could not be simulated by an automaton.
- MORRIS, John.** Sartre's Existentialist "Humanism". *Humanist* 22,146-151 S-O 62.
- MORRIS, Lloyd.** William James: The Message Of A Modern Mind. NY Scribner 1950. This work is designed to state in brief compass the message, significance and influence of some of the leading philosophic and literary figures of this century. Here we find an exposition of James's psychology, his pragmatism, radical empiricism, ethics, politics and philosophy of religion. The concluding chapter shows his influence upon Woodrow Wilson, Franklin Roosevelt, Justice Holmes and Justice Brandeis as well as some of the perversions of his views by fascism and religious fanaticisms.
- MORRIS, Maxwell H.** Toward A Naturalistic Ethic. *Humanist World Digest* 42,14,15,18 Sum 69. Certain factors are necessarily relevant to any naturalistic ethic. (1) Nature is a unified system. (2) Man is subject to animal drives, (3) and dare not upset balance of nature too far. (4) He must observe these statistical regularities: (a) Law of survival, (b) Law of entropy, (c) Law of change, (d) Third law of thermodynamics. Any action endangering cosmic regularity or the evolutionary process is an absolute wrong.
- MORRIS, Phyllis S.** The Laughing Lion: Nietzsche's Vision Of The Overman. *Humanities Review* 15 Autumn 61. The article argues against the common view that Nietzsche is a nihilist. Rather, Nietzsche attacks a particular view of God, and certain destructive consequences of traditional religious morality. Zarathustra envisages an 'overman' who can create new values after struggling against the older ones. His vision of prouder, stronger, wiser, more joyous men is explored through his animal symbolism.
- MORRIS, R E.** Christianity And Collectivistic Trends. *Thought* 23,463-482 S 48.
- MORRIS, Richard Knowles.** The Blind Spot In Education. *Educ Theor* 4,274-281 O 54.
- MORRIS, Van Cleve.** Existentialism In Education: What It Means. NY Harper & Row 1966.
- MORRIS, Van Cleve.** A Reply To W Oliver Martin's Review Of Philosophy And The American School. *Stud Phil Educ* 2,78-80 Wint 61-62.
- MORRIS, Van Cleve.** A Response To Joseph Katz's "The Contributions Of Psychological Research To The Philosophy Of Education". *Proc Phil Educ* 19,200-202 Ap 63.
- MORRIS, Van Cleve.** An Experimentalist On Being. *Mod Sch* 35,125-133 Ja 58.
- MORRIS, Van Cleve.** Détente In Educational Philosophy. *Educ Theor* 15,265-272 O 65.
- MORRIS, Van Cleve.** Détente In Educational Philosophy. *Proc Phil Educ* 21,107-113 Ap 65.
- MORRIS, Van Cleve.** Existentialism And Education. *Educ Theor* 4,247-258 O 54.
- MORRIS, Van Cleve.** Existentialism And The Education Of Twentieth Century Man. *Educ Theor* 11,52-60 Ja 61.
- MORRIS, Van Cleve.** Freedom And Choice In Educative Process. *Educ Theor* 8,231-238 O 58.
- MORRIS, Van Cleve.** Is There A Metaphysics Of Education? *Educ Theor* 17,141-146 Ap 67.
- MORRIS, Van Cleve.** Movable Furniture And A Theory Of Man: Some Theoretical Implications Of Practical Action. *Educ Theor* 7,187-192 Jl 57.
- MORRIS, Van Cleve.** Rejoinder To Father Henle. *Mod Sch* 36,57-60 N 58.
- MORRIS, Van Cleve.** Values Without Base: The Existential Encounter With Ethical Judgment. *Proc Phil Educ* 19,19-33 Ap 63.
- MORRISON, J S.** The Truth Of Antiphon. *Phronesis* 8,35-49 1963.
- MORRISON, J S.** The Shape Of The Earth In Plato's *Phaedo*. *Phronesis* 4,101-119 1959.
- MORRISON, John J.** The Existential Import Of A Proposition In Aristotelian Logic. *Phil Phenomenal Res* 15,386-393 Mr 55.
- MORRISON, Paul G.** Are There Infallible Explanations? *Tulane Stud Phil* 9,101-108 1960.
- MORRISON, Paul G.** Homogeneity And Invariance. *Tulane Stud Phil* 5,71-78 1956.
- MORRISON, Paul G.** On Evolution. *Tulane Stud Phil* 8,15-26 1959.
- MORRISON, Paul G.** The Social Import Of Empiricism. *Tulane Stud Phil* 11,76-86 1962.
- MORRISON, Paul Guarrant.** The Nature Of Analytic Philosophy. *Tulane Stud Phil* 7,91-110 1958.
- MORROW, Glenn R.** Plato's Cretan City; A Historical Interpretation Of The Laws. Princeton NJ Princeton Univ Pr 1960. This is a study of the greatest importance to Greek cultural history and Platonic scholarship. With thorough scholarship and great sensitivity to the issues of law, moral philosophy, and politics, the author presents a detailed study of Plato's *Laws*. The emphasis is on the legal and political rather than the metaphysical. The first three chapters discuss the constitutions of Crete, Sparta, and Athens. The influence of each on Plato's views of the polis and legislation is made clear. Then the specific institutions of the *Laws* are discussed. Property and the family, government,

administration of justice, education, religion, the Nocturnal Council, are the topics for close analysis in chapters four through nine. Chapters ten through twelve discuss the mixed constitution, the rule of law, and the rule of philosophy. Full indexes are included, and the footnotes constitute an invaluable bibliography of recent scholarship.

- MORROW, Glenn R.** A Discussion Of The Theory Of International Relations. *J Phil* 42,491-493 Ag 45.
- MORROW, Glenn R.** Discussion Of Dr Freyre's Paper, "A Consideration Of The Problem Of Brazilian Culture". *Phil Phenomenal Res* 4,176-177 D 43.
- MORROW, Glenn R.** Necessity And Persuasion In Plato's *Timaeus*. *Phil Rev* 59,147-163 Ap 50.
- MORROW, Glenn R.** Plato And The Rule Of Law. *Phil Rev* 50,105-126 Mr 41.
- MORROW, Glenn R.** Plato's Conception Of Persuasion. *Phil Rev* 62,234-250 Ap 53.
- MORROW, Glenn R.** Randall On Aristotle: Two Reviews. *J Phil* 59,147-150 Mr 62.
- MORROW, Glenn R.** The Demiurge In Politics: The *Timaeus* And The *Laws*. *Proc Amer Phil Ass* 27,5-23 N 1954.
- MORROW, Glenn R.** The Distinctive Contributions Of Philosophy To The Issues Of The Peace. *Ethics* 56,273-279 Jl 46.
- MORROW, Glenn R.** The Philosophical Presuppositions Of Democracy. *Ethics* 52,297-308 Ap 42.
- MORSE, Marston.** Mathematics, The Arts And Freedom. *Thought* 34,16-24 Mr 59.
- MORSE, Richard M.** Toward A Theory Of Spanish American Government. *J Hist Ideas* 15,71-93 Ja 54.
- MORSHEAD, Richard W.** Taxonomy Of Educational Objectives Handbook II: Affective Domain, By Dbloom, B Bloom And B B Masia. *Stud Phil Educ* 4,164-169 Spr 65.
- MORSHEAD, Richard W.** Remarks On Frankena's "Is The Philosophy Of Education Intellectually Respectable". *Proc Phil Educ* 17,49-52 Mr 61.
- MORSHEAD, Richard W.** Some Inadequacies In Hardie's Conception Of Educational Concepts. *Stud Phil Educ* 2,340-349 Wint 63.
- MORTIMER, Adler J.** The Idea Of Freedom, V2: A Dialectical Examination Of The Controversies About Freedom. Garden City NY Doubleday 1961. In keeping with the original plan of publication, this volume continues the evidence amassed and summarized in a volume I, by way of a confrontation and comparison of the issues at stake. The purpose of this volume is to present in close array the whole range of arguments for and against every possible position on an issue of freedom, and to classify every author of merit by those arguments. Five forms of freedom are distinguished and discussed. Self-realization acquired in favorable circumstances; self-perfection acquired through achievement or wisdom; the inherent power of self-determination exercised by all men; political liberty arising from held rights; collective freedom (of groups or the race) which directs the future; presumably no one accepts or denies all five of these, and every thinkable author is classified as to whether he holds to one, two, three, or four of them. An enormous amount of material has been digested and organized here.
- MORTIMER, Ernest.** Blaise Pascal: The Life And Work Of A Realist. NY Harper 1959.
- MORTON, Edmund W.** The Nature Of The Possible According To St Thomas Aquinas. *Proc Cath Phil Ass* 32,184-188 1958.
- MORTON, Richard K.** Contemporary Thinking About God. *S J Phil* 2,56-62 Sum 64.
- MOSER, Shia.** Absolutism And Relativism In Ethics. Springfield IL Thomas 1968.
- MOSER, Shia.** Decisions, Commands, And Moral Judgments. *Phil Phenomenal Res* 18,471-488 Je 58.
- MOSER, Shia.** Some Remarks About Imperatives. *Phil Phenomenal Res* 17,186-206 D 56.
- MOSER, S.** Utilitarian Theories Of Punishment And Moral Judgments. *Phil Stud* 8,15-18 1957. This article goes into Stevenson's view that insofar as our attitude toward punishment is utilitarian, we consider ourselves justified in inflicting a particular kind of punishment only if we think that this judgment will fulfill a deterrent or reformatory function. The author argues that Stevenson's account entirely ignores the distinction between moral judgments that are expressed and communicated and those which are merely entertained in our mind without receiving any outward expression. He argues further that we cannot decide to accept or reject a certain judgment, e.g., the judgment that somebody is guilty of a crime. Thus we cannot make our moral beliefs dependent on the purpose they may serve.
- MOSIER, Richard D.** The American Temper; Patterns Of Our Intellectual Heritage. Berkeley Univ Of Calif Pr 1952.
- MOSIER, Richard D.** A Response To George E Barton's "Ordered Pluralism: A Philosophic Plan Of Action For Teaching". *Proc Phil Educ* 19,146-147 Ap 63.
- MOSIER, Richard D.** From Doing To Being. *Educ Theor* 15,35-39 Ja 65.
- MOSIER, Richard D.** From Inquiry Logic To Symbolic Logic. *Educ Theor* 18,32-38 Wint 68.
- MOSIER, Richard D.** Hegelianism In American Education. *Educ Theor* 3,97-103 Ap 53.
- MOSIER, Richard D.** Introduction To Transcendental Realism. *Educ Theor* 1,284-290 D 51.
- MOSIER, Richard D.** Literature And Prejudice. *Personalist* 22,73-79 Ja-Wint 41.
- MOSIER, Richard D.** Preface To An Educational Philosophy. *Educ Theor* 1,218-224 N 51.
- MOSIER, Richard D.** Response To Presidential Address. *Educ Theor* 13,275-276 O 63.
- MOSIER, Richard D.** The Crisis In Education. *Educ Theor* 3,344-346 O 53.
- MOSIER, Richard D.** The Logic Of Experience. *J Phil* 49,411-414 Je 52.

- MOSIER, Richard D.** The Origins Of The Transcendental Realism. *Educ Theor* 2,33-37 Ja 52.
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- MOSIER, Richard D.** The Transcendental Geometry. *Personalist* 33,350-359 Autumn-O 52.
- MOSKOVITIN, Jurij.** *Essay On The Origin Of Thought*. Athens Ohio Univ Pr 1974.
- MOSSE, George L.** The Mystical Origins Of National Socialism. *J Hist Ideas* 22,81-96 Ja-Mar 61.
- MOSSNER, E C.** The First Answer To Hume's *Treatise*. *J Hist Ideas* 12,291-294 Ap 51.
- MOSSNER, Ernest C.** "Of The Principle Of Moral Estimation: A Discourse Between David Hume, Robert Clerk, And Adam Smith": An Unpublished MS By Adam Ferguson. *J Hist Ideas* 21,222-232 Ap-Je 60.
- MOSSNER, Ernest Campbell.** Did Hume Ever Read Berkeley: A Rejoinder To Professor Popkin. *J Phil* 56,992-995 D 59.
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- MOSSNER, Ernest C.** Was Hume A Tory Historian? *J Hist Ideas* 2,225-236 Ap 41.
- MOSTOWSKI, A** and Ryll-Nardzewski, C and Grzegorzczak, A. The Classical And The Ω -complete Arithmetic. *J Sym Log* 23,188-206 Je 58.
- MOSTOWSKI, Andrzej.** *Sentences Undecidable In Formalized Arithmetic: An Exposition Of The Theory Of Kurt Gödel*. NY Humanities Pr 1953.
- MOSTOWSKI, Andrzej.** *Thirty Years Of Foundational Studies*. NY Barnes & Noble 1966.
- MOSTOWSKI, Andrzej.** On Absolute Properties Of Relations. *J Sym Log* 12,33-42 Je 47.
- MOSTOWSKI, Andrzej.** On Direct Products Of Theories. *J Sym Log* 17,1-31 Mr 52.
- MOSTOWSKI, Andrzej.** On The Rules Of Proof In The Pure Functional Calculus Of The First Order. *J Sym Log* 16,107-111 Je 51.
- MOSTOWSKI, Andrzej.** Proofs Of Non-deducibility In Intuitionistic Functional Calculus. *J Sym Log* 13,204-207 D 48.
- MOTHERSHEAD JR, John L.** *Ethics: Modern Conceptions Of The Principles Of Right*. NY Holt 1955.
- MOTHERSHEAD JR, John L.** Some Reflections On The Meanings Of Freedom. *J Phil* 49,667-671 O 52.
- MOTHERSHEAD, John L.** The Role Of Contradiction In Ethics. *Phil Phenomenol Res* 22,490-500 Je 62.
- MOTHERSILL, Mary (ed).** *Ethics*. NY Macmillan 1965.
- MOTHERSILL, Mary.** "Unique" As An Aesthetic Predicate. *J Phil* 58,421-436 Ag 61.
- The author sets out to explore the familiar claim that every work of art is unique. This claim, she notes, is most important to proponents of the expression theory and the autonomy theory. On some interpretations, she argues, this assertion is true and on other interpretations (such as Hampshire's) it is interesting, but on no interpretation is it both true and interesting.
- MOTHERSILL, Mary.** Anscombe's Account Of The Practical Syllogism. *Phil Rev* 71,448-461 O 62.
- Mothersill discusses the second half of Anscombe's *Intention*, criticizing her attacks on modern interpreters of Aristotle on the practical syllogism. Anscombe's positive thesis is helpful in suggesting that a practical syllogism is not a kind of argument but a schema of logically necessary conditions for intentional action.
- MOTHERSILL, Mary.** C I Lewis: Hedonistic Ethics On A Kantian Model. *Phil Stud* 5,81-87 1954.
- MOTHERSILL, Mary.** Is Art A Language? *J Phil* 62,559-571 O 65.
- The article investigates E H Gombrich's thesis that "Everything points to the conclusion that the phrase 'the language of art' is more than a loose metaphor." This thesis is often assumed by philosophers. What is hard to find is any systematic attempt to make clear what it would mean for art to be a language. The author summarizes various such attempts, and concludes that the phrase 'the language of art' is a mere metaphor and not much is to be gained by pursuing analogies between art and language.
- MOTHERSILL, Mary.** Moral Knowledge. *J Phil* 56,755-762 S 59.
- MOTHERSILL, Mary.** Moral Philosophy And Meta-ethics. *J Phil* 49,587-594 Ag 52.
- MOTHERSILL, Mary.** On Arts And The Definition Of Arts: Critical Comments (A Symposium). *J Aes Art Crit* 20,195-198 Wint 61.
- MOTHERSILL, Mary.** Professor Prior And Jonathan Edwards. *Rev Metaph* 16,366-373 D 62.
- A N Prior examined an argument of Jonathan Edwards' against free will in his 1962 paper, "Limited Indeterminism." The author of the present essay maintains, in opposition to Prior, that Edwards' argument is incoherent. She further contends that Prior fails to resolve the crucial issue of moral responsibility and that his argument for a limited indeterminism is uninteresting and needlessly cryptic.
- MOTHERSILL, Mary.** Professor Wick On Duties To Oneself. *Ethics* 71,205-208 Ap 61.
- MOTHERSILL, Mary.** The Use Of Normative Language. *J Phil* 52,401-411 Jl 55.
- MOTT, Omer.** Utility As The Norm Of Law. *New Scholas* 15,377-390 O 41.
- MOTTO, Anna Lydia.** *Seneca*. NY Twayne 1973.
- This reassessment of Seneca's life and work defends the Stoic philosopher-statesman against his most important critics, both ancient and modern. It challenges the charge of personal hypocrisy in his scolding wealth while acquiring it, and emphasizes the ironic art and wit in his literary inconsistencies. His bloody tragedies, while inferior by Greek standards, ought to be judged by other criteria, as they are artistically closer to Pindaric odes, to declamations, to elegiac laments. He was a vocal humanitarian in a brutal age, and even his scientific studies are given an ethical turn. Nearly a quarter of the volume is devoted to chronology, notes, references, bibliography, and index.
- MOULD, Richard A** and Margenau, Henry. Relativity: An Epistemological Appraisal. *Phil Sci* 24,297-308 O 57.
- MOULDS, Henry.** John Locke's Four Freedoms Seen In A New Light. *Ethics* 71,121-126 Ja 61.
- MOULYN, Adrian C.** *Structure, Function And Purpose: An Inquiry Into The Concepts And Methods Of Biology From The Viewpoint Of Time*. NY Liberal Arts Pr 1957.
- Writing as a philosopher, yet drawing on his studies of biology and psychology, Dr Moulyn attempts to illuminate the meaning of the concepts "structure," "function," "causality" and "purpose." He challenges the prevalent idea that spatial, organic structures are purposeful. Distinguishing between "objective" and "subjective time" he argues that purpose and teleology are established on the basis of "subjective time" and are found only in higher animals and human life. Only man, however, can integrate "objective" and "subjective time." This suggests a "dualistic" and anti-mechanistic account of human behavior.
- MOULYN, Adrian C.** Mechanisms And Mental Phenomena. *Phil Sci* 14,242-253 Jl 47.
- MOULYN, Adrian C.** Purposeful And Non-Purposeful Behavior. *Phil Sci* 18,154 Ap 51.
- MOULYN, Adrian C.** The Functions Of Point And Line In Time Measuring Operations. *Phil Sci* 19,141-155 Ap 52.
- MOULYN, Adrian C.** Time In Relation To Neurophysiology And Psychology. *Phil Sci* 19,33-49 Ja 52.
- MOURANT, J A And Others.** *Essays In Philosophy*. University Park Penn Univ Pr 1962.
- The essays are as follows: J A Mourant, Thomistic Existentialism; S H Rosen, Thales: The Beginning of Philosophy; A Tsugawa, The Intention of a Work of Art; J M Anderson, Man as a Doubter; R Gotshalk, Reflection and Seeing; H W Johnstone, Jr, Reason Limite, H G Bugbee, Jr, Thoughts on Creation, D H Whittier, Kant and the Problem of Space, H A Finch, Theoretical Fruitfulness and the Measure of Concepts; D Kuspit, Whitehead's God and Metaphysics.
- MOURANT, John A.** Aquinas And Theology. *Fran Stud* 16,202-212 S 56.
- MOURANT, John A.** Cartesian Man And Thomistic Man. *J Phil* 54,373-382 Je 57.
- MOURANT, John A.** Mr Neill And Physiocracy. *J Hist Ideas* 10,130-134 Ja 49.
- MOURANT, John A.** Plato And The Poets. *Thomist* 13,249-270 Ap 50.
- MOURANT, John Arthur.** *Augustine On Immortality*. Villanova PA Villanova Univ 1969.
- MOURANT, John A.** The Limitations Of Religious Existentialism. *Int Phil Quart* 1,437-452 S 61.
- MOURELATOS, Alexander P D (ed).** *The Pre-Socratics: A Collection Of Critical Essays*. Garden City NY Anchor Pr 1974.
- MOURELATOS, Alexander P D.** *The Route Of Parmenides: A Study Of Word, Image, And Argument In The Fragments*. New Haven Yale Univ Pr 1970.
- Mourelatos finds Parmenides in the epic tradition, and assesses favorably the poetic value of his work. Parmenides, like Hesiod in *Works and Days*, uses the motif of instruction; like Homer in the *Odyssey*, he describes a journey. The opening statement of *Aletheia* represents two routes; B6-7 indicates another, which, however turns into the negative path. The quest motif unites the poem's parts: *Aletheia* is staying on course; *Doxa*, straying away. Pursuing truth is obligatory.
- MOURELATOS, Alexander P D.** The Real, Appearances And Human Error In Early Greek Philosophy. *Rev Metaph* 19,346-365 D 65.
- The author's purpose is to explain how and why early Greek philosophers came to regard the familiar sensible world as unreal, a world of mere appearances. As a logical and roughly historical framework, he offers a three stage schema which, he claims, will aid both in studying the pre-Socratics and in comparing pre-Socratic and post-Cartesian thought. He illustrates his thesis by reference to Homeric thought, Xenophanes, Anaximenes, Melissus, Parmenides, Empedocles, Anaxagoras, and Democritus.
- MOUSTAKAS, Clark E.** Confrontation And Encounter. *J Existent* 2,263-290 Wint 62.
- MOUSTAKAS, Clark.** Dimensions Of The Human Relationship. *Main Currents* 14,107-110 My 58.
- MOWRER, O Hobart.** The Problem Of Good And Evil Empirically Considered, With Reference To Psychological And Social Adjustment. *Zygon* 4,301-314 D 69.
- MOYNIHAN, William T.** The Auditory Correlative. *J Aes Art Crit* 17,93-102 S 58.
- MSHVENIERADZE, V V.** Marxism And The Problem Of Values: An Approach. *Soviet Stud Phil* 4,50-55 Fall 65.
- MUDRY, Joseph.** *Philosophy Of Atomic Physics*. NY Philosophical Lib 1958.
- This book touches on a number of diverse topics: from the origin of space and time, relativity, quantum electrodynamics, entropy, and cosmological cycle to immortality and value. It presents a theory of "dialectical atomism" which is supposed to tie everything together.
- MUELDER, Walter G.** *Foundations Of The Responsible Society: A Comprehensive Survey Of Christian Social Ethics*. NY Abingdon Pr 1959.
- The Dean of the Boston University School of Theology presents a survey of Christian social ethics unified by the idea of "the responsible society" as this has been developed through a series of church conferences in America and in the ecumenical movement throughout the world. The responsible society is clearly internationalist; the most unequivocal demand in the book is that "the church must completely repudiate the use and testing of H-bombs and that... all such power must be assigned to the UN." On other topics of social concern (the family, labor and management, agricultural policy, social welfare legislation, and so on) the demand of the

- responsible society is less clear; the conflicting claims of freedom, equality and justice seem all to be recognized as normative but hardly to be reconciled.
- MUELDER, Walter G.** *Moral Law In Christian Social Ethics*. Richmond VA John Knox Pr 1966.
- MUELDER, Walter G.** Concerning Power In The State. *Phil Forum (Boston)* 5,3-13 Spr 47.
- MUELDER, Walter G.** Person And Community. *Phil Forum (Boston)* 20,35-59 1962-63.
- MUELDER, Walter G.** Personalism, Theology, And The Natural Law. *Phil Forum (Boston)* 14,3-20 1956.
- MUELDER, Walter G.** Reinhold Niebuhr's Conception Of Man. *Personalist* 26,282-293 JI-Sum 45.
- MUELDER, Walter G.** The Social Philosophy Of Edgar Sheffield Brightman. *Phil Forum (Boston)* 8,9-14 Spr 50.
- MUELDER, Walter G.** William James And The Problems Of Religious Empiricism. *Personalist* 23,159-171 Ap-Spr 42.
- MUELLER-DEHAM, Albert.** *Human Relations And Power: Socio-Political Analysis And Synthesis*. NY Philosophical Lib 1957.
- Two chapters of this systematic treatise on the border-areas of sociology, ethics, and politics were published in *Ethics*. Before coming to America, the author was Clinical Professor of Internal Medicine in Vienna, and is now a physician in New York City.
- MUELLER-DEHAM, Albert.** Freedom And The Basic Social Relations. *Ethics* 56,309-316 JI 46.
- MUELLER-DEHAM, Albert.** The Sociological Foundations Of Ethics. *Ethics* 55,9-27 O 44.
- MUELLER, Franz H.** Rejecting Right And Left: Heinrich Pesch And Solidarism. *Thought* 26,485-500 Wint 1951-52.
- MUELLER, G E.** Interplay Of Opposites. *Phil Math* 2,86-87 1965.
- MUELLER, Gustav E.** Calvin's Institutes Of The Christian Religion As An Illustration Of Christian Thinking. *J Hist Ideas* 4,287-300 Je 43.
- MUELLER, Gustav E.** Dante's Aesthetics. *Personalist* 27,386-398 O-Autumn 46.
- MUELLER, Gustav E.** Dialect And Education. *Personalist* 44,376-390 Sum-JI 63.
- MUELLER, Gustav E.** Existence And Existentialism. *Personalist* 34,25-32 Wint-Ja 53.
- MUELLER, Gustav E.** Existential And Existential Time. *Phil Phenomenol Res* 6,424-435 Mr 46.
- MUELLER, Gustav E.** Hegel On The Values Of Humanistic Education. *Educ Theor* 5,230-234 O 55.
- MUELLER, Gustav E.** Heinrich Pestalozzi As Philosopher. *Personalist* 28,384-404 O-Autumn 47.
- MUELLER, Gustav E.** Knowledge And Wisdom. *Rev Metaph* 3,301-318 Mr 50.
- MUELLER, Gustav Emil.** *Dialectic; A Way Into And Within Philosophy*. NY Bookman 1953.
- MUELLER, Gustav Emil.** *Discourses On Religion*. NY Bookman Associates 1951.
- MUELLER, Gustav Emil.** *Interplay Of Opposites: A Dialectical Ontology*. NY Bookman 1956.
- MUELLER, Gustav Emil.** *Origins And Dimensions Of Philosophy: Some Correlations*. NY Pagent Pr 1965.
- The subtitle of this work, "Some Correlations," explains why the treatment of each topic is eclectic rather than comprehensive or balanced. The four parts of the work deal, respectively, with systematic philosophy, the crisis of Christianity, ethics, and aesthetics. The aspects chosen for discussion under systematic philosophy are the logic of philosophy; "creation, evolution and emanation"; Pascal's existential dialectic; the development of dialectic from Kant to Hegel; and "Husserl's rediscovery of systematic philosophy." The part devoted to aesthetics concludes with a chapter on philosophy in the twentieth-century American novel.
- MUELLER, Gustav Emil.** *Philosophy Of Literature*. NY Philosophical Lib 1948.
- MUELLER, Gustav Emil.** *Plato, The Founder Of Philosophy As Dialectic*. NY Philosophical Lib 1965.
- This book is an exposition of the underlying unity of plato's philosophy, conceived as Hegelian dialectic. This unity is found in a four-step dialectic of reality, knowledge, and of value, culminating in an Absolute in which opposites are reconciled without being lost. After a preliminary statement of this position, it is illustrated by a dialectical exegesis of four or five dialogues. The book is not intended for scholars but is written on a level appropriate for beginners, which makes it unfortunate that the canons of scholarship are violated so regularly.
- MUELLER, Gustav Emil.** *The World As Spectacle: An Aesthetic View Of Philosophy*. NY Philosophical Lib 1944.
- This book is an autobiographical sketch, the outlines of an idealistic philosophy of art, and an interpretation of life and world are combined into an "aesthetic introduction to philosophy." Since the distinction between art and analysis of art is not insisted upon, a semi-artistic form of exposition suits the purpose of the author, and the gusto with which he imparts his views and experiences may prove contagious with the reader.
- MUELLER, Gustav E.** On Being And Becoming. *Phil Sci* 10,149-162 JI 43.
- MUELLER, Gustav E.** Pascal's Dialectical Philosophy And His Discovery Of Liberalism. *J Hist Ideas* 6,67-80 Ja 45.
- MUELLER, Gustav E.** Philosophical Foundations Of Historical Civilizations. *Phil East West* 1,25-32 JI 51.
- MUELLER, Gustav E.** Philosophical Personality. *Personalist* 21,129-146 Ap-Spr 40.
- MUELLER, Gustav E.** Philosophy In The Twentieth-Century American Novel. *J Aes Art Crit* 16,471-481 Je 58.
- MUELLER, Gustav E.** Righteousness, Eros, And Agape. *Personalist* 38,266-272 Sum-JI 57.
- MUELLER, Gustav E.** Style. *J Aes Art Crit* 1,105-122 Spr 41.
- MUELLER, Gustav E.** The Functions Of Aesthetics In Hegel's Philosophy. *J Aes Art Crit* 5,49-53 S 46.
- MUELLER, Gustav E.** The Hegel Legend Of "Thesis-Anthesis-Synthesis". *J Hist Ideas* 19,411-414 Je 58.
- MUELLER, Gustav E.** The One And The Many. *Phil Rev* 53,46-61 Ja 44.
- MUELLER, Gustav E.** The Shadow Of The Absolute. *Rev Metaph* 6,45-64 S 52.
- MUELLER, Gustav E.** The Value Of Perception In Hegel's Aesthetics. *Personalist* 31,135-141 Spr-Ap 50.
- MUELLER, Gustav E.** Visiting Epicurus' Garden. *Personalist* 24,66-76 Ja-Wint 43.
- MUELLER, Gustav E.** What Is Man? *Phil Rev* 53,444-464 S 44.
- MUELLER, Gustav.** Faust's Goethe And Hegel. *Personalist* 25,174-179 Ap-Spr 44.
- MUELLER, Iris Wessel.** *John Stuart Mill And French Thought*. Urbana 1956.
- John Stuart Mill "began a journey to France just five days before his fourteenth birthday," and "in some ways the journey did not end until he was buried in Avignon fifty-three years later...." The Revolution of 1830 jolted his "long-held Benthamite attitudes about the role of government and the free operation of self-interest," and prepared his mind for the anti-liberal but positive teachings of the Saint-Simonians and Comte, which almost carried him to the extreme of "over-government." But Mill was too good a democrat to accept an all-powerful oligarchy of the intellectual elite. Then came the cautions of Alexis de Tocqueville against the possible excesses of the democratic majority, and Mill was forced to seek a compromise that would rescue freedom from both sorts of dangers. He was aiding in finding it by the more democratic socialists of 1848, who convinced him "that an economic reorganization of society did not necessarily entail a political despotism of an intellectual elite."
- MUELLER, John H.** Baroque—Is It Datum, Hypothesis, Or Tautology? *J Aes Art Crit* 12,421-437 Je 54.
- MUIRHEAD, J H.** The New Deontology. *Ethics* 50,441-449 JI 40.
- MUKERJEE, Radhakamal.** *Rasas As Springs Of Art In Indian Aesthetics*. *J Aes Art Crit* 24,91-96 Fall 65.
- MUKERJEE, Radhakamal.** *The Destiny Of Civilization*. NY Asia 1964.
- MUKERJEE, Radhakamal.** *The Dimensions Of Values, A Unified Theory*. Mystic CT Verry 1964.
- MUKERJEE, Radhakamal.** *The Dynamics Of Morals*. NY St Martin's Pr 1950.
- MUKERJEE, Radhakamal.** Conscience And Culture: A Biosocial Approach To Morals. *Ethics* 60,178-187 Ap 50.
- MUKERJEE, Radhakamal.** Homeostasis, Society, And Values. *Phil Phenomenol Res* 27,74-79 S 66.
- Homeostasis implies maintenance and improvement of stability of the organism, revealing the potentialities of life in its different dimensions. The concept of values is derived from the basic homeostatic functions of self-maintenance, control and directiveness towards dynamic equilibrium. In evolutionary progress the fields of life rise to greater complexity and higher dimensions, including not simply man but the society, culture, and mankind-as-a-whole. Groups, societies, and cultures develop ever more integrated values, "wholes," or homeostatic systems of organized relations, behavior, and values, in and with reference to which individual goals, purposes, and obligations arise and are integrated and ordered in a system of "natural" hierarchy.
- MUKERJEE, Radhakamal.** Morals, The Art Of Symbolic Living. *J Phil* 47,453-464 Ag 50.
- The evolution of man's mental life is discussed in terms of two dimensions: the physical and biological plane of experience, and the secondary symbolic environment. The latter is treated extensively by the author, with an emphasis in treating values and moral judgements within the context of symbolic interpretation.
- MUKERJI, A C.** On Philosophical Synthesis. *Phil East West* 1,4-5 Ja 52.
- MULFORD, Henry Jones.** Untoward Thinking. *Educ Theor* 4,78-82 Ja 54.
- MULFORD, Montgomery.** Toward Thinking. *Educ Theor* 4,156-157 Ap 54.
- MULHERN, Philip F.** The Rejection And Protection Of Faith. *Thomist* 3,33-44 Ja 41.
- MULLAHY, Bernard I.** Practical Knowledge And Relativity. *Proc Cath Phil Ass* 22,151-165 1947.
- MULLAHY, Bernard I.** The Nature Of The Liberal Arts. *New Scholas* 23,361-386 O 49.
- MULLAHY, Patrick.** Psychiatric And Psychological Contributions To Ethics. *J Phil* 44,380-391 JI 47.
- MULLALLY, Joseph Patrick (ed).** *The Summulae Logicales Of Peter Of Spain*. Notre Dame Notre Dame Univ Pr 1945.
- MULLALLY, Bernard.** Teaching Of The Truth: The Philosophy Of Academic Freedom. *Proc Cath Phil Ass* 18,66-95 1942.
- MULLAN, Hugh and Sangiuliano, Iris.** The Discovery Of Existential Components Inherent In Contemporary Psychotherapy. *J Existent* 1,330-345 Fall 60.
- MULLAN, Hugh and Sangiuliano, Iris.** The Subjective Phenomenon In Existential Psychotherapy. *J Existent* 2,17-34 Sum 61.
- MULLANEY, James V.** Developmental Thomism. *Thomist* 19,1-21 Ja 56.
- MULLANEY, James V.** On Being Thomistic. *Proc Cath Phil Ass* 25,141-146 1951.
- MULLANEY, James V.** Problems In The Teaching Of Contemporary Philosophy. *Mod Sch* 34,105-118 Ja 57.
- MULLANEY, James V.** The Liberal Arts In The Aristotelian-Thomist Scheme Of Knowledge. *Thomist* 19,481-505 O 56.

- MULLANEY, James V.** The Natural, Terrestrial End Of Man. *Thomist* 18,373-395 JI 55.
- MULLANEY, Thomas U.** Created Personality: The Unity Of Thomistic Tradition. *New Scholas* 29,369-402 O 55.
- MULLANEY, Thomas U.** De la Taille And The Incarnation: A Rejoinder. *Thomist* 22,255-277 Ap 59.
- MULLANEY, Thomas U.** Mary Immaculate In The Writings Of St Thomas. *Thomist* 17,433-468 O 54.
- MULLANEY, Thomas U.** The Basis Of The Suarezian Teaching On Human Freedom (Part IV). *Thomist* 12,48-94 Ja 49.
- MULLANEY, Thomas U.** The Basis Of The Suarezian Teaching On Human Freedom (Part II). *Thomist* 11,330-369 JI 48.
- MULLANEY, Thomas U.** The Basis Of The Suarezian Teaching On Human Freedom (Part V). *Thomist* 12,155-206 Ap 49.
- MULLANEY, Thomas U.** The Basis Of The Suarezian Teaching On Human Freedom (Part III). *Thomist* 11,448-502 O 48.
- MULLANEY, Thomas U.** The Basis Of The Suarezian Teaching On Human Freedom. *Thomist* 11,1-17 Ja 48.
- MULLANEY, Thomas U.** The Incarnation: de la Taille Vs Thomistic Tradition. *Thomist* 17,1-42 Ja 54.
- MÜLLER-FREIENFELS, Richard.** On Visual Representation: The Meaning Of Pictures And Symbols. *J Aes Art Crit* 7,112-121 D 48.
- MULLER-THYM, Bernard J.** Dr Adler's Problem Of Species. *Mod Sch* 18,7-10 N 40.
- MULLER-THYM, Bernard J.** Of History As A Calculus Whose Term Is Science. *Mod Sch* 19,41-46 Mr 42.
- MULLER-THYM, Bernard J.** Of History As A Calculus Whose Term Is Science, Part II. *Mod Sch* 19,73-76 My 42.
- MULLER-THYM, Bernard J.** St Thomas And The Recapturing Of Natural Wisdom. *Mod Sch* 18,64-68 My 41.
- MULLER-THYM, Bernard J.** The Common Sense, Perfection Of The Order Of Pure Sensibility. *Thomist* 2,315-343 JI 40.
- MULLER-THYM, Bernard.** The To Be Which Signifies The Truth Of Propositions. *Proc Cath Phil Ass* 16,230-253 1940.
- MÜLLER, G H (ed)** and others. *ISILC Logic Conference: Proceedings Of The International Summer Institute And Logic Colloquium Kiel, 1974.* NY Springer 1975.
- MULLER, Herbert J.** Religion And Freedom In The Modern World. Chicago Univ Of Chicago Pr 1963.
- The author attempts to answer the question "Does religion promote or impair the cause of freedom in the western world?" Relying upon an analysis of the social effects of religion especially during the last 150 years of the history of Christianity, Professor Muller concludes that material is lacking to support one's speaking positively one way or another. He is critical of religion in America and particularly of the contemporary revival in America.
- MULLER, Herbert Joseph.** *Science And Criticism: The Humanistic Tradition In Contemporary Thought.* New Haven CT Yale Univ Pr 1943.
- This volume grows out of the literary humanistic tradition of Thomas Mann which Mr Muller wishes to correlate with modern scientific thought. The work includes the natural and social sciences within a philosophical framework that embodies humanism, a logical positivism, and the scientifically sensible features of "holism."
- MULLER, Herbert J.** The Revival Of The Absolute. *Antioch Rev* 9,99-110 Mr 49.
- MULLER, Hermann J.** Commentaries On Resources From The Biological Sciences. *Zygon* 1,49-50 Mr 66.
- MULLER, Hermann J.** The Integrational Role Of The Evolutionary Approach Throughout Education. *Educ Theor* 10,274-279 O 60.
- MULLER, Martin M.** *God, Religion And Faith: A Study Of The Reasons Behind Faith For Catholics And Non-catholics.* NY Exposition Pr 1965.
- MULLER, Olga Erbsloh.** *Let There Be God: An Approach To Deity For Thinking Man.* NY Philosophical Lib 1966.
- MULLETT, Charles.** Lucretius In Clío's Chariot. *J Hist Ideas* 19,307-322 Je 58.
- MULLIGAN, R W.** *Portio Superior And Portio Inferior Rationis* In The Writings Of St Bonaventure. *Fran Stud* 15,332-349 D 55.
- MULLIGAN, R W.** *Ratio Inferior And Ratio Superior* In St Albert And St Thomas. *Thomist* 19,339-367 JI 56.
- MULLIGAN, R W.** A Note On Law. *New Scholas* 20,258-282 JI 46.
- MULLIGAN, R W.** A Note On Legal Pragmatism. *Thought* 21,513-522 S 46.
- MULLIGAN, R W.** A Note On Negativity. *New Scholas* 33,162-183 Ap 59.
- MULLIGAN, R W.** Hans Kelsen And The Problem Of Relativism In The Law. *Proc Cath Phil Ass* 22,176-189 1947.
- MULLIGAN, R W.** Morris R Cohen: His Philosophy Of Law. *New Scholas* 21,260-283 JI 47.
- MULLIGAN, Robert W.** *Ratio Superior And Ratio Inferior: The Historical Background.* *New Scholas* 29,1-32 Ja 55.
- MULLIN, A A.** *Philosophical Comments On The Philosophies Of Charles Sanders Peirce And Ludwig Wittgenstein.* Urbana Univ Of Illinois 1961.
- This monograph, sponsored by a grant from the National Science Foundation, compares and contrasts the logico-philosophical theories of C S Peirce and Wittgenstein. It analyzes their philosophical views on mathematics, logic, negation, relation and computation, and shows that "the thought of Peirce and the thought of Wittgenstein are more complementary than they are similar." (page 1).
- MULLIN, Albert A.** A Note On A Weakened Goldbach-like Conjecture. *Notre Dame J Form Log* 3,118-119 1962.
- MULLIN, Albert A.** Correlative Remarks Concerning Elementary Number Theory, Groups And Mutant Sets. *Notre Dame J Form Log* 2,253-254 1961.
- MULLIN, Albert A.** Mathematico-philosophical Remarks On New Theorems Analogous To The Fundamental Theorem Of Arithmetic. *Notre Dame J Form Log* 6,218-222 1965.
- MULLIN, Albert A.** On Differences Of Certain Structured Sets. *Notre Dame J Form Log* 4,158-160 1963.
- MULLIN, Albert A.** Some Theorems On The Structure Of Mutant Sets And Their Application To Group And Ring Theories. *Notre Dame J Form Log* 3,148-151 1962.
- MULLINS, James.** The Problem Of The Individual In The Philosophies Of Dewey And Buber. *Educ Theor* 17,76-82 Ja 67.
- MUMFORD, Lewis.** *Art And Technics.* NY Columbia Univ Pr 1952.
- MUMFORD, Lewis.** *The Condition Of Man.* NY Harcourt Brace 1944.
- This volume concludes the trilogy begun with *Technics and Civilization* and continued in *The Culture of Cities*. In the first book, the author spoke of the machines and methods responsible for technical progress; in the second, he portrayed our expanding urban environment. In this last book, he deals with the purposes and ends of human development.
- MUMFORD, Lewis.** *The Conduct Of Life.* NY Harcourt Brace 1951.
- MUMFORD, Lewis.** *The Myth Of The Machine: Technics And Human Development.* NY 1967.
- MUMFORD, Lewis.** *The Transformations Of Man.* NY Harper 1956.
- Mr Mumford's contribution to the "World Perspectives" series in which various authors suggest broad generalizations concerning man, begins with a description, partly mythical, of primitive man. The author then reviews significant changes which man has undergone, indicating possible causes of the changes, and some of the advantages and disadvantages of the main phases of human development. He cautions against over-emphasis upon "depersonalized scientific intelligence," and looks forward hopefully to the coming of world culture and a higher order of human personality.
- MUMFORD, Lewis.** *Values For Survival; Essays, Addresses, And Letters On Politics And Education.* NY Harcourt Brace 1946.
- MUNDT, Ernest K.** Three Aspects Of German Aesthetic Theory. *J Aes Art Crit* 17,287-310 Mr 59.
- MUNDT, Ernest.** *Art, Form, And Civilization.* Berkeley Univ Of Calif Pr 1952.
- MUNITZ, Milton (ed).** *Identity And Individuation.* NY New York Univ Pr 1971.
- The papers treat of a variety of issues centering upon the relationship of formal logic and the grammar of 'exists' to ontology. Orenstein argues for the substitutional view of the existential quantifier. VanFraassen discusses the richness of traditional logic theory in developing a logic of comprehensions and adverbial modification. Plantinga discusses properties essentially or contingently held as these relate to talk of possible worlds. Korner treats of individuals in possible worlds and Rescher discusses the ontology of the possible. Geach defends the theory that identity is relative.
- MUNITZ, Milton K (ed).** *Logic And Ontology.* NY New York Univ Pr 1973.
- MUNITZ, Milton K (ed)** and Kiefer, Howard E (ed). *Contemporary Philosophical Thought, V2: Mind, Science, And History.* Albany 1970.
- This is volume 2 of *Contemporary Philosophical Thought* and contains papers on: The Philosophy of Mind, The Philosophy of Science, and The Philosophy of History.
- MUNITZ, Milton K (ed)** and Kiefer, Howard E (ed). *Ethics And Social Justice.* Albany 1970.
- This volume contains fifteen papers in the area of social philosophy. The first two papers are devoted to the philosophy of practice. The next series of papers centers on ethics. Philosophy of Law is the general theme of the next group of papers. The final topic considered is human rights.
- MUNITZ, Milton K (ed)** and Kiefer, Howard E (ed). *Language, Belief, And Metaphysics.* Albany 1970.
- The emphasis of this volume is upon logic, language, and the conditions of belief.
- MUNITZ, Milton K (ed)** and Kiefer, Howard E (ed). *Mind, Science And History.* Albany NY SUNY Pr 1970.
- MUNITZ, Milton K (ed)** and Kiefer, Howard E (ed). *Perspectives In Education, Religion And The Arts.* Albany SUNY Pr 1970.
- MUNITZ, Milton K (ed)** and Unger, Peter K (ed). *Semantics And Philosophy: Essays.* NY New York Univ Pr 1974.
- The articles in this collection are concerned with a variety of problems and programs in the philosophical semantics of natural language. The following articles are included: "Meaning and Semantics," "Semantic Rules," "Tensions," "Positions for Quantifiers," "Opacity and Scope," "Questions about Questions," "Attributives and Interrogatives," "Pragmatic Presuppositions," "The Refutation of Conventionalism," and "Truth."
- MUNITZ, Milton K.** *The Mystery Of Existence.* NY 1965.
- An analysis of the question: "Why is there a world at all?" is the principal theme of this book. It seeks to establish that there is a genuine mystery of existence, in opposition to those—like the positivists—who reject this claim, and to those—like the theists—who claim to have an answer to this question. The analysis touches on such views as: the meanings of 'mystery'; the various types of unanswerable questions, including the doctrine of the principle of verifiability; the meanings of 'the world', 'existence' as a predicate, and the concepts of 'reason' and 'rational method'. In rejecting those metaphysical views such as theism or Spinozistic naturalism that share

an adoption of the Principle of Sufficient Reason, the argument of the book seeks to uphold the need to adopt a position of agnosticism.

MUNITZ, Milton Karl. *Existence And Logic.* NY New York Univ Pr 1974.

The main purpose of the book is an examination of what the author calls "The Philosophical Problem of Existence." The author proposes that the legitimate uses of 'exists' be confined to cases in which reference is made to individual existents as parts of the spatial-temporal world and to the world itself. He begins with an historical discussion of the problem of existence in Parmenides and Aristotle. This is followed by chapters discussing and criticizing contemporary views in philosophical logic, including those of Frege, Russell, Quine, Geach, Strawson, and Lesniewski. He concludes with a discussion of the logic of 'world talk', that is, what it means to speak of the world as a whole.

MUNITZ, Milton Karl. *The Mystery Of Existence: An Essay In Philosophical Cosmology.* NY 1965.

MUNITZ, Milton K. Kantian Dialectic And Modern Scientific Cosmology. *J Phil* 48,325-337 My 51.

The antinomies presented by Kant in the *Critique of Pure Reason* are often considered grounds for denial of any positive knowledge in the realm of cosmology. The author of this article attacks Kant's first antinomy, which deals with space and time in cosmology, to show how it is dependent upon an outmoded Newtonian conception of space and time.

MUNITZ, Milton K. On The Use Of "Universe" In Cosmology. *Monist* 48,185-194 Ap 64.

There is a problem in clarifying the conceptual foundations of cosmology with respect to the use of the terms "universe" and "universe-as-a-whole." Concentrating on the philosophical issue of the differences between a realist and conceptualist evaluation of the ultimate worth of any cosmological model, the author asks whether there are any good reasons for believing the universe as defined by some particular cosmological model corresponds or approximates to the structure of the real universe. After showing how the answer depends on (1) the meaning we give to the phrase "the real universe" and (2) what cognitive status we assign to cosmological models, the author concludes: (1) the task of cosmology is to say something about the universe, hence a model of the universe must be employed but (2) the results of cosmology need not be thought of as giving us any more than heuristically valuable devices of representation or tools of inquiry.

MUNITZ, Milton K. One Universe Or Many? *J Hist Ideas* 12,231-255 Ap 51.

MUNITZ, Milton K. Scientific Method In Cosmology. *Phil Sci* 19,108-130 Ap 52.

MUNK, Arthur W. *A Way Of Survival.* NY Bookman 1954.

MUNK, Arthur W. *History And God.* NY Ronald Pr 1952.

This book is a brief account of the great major outlooks on the philosophy of history, followed by an exposition of the standpoint which seems to the author to be most inclusive and true, namely, the theistic points of view. In developing the thesis there is a critique of various interpretations of history in which there are successively reviewed the tenets of the newer apocalypticism, the several forms of naturalism, and other systems, especially positivism.

MUNK, Arthur William. *A Synoptic Philosophy Of Education: Toward Perspective, Synthesis And Creativity.* Nashville Abingdon Pr 1965.

In view of the current confusion "resulting from the spread of science and technology, the collision of cultures, two world wars, and the advent of the Nuclear Age," this book aims at "comprehensiveness, unity, and wholeness" in education. The attempt is made to find an underlying unifying principle among the various conflicting contemporary philosophies of education. Closely related to all this is the search for an all-embracing goal. This goal is conceived in terms of "the humanization of man." Considerable attention is also given to the concept of creativity: that is, in terms of its meaning and significance, the chief obstructions, and its relation to science, religion, and philosophy. The outlook of the book as a whole aims at being universal and global—with due stress both on the dangers and the possibilities of the Nuclear Age.

MUNK, Arthur W. Kant's Legacy To Philosophical Theology. *Phil Forum (Boston)* 19,33-40 1961-62.

MUNK, Arthur W. Philosophical Ferment In Great Britain. *Phil Phenomenol Res* 25,393-399 Mr 65.

Munk summarizes many philosophical tendencies in Britain since 1962, which include the work of: Ramsey, Daly, Smart, Ayer, Flew, Walsh, et al. He claims that there signs of creativity in: metaphysics, theology, and the philosophy of history. He concludes that in spite of the analytic and anti-metaphysical attitudes, there are signs of a coming change and the beginnings of a rebirth of metaphysics and philosophical theology, and also a new interest in the philosophy of history from Toynbee's perspective.

MUNK, Arthur W. The Coming Philosophic Revolution. *Personalist* 42,5-12 Wint-Ja 61.

MUNK, Arthur W. The Philosopher As Reformer. *Personalist* 40,380-387 Autumn-O 59.

MUNK, Arthur W. The Self As Agent And Spectator. *Monist* 49,262-272 Ap 65.

In a day when there is new interest in the problem of the self, it behooves us to investigate two vital aspects, namely, *agent* and *spectator*. While the first implies the person as conscious center of unity together with such capacities as efficacy, freedom, and creativity, the second involves the ability to behold, to contemplate, and to observe objectively. Not only do these aspects lie at the basis of the higher nature of man, but it must also be remembered that, apart from a self or person, they become meaningless abstractions. As over against John Macmurray, by means of a synoptic approach, an effort has been made to do full justice to both *agent* and *spectator*.

The truth of the matter is that, in the functional self-conscious unity of the person, both aspects really complement each other.

MUNK, Arthur W. The Spirit Of Latin American Philosophy. *Ethics* 72,197-201 Ap 62.

MUNK, Arthur. The Problem Of The Philosophy Of History: Hegel And After. *Phil Forum (Boston)* 3,19-22 Spr 45.

MUNOZ, Honorio. The International Community According To Francis de Vitoria. *Thomist* 10,1-55 Ja 47.

MUNRO, Donald Jacques. *The Concept Of Man In Early China.* Stanford CA Stanford Univ Pr 1969.

MUNRO, Thomas. *Art Education: Its Philosophy And Psychology, Selected Essays.* NY Liberal Arts Pr 1956.

This second volume of Professor Munro's *Selected Essays* deals more extensively with the psychology of art education than with its philosophy. Several essays discuss the place of art education in liberal and general education, and one is concerned with "Aesthetics and Philosophy in American Colleges."

MUNRO, Thomas. *Evolution In The Arts And Other Theories Of Culture History.* NY Abrams 1963.

In the first part of this massive work, T Munro offers a historical survey of theories of cultural change, including those of Vassari, Hugo, Condorcet, Turgot, Comte, Hegel, Taine, Marx, Morgan, Tyler, and Facillon, to name only a few. But the focal point of interest is Spencer's theory of evolution which, contrary to the usual modern view, Munro values as a useful hypothesis. In the second half of the book, Munro explicates his theory of creative evolution in the arts. He himself admits that it is a figurative concept; it can hardly involve physiological generation of the species in the sense that the biologist uses the terms.

MUNRO, Thomas. *Form And Style In The Arts: An Introduction To Aesthetic Morphology.* Cleveland 1970.

The author distinguishes carefully the set of problems, concepts, methods and purposes of aesthetic morphology from philosophical aesthetics and the related disciplines of art criticism and art history. In this work the author brings together the findings of a life-long career to lay the foundations for a new branch of aesthetics; its purpose is to increase the understanding of the arts as the proper scientific preparation for significant critical evaluation. Aesthetic morphology examines, compares and describes forms or "modes of arrangement" in the arts. There are many kinds of form, style being one of them; some are peculiar to one art, others to groups of arts. The descriptive study of a wide range of historical data drawn from the various art periods can yield valuable results for flexible taxonomy and can show "how certain types of form and style have persistent psychological and social functions evolving in response to individual and social needs."

MUNRO, Thomas. *Oriental Aesthetics.* Cleveland 1965.

Munro's book is divided into two parts: the first is an introductory survey, including discussions of aesthetics in Japan and India today, a comparison of Chinese and Western theories of fiction, music and drama, while the second is about the subjective element in Asian aesthetics, comparisons between Asian and medieval European aesthetics, and contrasts among Chinese, Japanese, and Indian aesthetics. Islamic art is not treated.

MUNRO, Thomas. *The Arts And Their Interrelations.* NY Liberal Arts Pr 1949.

MUNRO, Thomas. *Toward Science In Aesthetics: Selected Essays.* NY Liberal Arts Pr 1956.

MUNRO, Thomas. "The Afternoon Of A Faun" And The Interrelation Of The Arts. *J Aes Art Crit* 10,95-111 D 51.

MUNRO, Thomas. A Reply To Donald G Arnstine's Review Of *The Creative Arts In American Education.* *Stud Phil Educ* 2,12-14 Wint 61-62.

MUNRO, Thomas. Aesthetics And Philosophy In American Colleges. *J Aes Art Crit* 4,180-187 Mr 46.

MUNRO, Thomas. Aesthetics And The Artist. *J Aes Art Crit* 11,397-412 Je 53.

MUNRO, Thomas. Aesthetics As Science: Its Development In America. *J Aes Art Crit* 9,161-207 Mr 51.

MUNRO, Thomas. Art And Scientific Technology. *Phil Phenomenol Res* 19,399-401 Mr 59.

MUNRO, Thomas. Art, Aesthetics, And Liberal Education. *J Aes Art Crit* 3,91-106 Wint 44.

MUNRO, Thomas. Bibliography Of Books And Articles. *J Aes Art Crit* 23,7-12 Fall 64.

MUNRO, Thomas. Do The Arts Evolve: Some Recent Conflicting Answers. *J Aes Art Crit* 19,407-418 Sum 61.

MUNRO, Thomas. Do The Arts Progress? *J Aes Art Crit* 14,175-190 D 55.

MUNRO, Thomas. Editor's Comment: Recognition For Aesthetics As A Major Field Of Scholarship. *J Aes Art Crit* 10,364-370 Je 52.

MUNRO, Thomas. Evolution And Progress In The Arts: A Reappraisal Of Herbert Spencer's Theory. *J Aes Art Crit* 18,294-315 Mr 60.

MUNRO, Thomas. Form And Value In The Arts: A Functional Approach. *J Aes Art Crit* 13,316-341 Mr 55.

MUNRO, Thomas. Form In The Arts: An Outline For Descriptive Analysis. *J Aes Art Crit* 2,5-26 Fall 43.

MUNRO, Thomas. Four Hundred Arts And Types Of Art: A Classified List. *J Aes Art Crit* 16,44-65 S 57.

MUNRO, Thomas. Knowledge And Control In The Field Of Aesthetics. *J Aes Art Crit* 1,1-12 Spr 41.

MUNRO, Thomas. Meaning Of "Naturalism" In Philosophy And Aesthetics. *J Aes Art Crit* 19,133-138 Wint 60.

MUNRO, Thomas. Methods In The Psychology Of Art. *J Aes Art Crit* 6,225-235 Mr 48.

- MUNRO, Thomas.** Oriental Traditions In Aesthetics. *J Aes Art Crit* 24,3-6 Fall 65.
- MUNRO, Thomas.** Recent Developments In Aesthetics In America. *J Aes Art Crit* 23,251-260 Wint 64.
- MUNRO, Thomas.** Society And Solitude In Aesthetics. *J Aes Art Crit* 4,32-42 S 45.
- MUNRO, Thomas.** Style In The Arts: A Method Of Stylistic Analysis. *J Aes Art Crit* 5,128-158 D 46.
- MUNRO, Thomas.** Suggestion And Symbolism In The Arts. *J Aes Art Crit* 15,152-180 D 56.
- MUNRO, Thomas.** The Failure Story: A Study Of Contemporary Pessimism. *J Aes Art Crit* 17,143-168 D 58.
- MUNRO, Thomas.** The Failure Story: An Evaluation. *J Aes Art Crit* 17,362-387 Mr 59.
- MUNRO, Thomas.** The Marxist Theory Of Art History: Socio-economic Determinism And The Dialectical Process. *J Aes Art Crit* 18,430-445 Je 60.
- MUNRO, Thomas.** The Morphology Of Art As A Branch Of Aesthetics. *J Aes Art Crit* 12,438-449 Je 54.
- MUNRO, Thomas.** The Psychology Of Art: Past, Present, Future. *J Aes Art Crit* 21,263-282 Spr 63.
- MUNRO, Thomas.** The Strange Neglect Of G L Raymond; Some Needed Researches In American Aesthetics. *J Aes Art Crit* 13,533-536 Je 55.
- MUNRO, Thomas.** What Causes Creative Epochs In The Arts? *J Aes Art Crit* 21,35-48 Fall 62.
- MUNSAT, Stanley.** A Note On Factual Memory. *Phil Stud* 16,33-39 1965.
- This article takes up Malcolm's definition of factual memory: "A person, B, remembers that p from a time, t, if and only if B knows that p, and B knew that p at t, and if B had not known at t that p, he would not now know that p." The author attempts to show that Malcolm has given neither necessary nor sufficient conditions for saying that a person, B, remembers that p from a time t. He suggests that Malcolm's effort may have been misguided from the start, arguing that the very formulation of a definition seems to make an assumption which is probably not warranted, viz., that in even looking for such a definition one assumes that there is a single characterization which is true of all "rememberings" of the form "A person, B, remembers that p."
- MUNSON, Ronald (ed).** *Man And Nature: Philosophical Issues In Biology.* NY Dell 1971.
- MUNSON, Thomas N.** *Reflective Theology: Philosophical Orientations In Religion.* New Haven CT Yale Univ Pr 1968.
- MUNSON, Thomas N.** *The Essential Wisdom Of George Santayana.* NY Columbia Univ Pr 1962.
- This book was prompted by the author's desire to determine whether the several facets of Santayana's thought constitute a philosophical system. After a survey of the many aspects of Santayana's philosophy, the author concludes that Santayana has "a determinate cosmological point of view" and "a definite idea of man" and that his philosophy is, as Santayana himself says, "a lay religion." Throughout his exposition the author adopts a critical point of view, and ends his work with a general evaluation of Santayana's philosophy. An appendix, containing accounts of correspondence and interviews with Santayana, adds to the value of the book.
- MUNSON, Thomas N.** An Interpretation Of Hegel's Political Thought. *Monist* 48,97-111 Ja 64.
- Hegel and Wittgenstein, notwithstanding the profound differences between them, were both deeply concerned with the question "what is explanation?" Having argued elsewhere that this is indeed the core issue in Wittgenstein, Munson argues the same here about Hegel, in regard to the latter's political thought. After focussing on the relation of particular individual to State, the State as the embodiment of Reason and the concretization of dialectic, he concludes by spelling out ways in which Hegel makes common cause with Wittgenstein, and by raising various difficulties with Hegel over against Wittgenstein.
- MUNSON, Thomas N.** Heidegger's Recent Thought On Language. *Phil Phenomenol Res* 21,361-372 Mr 61.
- MUNSON, Thomas N.** The Pre-Objective Reconsidered. *Rev Metaph* 12,624-632 Je 59.
- MUNSON, Thomas N.** Wittgenstein's Phenomenology. *Phil Phenomenol Res* 23,37-50 S 62.
- The author focuses on Wittgenstein's philosophical method, in order to mediate between the two philosophical traditions of phenomenology and linguistic analysis. The author concludes that Wittgenstein is practicing phenomenology. The article shows that the relation of sign to signified is the unifying concern of Wittgenstein's problems, and that this basic issue of "meaning" accounts for his view of philosophy as a phenomenology, as exercising a descriptive function.
- MUNZ, Peter.** *Relationship And Solitude.* Middletown CT Wesleyan Univ Pr 1965.
- Accepting Wittgenstein's argument that states of feeling cannot be known, the author maintains that, nevertheless, they can be symbolized, and "myth and ritual are the most fundamental forms of all such symbols." He then argues that metaphysical doctrines are "abstract descriptions of the symbol picture." Two historically principal symbol pictures are identified: a "creation picture," which involves an ethical goal of relationships, and an "emanation picture," which involves an ethical goal of solitude. It is finally argued that these two ethical goals presuppose each other.
- MUNZ, Peter.** Basic Intuitions Of East And West. *Phil East West* 5,43-56 Ap 55.
- MUNZ, Peter.** India And The West: A Synthesis. *Phil East West* 5,321-338 Ja 56.
- MUNZ, Peter.** Relationship And Solitude In Hinduism And Christianity. *Phil East West* 6,137-152 Jl 56.
- MURATA, Kiyooki.** *Japan's New Buddhism: An Objective Account Of Soka Gakkai.* NY 1969.
- MURDOCH, Iris.** *Sartre: Romantic Rationalist.* New Haven Yale Univ Pr 1953.
- MURDOCH, John Emery (ed)** and Sylla, Edith Dudley (ed). *The Cultural Context Of Medieval Learning.* Boston Reidel 1975.
- MURDOCH, Ruth T.** Newton And The French Muse. *J Hist Ideas* 19,323-334 Je 58.
- MURDY, J.** *Philosophy Of Atomic Physics.* NY Philosophical Lib 1958.
- "It remains unforeseeable why any recalcitrance should prevail where an attempt is being made toward the inclusion of concepts stressing finitude," Murdy writes. "After all, why such a view should be wrathed by subordination in preference to aspects of ad infinitum, is difficult to ascertain, especially so, if postulates conveying the impression of infinity are besieged by so many unknown factors."
- MURIAN, V** and Ikonnikova, S and Il'enkov, E. Ideals (Social, Esthetic, Moral). *Soviet Stud Phil* 4,35-51 Sum 65.
- MURPHEY, Murray G.** *Our Knowledge Of The Historical Past.* Indianapolis Bobbs-Merrill 1973.
- This book is an analysis of the nature of historical knowledge which takes its point of departure from those problems which have been of recent concern to philosophers of history. The author analyzes issues pertaining to the definition of history, the reference of historical statements, and the truth conditions of such statements. His conclusions in regard to these issues are that history is "a discipline the theories of which consist of statements referring to past objects and events and the consequences of those statements."
- MURPHEY, Murray G.** *The Development Of Peirce's Philosophy.* Cambridge Harvard Univ Pr 1961.
- The purpose of this book is to discover the principles upon which Peirce's philosophy was based and to show "that those principles bring order into the mass of fragmentary manuscripts which remain to us." What began as a dissertation is now an expanded study refined by the fire of "penetrating criticisms and suggestions." "Peirce regarded himself as a systematic philosopher... and believed in the architectonic theory of philosophy"—"his most enduring debt to Kant." He followed his "master in [the latter's] concept of system and... view of the role of logic in that system... the creative... agent in... [his] philosophy [his, therefore] his logic." This view of Peirce is held to have three consequences: his "flagrant contradictions" appear in better perspective; the order of his work becomes predictable; "creative factors in [his] development should be logical." The author had access to "previously restricted" materials. Four manuscripts are included in an appendix.
- MURPHEY, Murray G.** Kant's Children: The Cambridge Pragmatists. *Trans Peirce Soc* 4,3-33 Wint 68.
- MURPHEY, Murray.** On Peirce's Metaphysics. *Trans Peirce Soc* 1,12-25 Spr 65.
- MURPHREE, Idus.** Peirce: The Experimental Nature Of Belief. *J Phil* 60,309-316 Je 63.
- The position presented is that "belief," far from being Peirce's gravest lapse from conscientiousness, is rather the means by which he achieves a rigorous empiricism. Although Peirce himself expressed misgivings about the "psychological principle" on which he based his first formulation of pragmatism, he did not abandon and continued to intertwine both. It is a thesis of the paper that "belief" and the cluster of ideas centering around it are inseparable from Peirce's pragmatism. The following specific topics are discussed: (1) the particular use Peirce makes of "belief" in the papers of 1877-78, (2) Peirce's effort to distinguish "practical" from "theoretical" belief, and (3) his frequent statements that "science" is foreign to the "practical."
- MURPHREE, Idus.** Peirce's Theory Of Inquiry. *J Phil* 56,667-677 Jl 59.
- MURPHY JR, Robert C.** A Suicidal Emergency. *J Existent* 2,133-146 Fall 61.
- MURPHY, A E.** *The Uses Of Reason.* NY Macmillan 1943.
- MURPHY, A E.** Good-will And Good Judgment. *J Phil* 42,638-642 N 45.
- MURPHY, Arthur E (ed).** *Essays In Political Theory, Presented To George H Sabine.* Ithaca NY Cornell Univ Pr 1948.
- MURPHY, Arthur E (ed)** and Konvitz, Milton R (ed). *Essays In Political Theory: Presented To George H Sabine.* NY Cornell 1948.
- MURPHY, Arthur E.** *Reason And The Common Good: Selected Essays,* William H Hay And Marcus G Singer (eds). Englewood Cliffs NJ Prentice-Hall 1963.
- This collection of essays by the late professor Murphy covers a wide range of philosophical topics and touches upon issues which have engaged the attention of philosophers during the last thirty-five years. The editors have grouped the essays under the following seven headings: Ethics, objective relativism, critical and speculative philosophy, American philosophy, social philosophy, freedom, and philosophy and education. Among the philosophers whose ideas are examined are: Jonathan Edwards, Kierkegaard, Dewey, Whitehead, G E Moore, and R G Collingwood.
- MURPHY, Arthur E.** *The Theory Of Practical Reason,* A I Melden (ed). La Salle IL Open Court 1964.
- The author takes as a central theme the use of reason in practical affairs. He contrasts practical reasons with other items with which these have been identified by past and present writers, and he sets forth the requirements of such reasons in general and of moral reasons in particular. Extended discussions and criticism are offered not only of such traditional moralists and/or critics of morality as Hume, Kant, Bergson, Nietzsche, Kierkegaard and Freud, but also of a wide range of contemporary writers.
- MURPHY, Arthur E.** An Ambiguity In Professor Simon's *Philosophy Of Democratic Government.* *Phil Rev* 61,198-211 Ap 52.
- MURPHY, Arthur E** and Stace, W T and Blake, Ralph M. Symposium: Can Speculative Philosophy Be Defended? *Phil Rev* 52,116-143 Mr 43.

- MURPHY, Arthur E.** Blanshard On Good In General. *Phil Rev* 72,228-241 Ap 63.
Murphy reviews Blanshard's *Reason and Goodness*. Blanshard claims that the only objective good lies in the immediate experience of a subject satisfying his desires. What is wrong with Blanshard's approach is that it does not consider the objects of desire or moral agents, and so cannot do justice to ethical phenomena.
- MURPHY, Arthur E.** Ducasse's Theory Of Appraisals. *Phil Phenomenol Res* 13,1-14 S 52.
- MURPHY, Arthur E.** Education For Freedom: Which Way? *Humanist* 5,26-29 Spr 45.
- MURPHY, Arthur E.** Ideals And Ideologies: 1917-1947. *Phil Rev* 56,374-389 Jl 47.
- MURPHY, Arthur E.** John Dewey And American Liberalism. *J Phil* 57,420-435 Je 60.
The author reassesses Dewey's philosophy in relation to the social movements and ideals of his time and country. He claims that Dewey's philosophy in its major outlines and aims was the doctrinal articulation of the progressive gospel, and that both its solid merits and its finally fatal limitations are appropriately subject to philosophical assessment in this light.
- MURPHY, Arthur E.** Jonathan Edwards On Free Will And Moral Agency. *Phil Rev* 68,181-202 Ap 59.
- MURPHY, Arthur E.** McGilvary's Perspective Realism. *J Phil* 56,149-164 F 59.
- MURPHY, Arthur E.** Problems Of Men. *Phil Rev* 56,194-202 Mr 47.
- MURPHY, Arthur E.** The Common Good. *Proc Amer Phil Ass* 24,3-18 1950-51.
- MURPHY, Arthur E.** The Rewards Of Learning. *Ethics* 56,49-59 O 45.
- MURPHY, Arthur E.** Who Are "We": A Discussion Of Carritt's *Ethical And Political Thinking*. *Phil Rev* 58,265-271 My 49.
- MURPHY, Carol.** Cybernetics And Religion. *Personalist* 41,350-361 Sum-Jl 60.
- MURPHY, F X.** The Moral Theology Of St Alphonsus Liguori, 1748-1948. *Thought* 23,605-620 D 48.
- MURPHY, Frances H.** What Sort Of Freedom Does Moral Responsibility Presuppose? *Phil Rev* 53,575-580 N 44.
An attempt is made to clarify issues in the problem of free will and moral responsibility when the latter is construed as justification for reward and punishment. It is argued that "freedom of self-determination" is sufficient to justify punishment and reward on utilitarian grounds but not sufficient to justify them on retributive grounds; that "freedom of indifference" could justify them on retributive grounds, but not on utilitarian grounds; that only "freedom of libertarianism" (described as a third alternative) could justify them on both grounds.
- MURPHY, G G S.** Sir Isaiah Berlin On The Concept Of Scientific History: A Comment. *Hist Theor* 4,234-243 1965.
- MURPHY, Gardner.** *Human Potentialities*. NY Basic Books 1958.
This is a general field theory of human nature by a distinguished psychologist who makes extensive reference to philosophical issues. Human nature is not fixed; though there are three main kinds: (1) original human nature as a product of biological evolution; (2) the cultural mould acquired in a lifetime; (3) an urge toward creative artistic and scientific discovery. The central problem that mankind faces is to fulfill all three human natures, leaving room for the realization and creation by free intellectual choice of an unlimited number of new human potentialities in the future.
- MURPHY, Gardner.** Human Psychology In The Context Of The New Knowledge. *Main Currents* 21,75-81 Mr-Apr 65.
- MURPHY, Gardner.** The Enigma Of Human Nature. *Main Currents* 13,3-7 S 56.
- MURPHY, Gardner.** The Nature Of Man. *Main Currents* 9,44-51 S 52.
- MURPHY, Jeffrie G.** Another Look At Legal Moralism. *Ethics* 77,50-54 O 66.
The idea that immoral conduct ought to be criminalized is already often rejected, but not for precisely the right reasons. Victimless crimes ought to be decriminalized not (as H L A Hart and J S Mill argue) because it is immoral to make crimes of them, but because it is contrary to the nature of the criminal law itself. Acts of private immorality do not violate the rights of the participants; thus they cannot be crimes because there is no crime where there is no deprivation of rights.
- MURPHY, N R.** *The Interpretation Of Plato's Republic*. NY Oxford Univ Pr 1951.
In this volume the author is concerned to point out the main arguments of the *Republic*. It is the author's view that what Plato actually said, obscure as it often is in itself, has sometimes been ever further obscured by interpretation, and that the need exists to go back to the text itself and re-examine its meaning. For the most part the treatment is concerned entirely with the philosophical subject matter, to the exclusion of historical and other controversies.
- MURPHY, Richard T.** Husserl And Pre-Reflexive Constitution. *Phil Phenomenol Res* 26,100-105 S 65.
The point here is to show that transcendental phenomenology is a logic of experience, and that prereflexive intentionality occurs in the transcendental ego. An effort is made to prove that the laws of "intentional constitution" are operative in pre-reflexive consciousness. It is concluded that transcendence is immanent because it is constituted in prereflexive consciousness.
- MURPHY, W P.** Louis Lavelle Bibliography. *Phil Today* 9,190-191 Fall 65.
- MURPHY, Wesley Piersol.** Louis Lavelle—An Approach. *Phil Today* 9,168-173 Fall 65.
- MURRA, Wilbur F.** A Suggested Theory For Determining The Role Of Religion In The Public Schools. *Proc Phil Educ* 18,100-107 Ap 62.
- MURRAY, A R M.** *An Introduction To Political Philosophy*. NY Philosophical Lib 1953.
- MURRAY, Albert Victor.** *Abelard And St Bernard: A Study In 12th Century Modernism*. NY Barnes & Noble 1967.
- MURRAY, Bryon D.** C P Snow: Grounds For Reappraisal. *Personalist* 47,91-101 Wint-Ja 66.
- MURRAY, George (ed)** and Fisher, Alden (ed). *Philosophy And Science As Modes Of Knowing: Selected Essays*. NY 1969.
- MURRAY, Gilbert.** *Five Stages Of Greek Religion*. Boston Beacon Pr 1951.
- MURRAY, Gilbert.** *Greek Studies*. NY Oxford Univ Pr 1946.
- MURRAY, Gilbert.** *Stoic, Christian, And Humanist*. Boston Beacon Pr 1950.
The book is divided into four parts, Pagan Religion and Philosophy at the Time of Christ, The Stoic Philosophy, The Conception of Another Life, and What is Permanent in Positivism. Each section has its own message in the author's attempt to provide a systematic statement of his *Weltanschauung* which he characterizes as comprising a "profound belief in ethics and disbelief in all revelational religions."
- MURRAY, J Clayton.** A Selected Bibliography Of Intellectual Freedom. *Mod Sch* 31,117-124 Ja 54.
- MURRAY, John Courtney.** *The Problem Of God: Yesterday And Today*. New Haven Yale Univ Pr 1964.
- MURRAY, John Courtney.** The Problem Of Pluralism In America. *Thought* 29,165-208 Je 54.
- MURRAY, Michael H.** *The Thought Of Teilhard De Chardin: An Introduction*. NY Seabury Pr 1966.
- MURRAY, Michael V.** *Problems In Ethics*. NY Holt 1960.
- MURRAY, Michael V.** The "Man" Of St Augustine And St Thomas. *Proc Cath Phil Ass* 24,90-96 1950.
- MURRAY, W A.** Frye's Article On Swift's Yahoo. *J Hist Ideas* 15,599-601 O 54.
- MURTHY, C V Srinivasa.** Value And Objective Immortality. *Ethics* 57,128-130 Ja 47.
- MURTI, T R V.** *The Central Philosophy Of Buddhism: A Study Of The Mādhyamika System*. NY Macmillan 1955.
This book is a systematic presentation from the Mādhyamika standpoint, combining careful documentation and technical precision with effective explications in terms of Western concepts. Often misunderstood as nihilism, the Mādhyamika system is here presented as an absolutism which employs a negative dialectic to expose the incompetency of reason to grasp ultimate reality, yet affirms a supra-rational intuitional union with it. Conceptual construction is the source of bondage and pain; freedom is made possible by the critical renunciation of conceptualization but is realized only in the positive, immediate intellectual intuition of the Absolute.
- MURTY, K S.** *Metaphysics, Man And Freedom*. NY Asia 1963.
- MURTY, K Satchidananda.** *Revelation And Reason In Advaita Vedanta*. NY Columbia Univ Pr 1959.
- MURTY, K Satchidananda.** Yoga: The Path To Freedom From Suffering. *Rev Metaph* 15,118-124 S 61.
- MUSES, Charles A.** *Illumination On Jacob Boehme; The Work Of Dionysius Andreas Freher*. NY King's Crown Pr 1951.
- MUSES, Charles A.** Centrality In The Ethics Of Peirce. *Personalist* 31,289-303 Sum-Jl 50.
- MUSES, Charles.** *East-West Fire; Schopenhauer's Optimism And The Lankavatara Sutra*. Indian Hills Co Falcon's Wing Pr 1955.
- MUSGRAVE, Alan (ed)** and Lakatos, Imre (ed). *Problems In The Philosophy Of Science, Proceedings Of The International Colloquium In The Philosophy Of Science, Bedford College, 1965*. NY Humanities Pr 1968.
- MUSURILLO, Herbert.** *Symbolism And Christian Imagination*. Baltimore Helicon Pr 1962.
The author traces the diverse strains of symbolic expression used by the Christian church from its early days to the twelfth century. He finds that the primitive church had almost wholly rejected imaginative expression through the arts. This hostile attitude is characterized by the author as being incongruous with the biblical source of Christianity, so rich in poetic content. It is argued that the early Christians took their faith to demand total abandonment of the world, which in turn entailed contempt for the arts. The author expresses the position that imagination is indispensable to the religious life of the Christian. Imaginative creativity operates through polar tension; in the case of the Christian imagination the tension is between the natural and the supernatural. The role of art is taken to be one of expressing the reaction of the Christian imagination to its special conception of conflict in human existence.
- MUSURILLO, Herbert.** Ecumenism And Patristic Scholarship: A Survey Of Recent Work. *Traditio* 20,473-490 1964.
- MUSURILLO, Herbert.** Feature Review: The Philosophy Of The Church Fathers. *Thought* 31,607-611 D 56.
- MUSURILLO, Herbert.** Symbolism And Belief. *Thought* 41,485-507 D 66.
- MUSURILLO, Herbert.** Symbolism And Kerygmatic Theology. *Thought* 36,59-80 Mr 61.
- MUSURILLO, Herbert.** The Development Of Early Christian Ethics. *Thought* 31,385-402 S 56.
- MUSURILLO, Herbert.** The Problem Of Ascetical Fasting In The Greek Patristic Writers. *Traditio* 12,1-64 1956.
- MUUS, Rolf.** Existentialism And Psychology. *Educ Theor* 6,135-153 Jl 56.
- MUZZEY, David Saville.** *Ethics As A Religion*. NY Simon & Schuster 1951.
- MYERHOFF, Hans.** On The Platonism Of St Augustine's *Quaestio De Ideis*. *New Scholas* 16,16-45 Ja 42.
- MYERS, C Mason.** Metaphor, Metonymy, And Temporal Flow. *S J Phil* 4,9-13 Spr 66.
- MYERS, C Mason.** Perceptual Events, States, And Processes. *Phil Sci* 29,285-291 Jl 62.
- MYERS, C Mason.** Religious Belief And Conceptual Opacity. *Personalist* 47,399-410 Sum-Jl 66.

MYERS, C Mason. The Circular Use Of Metaphor. *Phil Phenomenol Res* 26,391–402 Mr 66.

An explicatory metaphor has a circular use when the metaphorical expression literally refers to something, the concept of which involves in some essential way the concept being explicated. Such explication may be empirical or conceptual, and the circularity may be vicious or non-vicious. Berkeley's metaphor of the proper objects of sight constituting words in a language can be seen, with minor modification, to be capable of fruitful application even though it is circular. On the other hand, certain versions of the "ghost in the machine" metaphor are obviously sterile and hence viciously circular. This is distinct from Ryle's criticism of this metaphor. Whenever a metaphor is non-viciously circular the following conditions must hold: (1) The explicandum must be understood with at least the first grade of Peircian clarity, and (2) the explicans must have certain structure-revealing characteristics. In addition, certain of the interpreter's concepts must be implicit and certain others explicit.

MYERS, Charles M. Inexplicable Analogies. *Phil Phenomenol Res* 22,326–333 Mr 62.

MYERS, Charles M. On Actually Seeing. *Phil Stud* 8,28–32 1957.

The author takes issue with the position of G F Stout that "Only the bounding surfaces of bodies are visible and tangible"—thus actually seen. According to the author this leads to the view that a sense datum regarded as a two-dimensional patch of color is thought of as a "proper" object of perception. The author charges that on this view it would make no difference if all physical objects were filled with absolute nothingness.

MYERS, Charles M. Phenomenological Idiom And Perceptual Mode. *Phil Sci* 25,71–82 Ja 58.

MYERS, Edward D. A Note On Collingwood's Criticism Of Toynbee. *J Phil* 44,485–488 Ag 47.

MYERS, Edward De Los (ed). *Christianity And Reason, Seven Essays.* NY Oxford Univ Pr 1951.

MYERS, Eugene A. *Arabic Thought And The Western World In The Golden Age Of Islam.* NY Ungar 1964.

MYERS, Francis M. *The Warfare Of Democratic Ideals.* Yellow Springs OH Antioch Pr 1956.

The author aims to "clarify fundamental issues regarding the meaning of democracy and, in doing so, to formulate a workable criterion by which alternative meanings may be examined and judged." He reviews the philosophical positions of traditional empiricism, Neo-Thomism, "some Protestant absolutisms," and instrumentalism, selecting representatives of each school and examining (1) their explicitly stated philosophies of democratic government, (2) the character of the relationship between these statements and their supporting theoretical assertions, and (3) the adaptability of the general philosophic structure to a working democracy where no theory of the latter is specifically given.

MYERS, G E. Atomicity And Propositional Attitudes. *Phil Rev* 66,81–86 Ja 57.

MYERS, G E. Feelings Into Words. *J Phil* 60,801–810 D 63.

The aim is to prove, contrary to what is often assumed, that: (1) it is possible to misidentify one's feelings or emotions, (2) not all verbalizations of one's feelings are either diagnostic or reportorial, (3) uncertainty about how to describe one's feelings is not usually the result of psychoanalytic obstacles that prevent clear recognition of these feelings, and (4) it is not true that the final test of the accuracy of a feeling description is what a person introspects or decides. The paper emphasizes captioning, as distinguished from describing, as an important but overlooked linguistic activity and discusses its relevance to certain questions about how feelings are put into words.

MYERS, G E. Prescriptions, Permissions, And Obligations. *Phil Phenomenol Res* 22,481–489 Je 62.

MYERS, Gerald E (ed). *Self, Religion, And Metaphysics: Essays In Memory Of James Bisset Pratt.* NY Macmillan 1961.

Contributors writing on issues that concerned professor pratt, say successively: metaphysics expresses man's interrogatory, existential character; x's freedom occurs as responsibility is imputed to x; human existence originates in a person of value, a ground-self; introspection about the self is tentative, uncertain, and improvable; theologians have double standards, are unfair, gerrymander ideas, and "double-speak"; genuine religious living consists in sincere living in the truth; Ten Ox-Herding Pictures" illustrates stages in the study of Zen; metaphysical clarification and purification can help solve doubts about religious beliefs; metaphysics, impoverished by modern empiricism, aims at discovering generic, everpresent traits; things as experienced have three modes: evolutionary naturalism explains the role of sensation, intention, transcendence, mind; bases of objectivity are fact valued object and demands of action.

MYERS, Gerald E. *Self: An Introduction To Philosophical Psychology.* NY Pegasus 1969.

MYERS, Gerald E. Bibliography Of The Writings Of Roy Wood Sellars. *Phil Phenomenol Res* 15,98–103 S 54.

MYERS, Gerald E. Ryle On Pleasure. *J Phil* 54,181–187 Mr 57.

MYERS, Henry Alonzo. *Are Men Equal: An Inquiry Into The Meaning Of American Democracy.* NY Putnam's 1945.

This book is an examination of the idea of equality in America. Its thesis is that equality, as the foundational concept of American democracy, must be clearly understood if that democracy is to survive, and as its own contribution to this problem offers an analysis of the concept from a systematic and historical point of view. In three central chapters, it describes: first, the meaning of equality as developed in the Declaration of Independence and reflected in the writings of Emerson, Hawthorne, Melville, and Whitman; second, the role of equality in the slave-controversy of the Civil War; and, third, the varying fortunes of the ideal between 1865 and 1941 under

the impact of industrial capitalism, Darwinian evolution, and socialism. The book concludes with a chapter summarizing those particular propositions about equality the author himself is most concerned to defend.

MYERS, Henry Alonzo. *Systematic Pluralism: A Study In Metaphysics.* Ithaca NY Cornell Univ Pr 1961.

This book tackles the proper relationship of the enduring in metaphysics, as against the temporally, culturally, and individually determined aspects. It seeks to justify major philosophical tradition by showing how new ideas are formed and how there is still a continuity possible despite constant change. Thus metaphysics need not be repudiated because of its temporally different, culturally or personally determined traits. The author argues for a metaphysical position which he calls "Systematic Pluralism," and which is characterized by advocating an infinite number of possible perspectives upon the "metaphysical object," each of which has its own possible systematization. Each system unites some particular insight with what is common to all, and each system contains its own set of categories. Spinoza and Hegel are reviewed especially as leading toward, thought stopping short of systematic pluralism.

MYERS, Henry Alonzo. *The Spinoza-Hegel Paradox: A Study Of The Choice Between Traditional Idealism And Systematic Pluralism.* Ithaca NY Cornell Univ Pr 1944.

A considerable part of the present small volume is given to "...showing that Spinoza and Hegel arrived at antithetical conclusions in spite of an amazingly long list of premises which they had in common." This is the Spinoza-Hegel paradox. The author is interested in developing the paradox in order to discover its inner truth or "resolution." The resolution consists in tracing the agreements in the thought of Spinoza and Hegel to certain basic theories shared by both (but not commonly recognized as similar or identical in both thinkers), and attributing the disagreements "...to the difference between the state of knowledge of the seventeenth century and that of the nineteenth."

MYERS, Henry Alonzo. *Tragedy: A View Of Life.* Ithaca NY Cornell Univ Pr 1956.

MYERS, M L. Philosophical Anticipations Of Laissez-Faire. *History Of Political Economy* 4,163–175 Spr 72.

Moral philosophers and theologians during the eighteenth century prepared the intellectual environment for laissez-faire. Long before Adam Smith offered viable economic arguments for a free market system these thinkers offered arguments in terms of philosophical psychology that private interest serves the public welfare. This group included Anthony Ashley Cooper, Joseph Butler, Alexander Pope, and Soame Jenyns.

MYERSCOUGH, Angelita. Berkeley And The Proofs For The Existence Of God. *Stud Phil Hist Phil* 1,57–95 1961.

MYHILL, J and Lorenzen, P. Constructive Definition Of Certain Analytic Sets Of Numbers. *J Sym Log* 24,37–49 Mr 59.

MYHILL, John R. A Complete Theory Of Natural, Rational, And Real Numbers. *J Sym Log* 15,185–196 S 50.

MYHILL, John R. A Reduction In The Number Of Primitive Ideas Of Arithmetic. *J Sym Log* 15,130–131 Je 50.

MYHILL, John R. Note On An Idea Of Fitch. *J Sym Log* 14,175–176 S 49.

MYHILL, John. A Derivation Of Number Theory From Ancestral Theory. *J Sym Log* 17,192–197 S 52.

MYHILL, John. A Finitary Metalanguage For Extended Basic Logic. *J Sym Log* 17,164–178 S 52.

MYHILL, John. Arithmetic With Creative Definitions By Induction. *J Sym Log* 18,115–118 Je 53.

MYHILL, John. Criteria Of Constructibility For Real Numbers. *J Sym Log* 18,7–10 Mr 53.

MYHILL, John. Musical Theory And Musical Practice. *J Aes Art Crit* 14,191–200 D 55.

MYHILL, John. On The Interpretation Of The Sign '→'. *J Sym Log* 18,60–62 Mr 53.

MYHILL, John. Remark On A System Of Bernays. *J Sym Log* 28,75–76 Mr 63.

MYHILL, John. Remarks On The Language Of Physics. *Phil Sci* 30,305–306 O 63.

MYHILL, John. Report On Some Investigations Concerning The Consistency Of The Axiom Of Reducibility. *J Sym Log* 16,35–42 Mr 51.

MYHILL, John. Retort To Mr Benes's "On Some Alleged Philosophical Implications Of Mathematical Logic". *Phil Stud* 5,47 1954.

MYHILL, John. Solution Of A Problem Of Tarski. *J Sym Log* 21,49–51 Mr 56.

MYHILL, John. Some Philosophical Implications Of Mathematical Logic: Three Classes Of Ideas. *Rev Metaph* 6,165–198 D 52.

MYHILL, John. Some Remarks On The Notion Of Proof. *J Phil* 57,461–470 Jl 60.

The author contends that Goedel's incompleteness theorem establishes that there exist, for any provably correct formal system containing the arithmetic of natural numbers, correct inferences which cannot be carried out in that system. The author further maintains that there is a sense of 'correct inference' or 'proof' which is not a syntactical notion relative to a particular system and which is not reducible to any semantical notion; rather it is a notion of some intermediate discipline which the author calls opiodictics. He gives some indications of how one might axiomatize the theory of absolute provability as an independent discipline.

MYHILL, John. Towards A Consistent Set-theory. *J Sym Log* 16,130–136 Je 51.

MYHILL, John. Two Ways Of Ontology In Modern Logic. *Rev Metaph* 5,639–656 Je 52.

MYHILL, John. Variations On A Theme Of Bernays. *Notre Dame J Form Log* 4,274–282 1963.

NAAN, G I. On The Problem Of Infinity. *Soviet Stud Phil* 4,30–41 Spr 66.

NABOURS, Robert K. The Masquerade Of ESP. *Phil Sci* 10,191–203 Jl 43.

- NADEL, George H.** *Moderne Geschichtsschreibung: Ausblick Auf Eine Philosophie Der Geschichtswissenschaft* (Review In English), By Fritz Wagner. *Hist Theor* 1,297-304 1961.
- NADEL, George H.** *The Historical Revolution*, By F Smith Fussner. *Hist Theor* 3,255-260 1963.
- NADEL, George H.** Francis Bacon's Theory Of History. *Hist Theor* 5,275-287 1966.
- NADEL, George H.** New Light On Bolingbroke's *Letters On History*. *J Hist Ideas* 23,550-557 O-D 62.
- NADEL, George H.** Philosophy Of History Before Historicism. *Hist Theor* 3,291-315 1964.
- NAESS, Arne.** *Scepticism*. NY Humanities Pr 1969.
- NAESS, Arne.** *The Pluralist And Possibilist Aspect Of The Scientific Enterprise*. Boston 1972.
- NAESS, Arne** and Naess, Siri. Psychological Research And Humean Problems. *Phil Sci* 27,134-146 Ap 60.
- NAESS, Arne.** Reflections About Total Views. *Phil Phenomenol Res* 25,16-29 S 64. The article attempts to induce the reader to feel that an explicit total view is something paradoxical and unreachable, but that argumentation against the possibility of a total view is not less paradoxical. To take refuge in scepticism is self-defeating because efforts to be modest, whether in claims to know or otherwise, tend to pass into wild immodesty if pushed very far. Whereas Spinoza and others may have intended to elaborate an explicit total view, researchers into their system do well by treating their system as penultimate, one-step-from-total. Believers in total views are perhaps today more often found among social scientists than among philosophers. Karl Mannheim, e.g., is believed to have an all-embracing frame of reference such that he can sweepingly locate and describe "the total structure of the mind"—including the philosophies—of any epoch.
- NAESS, Arne.** Synonymity As Revealed By Intuition. *Phil Rev* 66,87-93 Ja 57.
- NAESS, Arne.** The Inquiring Mind. *Phil Today* 5,184-204 Fall 61.
- NAESS, Siri** and Naess, Arne. Psychological Research And Humean Problems. *Phil Sci* 27,134-146 Ap 60.
- NAGEL, Ernest (ed)** and Pinson, Koppel S (ed) and Baron, Salo W (ed). *Freedom And Reason: Studies In Philosophy And Jewish Culture*. Glencoe IL Free Pr 1951.
- NAGEL, Ernest (ed)** and Suppes, Patrick (ed) and Tarski, Alfred (ed). *Logic, Methodology And Philosophy Of Science: Proceedings Of The 1960 International Congress*. Stanford CA Stanford Univ Pr 1962. This volume contains the 63 papers under the auspices of a division of the "International Union of History and Philosophy of Science." The work of the congress was divided into eleven sections: (1) Mathematical Logic; (2) Foundations of Mathematical Theories; (3) Philosophy of Logic and Mathematics; (4) General Problems of Methodology and Philosophy of Science; (5) Foundations of Probability and Induction; (6) Methodology and Philosophy of Physical Sciences; (7) Methodology and Philosophy of Biological and Psychological Sciences; (8) Methodology and Philosophy of Social Sciences; (9) Methodology and Philosophy of Linguistics; (10) Methodology and Philosophy of Historical Sciences; (11) History of Logic, Methodology, and Philosophy of Science.
- NAGEL, Ernest (ed)** and Wolman, Benjamin (ed). *Scientific Psychology, Principles And Approaches*. NY Basic Books 1965. This volume thus attempts to bring about a rapprochement between scientific psychology and the philosophy of science. Thirty well-known philosophers and psychologists focus their attention on a number of current issues: how do the schools of contemporary psychology relate to pragmatism, behaviorism, analytic philosophy and existentialism? what are some key questions in social psychology, learning theory, psychoanalysis, testing, animal behavior, neuro-psychology, perception, information theory, and predictability in human behavior?
- NAGEL, Ernest.** *Sovereign Reason And Other Studies In The Philosophy Of Science*. Glencoe IL Free Pr 1954.
- NAGEL, Ernest.** *The Structure Of Science: Problems In The Logic Of Scientific Explanation*. NY .1961. This book is devoted primarily to the nature of scientific explanations, their logical structures, mutual relations, functions in inquiry, and devices for systematizing knowledge. Although there are other problems important in the philosophy of science, such as the logical structure of concepts and the evaluation of claims to knowledge, Nagel reserves these topics for another volume now in preparation. He maintains that the distinctive aim (though not sole aim) of science is explanation, i.e., to establish general laws which can serve as instruments for explanation and prediction. Four types of explanation are distinguished: 1) the deductive model, 2) probabilistic explanation, 3) functional or teleological explanation, and 4) genetic explanation—all of which have important similarities. Nagel is dubious about the views that biological or holistic explanations are special or unique, that there are *a priori* limitations which distinguish social science from the other sciences, and that historical inquiry is radically different from the logic of normal scientific explanation.
- NAGEL, Ernest.** A Budget Of Problems In The Philosophy Of Science. *Phil Rev* 66,205-225 Ap 57.
- NAGEL, Ernest.** A Rejoinder To Putnam's "Craig's Theorem". *J Phil* 62,429-431 Ag 65.
- NAGEL, Ernest** and Bromberger, Sylvain and Grunbaum, Adolf. *Observation And Theory In Science*. Baltimore Johns Hopkins Pr 1971. This book contains three lectures: Nagel, "Theory and Observation," Bromberger, "Science and the Forms of Ignorance," and Grunbaum, "Can we ascertain the Falsity of a Scientific Hypothesis?" Nagel's essay is concerned with refuting some of the specific objections recently raised against the observation-theoretical distinction and its philosophical relevance. He argues that the thesis that observation terms are theory laden is compatible with the above distinction, as well as rejecting the charge that the theory laden character of observation terms prevents theories from being put to a fair test. Bromberger's paper takes issue with the Hempelian account of the structure of scientific theories and scientific explanations. He urges an alternative model based on the 'logic of questions' which is claimed to avoid some of the conceptual difficulties of the Hempelian position as well as more adequately reflecting actual scientific practice.
- NAGEL, Ernest** and Dewey, John and Hook, Sidney. Are Naturalists Materialists? *J Phil* 42,515-530 S 45.
- NAGEL, Ernest** and Newman, James R. *Gödel's Proof*. NY New York Univ Pr 1958. Gödel's proof concerns whether it is, in general, possible to give a complete set of initial postulates for a deductive system, to "formalize" an entire area. So in Gödel your postulates get translated into sets of numerals, for instance containing some prime number larger than ten. You can then follow this prime number like a colored thread through the subsequent development of the theorems. It seems to follow from Gödel's results that no complete set of laws, such as a complete determinist "world formula," can ever be made.
- NAGEL, Ernest** and Newman, James. Putnam's Review Of Gödel's Proof. *Phil Sci* 28,209-211 Ap 61.
- NAGEL, Ernest.** Charles S Peirce, Pioneer Of Modern Empiricism. *Phil Sci* 7,69-80 Ja 40.
- NAGEL, Ernest.** Determinism In History. *Phil Phenomenol Res* 20,291-317 Mr 60.
- NAGEL, Ernest.** In Defense Of Logic Without Metaphysics. *Phil Rev* 58,26-34 Ja 49.
- NAGEL, Ernest.** Is The Laplacean Theory Of Probability Tenable? *Phil Phenomenol Res* 6,614-618 Je 46.
- NAGEL, Ernest.** Mechanistic Explanation And Organismic Biology. *Phil Phenomenol Res* 11,327-338 Mr 51.
- NAGEL, Ernest.** Morris R Cohen In Retrospect. *J Hist Ideas* 18,548-551 O 57.
- NAGEL, Ernest.** Mr Russell On Meaning And Truth. *J Phil* 38,253-269 My 41.
- NAGEL, Ernest.** Naturalism Reconsidered. *Proc Amer Phil Ass* 28,5-17 O 1955.
- NAGEL, Ernest.** On The Method Of *Verstehen* As The Sole Method Of Philosophy. *J Phil* 50,154-156 F 53.
- NAGEL, Ernest.** Operational Analysis As An Instrument For The Critique Of Linguistic Signs. *J Phil* 39,177-188 Mr 42.
- NAGEL, Ernest.** Probability And Non-demonstrative Inference. *Phil Phenomenol Res* 5,485-507 Je 45.
- NAGEL, Ernest.** Professor Ducasse's Criterion Of Truth. *Phil Phenomenol Res* 5,333-337 Mr 45.
- NAGEL, Ernest.** Professor Reichenbach On Quantum Mechanics: A Rejoinder. *J Phil* 43,247-250 Ap 46.
- NAGEL, Ernest.** Rejoinder To Mr Kaufmann's Reply, "Concerning Mr Nagel's Critical Comment". *Phil Phenomenol Res* 5,75-79 S 44.
- NAGEL, Ernest.** Science And Semantic Realism. *Phil Sci* 17,174-181 Ap 50.
- NAGEL, Ernest.** Some Gleanings From *The Life Of Reason*. *J Phil* 51,46-49 Ja 54.
- NAGEL, Ernest.** Some Reflections On The Use Of Language In The Natural Sciences. *J Phil* 42,617-630 N 45.
- NAGEL, Ernest.** The Debt We Owe To G E Moore. *J Phil* 57,810-815 D 60. Although the author contends that Moore's view of the office of philosophy was not radically different from views that have been traditionally expressed, he asserts that Moore helped to bring about a revolution, if not in philosophy, at any rate in the philosophical climate. The nerve of Moore's intellectual method was to distinguish carefully, to formulate questions and proposed answers to them precisely. Its limitation, according to the author, was its narrow focus on the obscurities and puzzles created by philosophers themselves.
- NAGEL, Ernest.** Truth And Knowledge Of The Truth. *Phil Phenomenol Res* 5,50-68 S 44.
- NAGEL, Ernest.** Wholes, Sums, And Organic Unities. *Phil Stud* 3,17-32 F 52.
- NAGEL, Ernst (ed)** and Kyburg Jr, Henry E (ed). *Induction: Some Current Issues*. Middletown CT Wesleyan Univ Pr 1963. This volume is made of up essays together with comments on the essays, replies by the authors, and edited transcriptions of the discussions of the essays. The topics dealt with include general theories of induction, special problems of statistics and prediction, and the relations of induction procedures to behavior and value theory.
- NAGEL, Thomas.** Hobbes's Concept Of Obligation. *Phil Rev* 68,68-83 Ja 59.
- NAGEL, Thomas.** Physicalism. *Phil Rev* 74,339-356 Jl 65. The paper describes relatively undisturbing conditions from which it would follow that a person is nothing over and above his body. Certain standard objections to physicalism are answered, concerning the location, intentionality, and alleged privacy of mental events. The concept of identity employed in a statement of physicalism is investigated, and a revised version of Leibniz's law is suggested to cover transcategorical identities. This is applied to identities between events, states, conditions, etc., and in the description of various versions of the identity thesis. Finally, an attempt is made to explain the author's persistent unhappiness with physicalism, which remains even when the standard objections have been answered. This is done in terms of an ostensible distinction between the self as subject and any object as possessor of its attributes.
- NAGLEY, Winfield E.** Kierkegaard On Liberation. *Ethics* 70,47-58 O 59.
- NAGLEY, Winfield E.** Thoreau On Attachment, Detachment, And Non-Attachment. *Phil East West* 3,307-320 Ja 54.

NAGY, Paul J. Thoughts And Things: Pragmatism, Material Culture And The Celebration Of Ordinary Experience. *Southern Quarterly* 15,149-162 Ja 77.

The subject matter of an American philosophical tradition culminating in pragmatism has always been ordinary experience. This philosophical tradition can be an important instrument in the study of American material culture, for the latter is defined as (1) the commonly shared context of ordinary experience as it is shaped by the familiar artifacts of an industrialized and democratized society, and (2) the way these artifacts give concrete expression to the series of connected ideas that form the matrix of modern civilization. The convergence of thoughts and things in primary experience is illustrated in Shaker art, the paintings of Charles Sheeler, and the architecture of Robert Venturi.

NAHM, M C. Some Aspects Of The Play-Theory Of Art. *J Phil* 39,148-159 Mr 42.

NAHM, Milton C (ed) and Clarke, Francis P (ed). *Philosophical Essays In Honor Of Edgar Arthur Singer, Jr.* Philadelphia Univ Of Penn Pr 1942.

"It was not the assumption of the editors that each individual essay should apply the exact methodology of Professor Singer to the problem considered. Yet the diversity of the essays does indeed give evidence of the influence and suggestiveness of a systematic philosophy, the principles of which are formulated in the strictest mathematical and logical languages but whose elaboration has required analyses of the realms of art, morality and religion."

NAHM, Milton C. *The Artist As Creator: An Essay Of Human Freedom.* Baltimore Johns Hopkins Pr 1956.

This book is an analysis of the work of the artist as an aspect of the problem of human freedom. The freedom assumed in artistic activity is discussed, first, in terms of the history of the idea of the "great analogy" between the artist's work and God's work. It is maintained, specifically, that the distinction between the structure of art and of fine art derives from the difference between these two forms of freedom.

NAHM, Milton C. "Aesthetics In English-Speaking Countries". *J Phil* 57,281-285 Ap 60.

The author criticizes Moritz Weitz's "Aesthetics in English-Speaking Countries" for its exclusive preoccupation with philosophy of language. Weitz, he asserts, excludes both from his discussion and from his bibliography important works on aesthetics simply because they did not emanate from the linguistic tradition.

NAHM, Milton C. Edgar A Singer, Jr, And The Aesthetic Of Empirical Idealism. *J Phil* 54,584-594 S 57.

NAHM, Milton C. Genius And The Aesthetic Relation Of The Arts. *J Aes Art Crit* 9,1-12 S 50.

NAHM, Milton Charles. *Aesthetic Experience And Its Presuppositions.* NY Harper 1946.

NAHM, Milton C. Structure And The Judgment Of Art. *J Phil* 45,684-694 D 48.

NAHM, Milton C. The "Common Man" And His Education. *Ethics* 56,60-70 O 45.

NAHM, Milton C. The Functions Of Art And Fine Art In Communication. *J Aes Art Crit* 5,273-280 Je 47.

NAHM, Milton C. The Philosophy Of Aesthetic Expression. *J Aes Art Crit* 13,458-468 Je 55.

NAHM, Milton C. The Relation Of Aesthetics And Criticism. *Personalist* 45,362-384 Sum-Jl 64.

NAHM, Milton C. The Theological Background Of The Theory Of The Artist As Creator. *J Hist Ideas* 8,363-372 Je 47.

NAJM, Sami M. Knowledge Of The Self In Berkeley's Philosophy. *Int Phil Quart* 6,248-269 Je 66.

Given Berkeley's view of ideas and spirits and his reference to notions of spirits, actions, relations, and ideas, I argue that (a) the doctrine of the notion is his account of knowledge of the self, (b) to have a notion of something is to comprehend it non-perceptually and actively, and (c) Berkeley ultimately holds the self is substantial and knowable. By intuition and principled knowledge we know the self exists. Notional knowledge is not intuition. The former and principled knowledge presuppose intuition. Notions are conceptual or epistemological acts. Hence they serve to comprehend and present the self as active, non-sensible, independently existing subject and spiritual substance. They are "active, thinking images." Finally, I discuss the problems of the nature of the self, its identity and activity in relation to God and in view of recent commentaries.

NAJM, Sami M. The Place And Function Of Doubt In The Philosophies Of Descartes And Al-fazālī. *Phil East West* 16,133-142 Jl-O 66.

NAKAMURA, Hajime. A Conflict Between Traditionalism And Rationalism: A Problem With Śāmkara. *Phil East West* 12,153-162 Jl 62.

NAKAMURA, Hajime. Approaches To The Upanishads: Swami Nikhilananda's "The Upanishads". *Phil East West* 11,245-254 Ja 62.

NAKAMURA, Hajime. Consciousness Of The Individual And The Universal Among The Japanese. *Phil East West* 14,333-352 O 64.

NAKAMURA, Hajime. The Kinetic Existence Of An Individual. *Phil East West* 1,33-39 Jl 51.

NAKHNIKIAN, George (ed) and Castaneda, Hector-neri (ed). *Morality And The Language Of Conduct.* Detroit 1963.

This book contains essays by H D Aiken, R B Brandt, Hector-Neri Castaneda, W D Falk, W K Frankena, John Ladd, George Nakhnikian, Francis V Raab, and Wilfrid Sellars, on the nature of morality as an institution and on the nature and functions of the language of conduct.

NAKHNIKIAN, George. A Note On Plato's Theory Of Sensation. *Rev Metaph* 10,355-356 D 56.

NAKHNIKIAN, George. A Note On W Donald Oliver's Theory Of Order. *Phil Sci* 21,169-172 Ap 54.

NAKHNIKIAN, George and Salmon, Wesley C. "Exists" As A Predicate. *Phil Rev* 66,535-542 O 57.

Ayer, Broad, and Wisdom asserted that, if "exists" were a predicate, (1) all affirmative existential propositions would be tautologies and (2) all negative existential propositions would be contradictions. The arguments supporting these claims are analyzed and found to be fallacious. Moreover, these assertions are false. This is shown by constructing a first order monadic predicate calculus containing an existence predicate in which ordinary affirmative and negative existential propositions retain their contingent status. Within this logic, "All gods exist" is demonstrable, but "Some gods exist" is not; therefore, treating "exists" as a predicate does not validate the ontological argument.

NAKHNIKIAN, George. Contemporary Ethical Theories And Jurisprudence. *Natural Law Forum* 2,4-40 1957.

Four types of ethical theory have been the ones most heatedly debated among analytic philosophers since the appearance in 1903 of G E Moore's *Principia Ethica*. This essay describes their essential features and points out some of their readily discernible consequences for jurisprudence.

NAKHNIKIAN, George. Generalization In Ethics. *Rev Metaph* 17,436-461 Mr 64.

This article is a detailed examination of Marcus Singer's *Generalization in Ethics*. The focal claim in Singer's book is that there exists a criterion for being a relevant consideration in ethical reasoning. Singer's argument for this claim rests upon the false assumption that "It ought to be that someone does A" and "There is someone who ought to do A" are equivalent. With the failure of that focal contention, Singer's ingenious and elaborate edifice collapses.

NAKHNIKIAN, George. Intrinsic Good And The Ethical Ought. *J Phil* 51,788-793 N 54.

NAKHNIKIAN, George. Plato's Theory Of Sensation, I. *Rev Metaph* 9,129-148 S 55.

This article is a detailed exposition of the theory of sensation in the *Theaetetus*. The essay contends that this theory is genuine Platonic doctrine. The material covers almost everything that Plato said about sensation.

NAKHNIKIAN, George. Plato's Theory Of Sensation, II. *Rev Metaph* 9,306-327 D 55.

This article is a detailed exposition of the theory of sensation in the *Theaetetus*. The essay contends that this theory is genuine Platonic doctrine. The material covers almost everything that Plato said about sensation.

NAKHNIKIAN, George. Value And Obligation In Mill. *Ethics* 62,33-40 O 51.

This paper attempts to save Mill from Moore's charge that Mill equivocates between two meanings of 'desirable' in the famous argument for hedonism. Mill may be read as saying that the only test of anything's being intrinsically good is that it is a natural, original, ultimate object of desire. Anything else is good only insofar as it is conducive to intrinsic good or a part of it. Evaluations are determinants of conduct. That course of action is judged to be obligatory which maximizes to social good because a normal individual knows that the duties imposed by the social order cannot be shirked without jeopardizing the welfare of the self.

NAKOSTEEN, Mehdi Khan. *The History And Philosophy Of Education.* NY Ronald Pr 1965.

NAMBARA, Shigeru. Creation Of New Japanese Civilization. *Ethics* 56,291-296 Jl 46.

NANDI, S K. Avanimdranath Tagore's Concept Of Aesthetic Universality. *J Aes Art Crit* 18,255-257 D 59.

NANDI, S K. Studies In The Aesthetics Of Acharya Brojendra Nath Seal. *J Aes Art Crit* 24,53-58 Fall 65.

NARAIN, Harsh. Finding An English Equivalent For "Guna". *Phil East West* 11,45-52 Ap-Jl 61.

NARAIN, Harsh. Sunyavāda: A Reinterpretation. *Phil East West* 13,311-338 Ja 64.

NAROLL, Raoul. Two Solutions To Galton's Problem. *Phil Sci* 28,15-39 Ja 61.

NARSKII, I S. Formal Logic: Logical Positivism And The Concept Of "Existence". *Soviet Stud Phil* 2,30-48 Sum-Fall 63.

NARSKII, I S. The Concept Of Formal Analysis And Dialectics. *Soviet Stud Phil* 2,45-56 Spr 64.

NARSKII, I and Oizerman, T and Batishchev, G. Truth. *Soviet Stud Phil* 4,24-34 Sum 65.

NARSKII, N S. The Problems Of Contradiction In Mechanical Motion And The Discussions Infilosofskie nauki. *Soviet Stud Phil* 4,24-33 Wint 1965-66.

NARVESON, Jan F. Existence And Particularity. *S J Phil* 3,33-37 Spr 65.

NARVESON, Jan. *Morality And Utility.* Baltimore Johns Hopkins Pr 1967.

He argues that Utilitarianism as originally proposed by Bentham, then Mills and Sidgwick, is a defensible doctrine which is in no need of the modifications of supplements proposed in this century. Narveson takes up each of the proposed revisions in turn and shows in detail how the alleged need for it rests on various confusions. By a painstaking analysis of intrinsic value the author shows that the introduction of Ideal Utilitarianism is unnecessary. He also shows how the original form of Utilitarianism can take account of rules, intentions and obligations by considering the utility of blame and other factors. A utilitarian ethics of truth-telling and promising is given. The Generalization Argument is shown to be both dispensable and undesirable, and utilitarian justification of punishment is given which does not entail punishment of the innocent. Distributive justice is incorporated in Utilitarianism without appeal to a supplementary principle. Finally, narveson offers a proof that it is irrational to deny the principle of utility.

NARVESON, Jan. On A New Argument From Design. *J Phil* 62,223-228 Ap 65.

We rely on our senses for information about the external world. But if we were to rely on the information contained in a sentence found inscribed in sand, author unknown, we would be forced to assume there was an author; so perhaps there is an

- Author of Nature speaking to us about His creation through our sense organs. So argues Richard Taylor in his *Metaphysics*. But we have to sense the marks or sounds which embody sentences; but if our sense organs literally conveyed information to us, we should have to learn to "read" their language by knowing their structures before we could sense with them, and we don't. We would not automatically trust anything our sense organs did happen to say to us even if they could say anything. We would have to check up on their veracity by *observation*. Thus sensing cannot be understood as analogous to understanding what someone or something is saying to us; hence the argument fails.
- NARVESON, Jan.** Pacifism: A Philosophical Analysis. *Ethics* 75,259–271 J1 65.
Of all the attitudes and theories associated with or identified as "pacifism," only the doctrine that everyone ought not to resist violence with force is of philosophical interest, and it is logically incoherent. Pacifism's popularity rests on confusions about what the doctrine really is. If we have rights, we have the right to prevent infringements upon them. We have the right to use force to protect our rights, and in the degree necessary to accomplish that end.
- NASH, Arnold S.** *The University And The Modern World: An Essay In The Philosophy Of University Education*. NY Macmillan 1943.
In Part One, "The Plight of the Liberal Democratic University" is described as following from the rise of "scientific individualism" or rational democratic liberalism. These are names for any view of human nature and society which is "optimistic" and "atomic." There follows, in Part Two, ("The Totalitarian University: A True Diagnosis but a False Remedy"), a concession to the Nazi and Marxist philosophy of education, namely, that it properly recognizes the fact that knowledge is integral to action and that non-intellectual factors are important in determining attitudes. The university curriculum is, in this light, organized into an efficient whole. The solution is given in Part Three, in the form of propaganda for the Christian *Weltanschauung*, an amalgam of Mannheim's "sociology of knowledge" and Niebuhr's theology and metaphysics of human nature.
- NASH, Dennison.** Challenge And Response In The American Composer's Career. *J Am Art Crit* 14,116–122 S 55.
- NASH, Leonard K.** *The Nature Of The Natural Sciences*. Boston Little Brown 1963.
The book touches upon every phase of science, from its historical and contemporary status as an intellectual discipline to its role in the social structure. The author maintains that scientific inquiry requires an acceptance of several metaphysical presuppositions, namely, continuity, determinism, the reality of the world, dissolubility, and, finally, the principle of intelligibility which asserts "man's obligation to understand (the real world)."
- NASH, Leonard K.** and Conant, James Bryant. *Harvard Case Histories In Experimental Science*. Cambridge Harvard Univ Pr 1957.
Prepared as a series of brochures for a course on general science at Harvard, this work is now brought out in a library edition, for those with other interests who want to know what natural science is about, what the scientists are trying to do, and the methods used. Cases are selected from the great scientific discoveries of the past; and the steps actually taken are followed in sufficient detail to reveal the aims and methods of those who did the work.
- NASH, Paul.** *Authority And Freedom In Education: An Introduction To The Philosophy Of Education*. NY Wiley 1966.
The philosophy of education is usually approached through a broad gate—either the history of the entire subject or an analysis of the clash of opposing philosophies affecting the entire subject. In this book, the approach is made through a narrower gate, which nevertheless opens as much as the others do into the entire subject. The narrower gate is a specific issue, that of authority versus freedom (or rather of how much authority and how much freedom, or what kind of authority and what kind of freedom, will make the best mixture), in several fields of interest or endeavor which bear upon education. Thus, the constraining and the liberating features of work and play, of discipline, of school and other institutions, of group living, of tradition, etc., are explored.
- NASH, Paul.** Response To Bayles's "Educational Imperatives". *Proc Phil Educ* 18,145–150 Ap 62.
- NASH, Paul.** Response To Morris's "Détente In Educational Philosophy". *Proc Phil Educ* 21,114–117 Ap 65.
- NASH, Paul.** Response To Presidential Address. *Educ Theor* 12,142–145 J1 62.
- NASH, Paul.** Response To The Presidential Address. *Educ Theor* 15,273–276 O 65.
- NASH, Paul.** The Strange Death Of Progressive Education. *Educ Theor* 14,65–75 Ap 64.
- NASH, Peter E.** Giles Of Rome: Auditor And Critic Of St Thomas. *Mod Sch* 28,1–20 N 50.
- NASH, Peter W.** Ordinary Knowledge And Philosophical Demonstration Of God's Existence. *Proc Cath Phil Ass* 28,55–77 1954.
- NASH, Ronald H.** *Dooyeweerd And The Amsterdam Philosophy*. Grand Rapids MI Zondervan 1962.
This book aims to give both an elementary exposition of Dooyeweerd's philosophical system and to raise some critical questions concerning it. The author does not question Dooyeweerd's basic thesis that "scientific and philosophic systems of thought are dependent upon and conditioned by religious and pre-theoretical presuppositions" and he expounds this in terms of Dooyeweerd's theory of the autonomous "law-spheres." His critical comments center on Dooyeweerd's tendency toward vague and ambiguous language and his failure to work out crucial aspects of his theory, especially in relation to the theories and criticisms of other philosophers.
- NASH, Ronald H.** *The Light Of The Mind: St Augustine's Theory Of Knowledge*. Lexington 1969.
- NASON, John W.** Leibniz's Attack On The Cartesian Doctrine Of Extension. *J Hist Ideas* 7,447–483 O 46.
- NASR, Seyyed Hossein.** *An Introduction To Islamic Cosmological Doctrines*. Cambridge Harvard Univ Pr 1964.
- NASR, Seyyed Hossein.** *Three Muslim Sages: Avicenna, Suhrawardī, Ibn 'arabī*. Cambridge Harvard Univ Pr 1964.
- NATANSON, Maurice Alexander (ed).** *Phenomenology And The Social Sciences, I–II*. Evanston IL 1973.
- NATANSON, Maurice.** *A Critique Of Jean-Paul Sartre's Ontology*. Lincoln 1951.
- NATANSON, Maurice.** *Edmund Husserl: Philosopher Of Infinite Tasks*. Evanston IL 1973.
This winning work has the virtue of serving not only as an introduction to the thought of Husserl but also as an introduction to the whole field of phenomenology. There are chapters on the application of phenomenological method and on the relation of pure to existential phenomenology. An underlying thesis is that the movement of Husserl's intellectual pilgrimage—beginning in a preoccupation with the grounds of mathematics and logic and culminating in the concern for the life-world—displays an intrinsic unity and necessity.
- NATANSON, Maurice.** *The Journeying Self: A Study In Philosophy And Social Role*. Reading MA Addison-Wesley 1970.
This essay views the social role of the individual "from a phenomenological and existential standpoint." If we try to examine experience with as few preconceptions as possible, we initially find—according to Natanson—particularizations of "now" and "here," then awareness of other individuals in the notion of "our" world. In science, experience becomes additive. In social science, we have "man observing Man." Objectivity in science depends in part on relevance. From science, the author proceeds to history, art, and religion, attempting to show how they develop from immediate experience.
- NATANSON, Maurice.** *The Social Dynamics Of George H Mead*. Washington DC Public Affairs Pr 1956.
This book aims at correcting what its author believes are mistaken interpretations of Mead's theory of society. Mead's major works are analyzed separately in support of his thesis, with emphasis upon the notions of subjectivity and temporality developed by Mead in his later years. Both the exposition and the criticism of Mead's social theory are designed to display, in part, its affinity with Husserl's phenomenology.
- NATANSON, Maurice.** Being-In-Reality. *Phil Phenomenol Res* 20,231–237 D 59.
Natanson's thesis is that the very articulation of the problem of "being-in-reality" requires a departure from the "naturalistic position" or more generally, a disconnection from what Husserl calls the "natural attitude." The phenomenological description of "being-in-reality" is first, the initial disconnection from the natural attitude that is at the root of existential awareness of what it means to be in the world. Then it is a radical endeavor to illuminate our full intentional structure of the horizontal directedness of the "in" which defines every act of placement. One's intentions are directed to the concrete situations in which one lives; the elements of these situations are not objective things, but phenomenological objects of intentional acts.
- NATANSON, Maurice.** Causation As A Structure Of The *Lebenswelt*. *J Existent* 1,346–366 Fall 60.
- NATANSON, Maurice.** George H Mead's Metaphysic Of Time. *J Phil* 50,770–781 D 53.
- NATANSON, Maurice.** H B Alexander's Projection Of A Categoriology. *Phil Phenomenol Res* 10,244–250 D 49.
- NATANSON, Maurice.** Is Intentionality Intelligible Without Causality? *J Existent* 6,397–404 Sum 66.
- NATANSON, Maurice.** Man As An Actor. *Phil Phenomenol Res* 26,327–341 Mr 66.
Man is both an actor in the social world and a theatrical performer. The ambiguity in this double sense of "actor" is examined through a perceptual metaphor: seeing the action of a stage play is something like seeing persons in painted portraits, for there is a strangeness and a fragility to their mode of being. They are unreal in their physical reality and real in their fictive unreality. There is also a curious resemblance between action in mundane life and on the stage. Life-action is a condensed rehearsal in ongoing imagination of limits and possibilities. The actor in life is probing, feeling out, thrusting himself toward decisions he knows he can and will make. The stage actor utilizes marginal or fringe dimensions of perception. Stage acting is a kind of transliteration of the marginal language of proto-reflective life. Acting, off-stage as well as on, is a search for the essential in both person and role, and the essential self is the soul. Acting, then, is the hermeneutics of the soul.
- NATANSON, Maurice.** Phenomenology And Existentialism: Husserl And Sartre On Intentionality. *Mod Sch* 37,1–10 N 59.
- NATANSON, Maurice.** Phenomenology From The Natural Standpoint: A Reply To Van Meter Ames. *Phil Phenomenol Res* 17,241–245 D 56.
- NATANSON, Maurice.** Sartre's Fetishism: A Reply To Van Meter Ames. *J Phil* 48,95–99 F 51.
- NATANSON, Maurice.** The Concept Of The Given In Peirce And Mead. *Mod Sch* 32,143–157 Ja 55.
- NATANSON, Maurice.** The Dialectic Of Death And Immortality. *Phil Forum (Pacific)* 3,70–80 S 64.
- NATHAN, Norman.** Flesh Made Soul. *Personalist* 42,198–202 Spr–Ap 61.
- NATHAN, Norman.** Shakespeare's Initial Hamlet. *Personalist* 43,493–496 Autumn–O 62.

- NATHANSON, Jerome.** *John Dewey; The Reconstruction Of The Democratic Life.* NY Scribner 1951.
A sincere and enlightened appraisal of the place of John Dewey as philosopher, psychologist, and educator in American thought. The author sets forth Dewey's principle ideas and offers an explanation of Dewey's method. In five chapters the writer provides a thoughtful and interesting introduction to a great mind. Mr Dewey's interpretation of Democracy as a moral ideal and as a way of life is presented.
- NATHANSON, Jerome.** *Philosophies Of Defeat: Mysticism, Neo-thomism And Existentialism.* NY 1947.
- NATHANSON, Jerome.** A Discussion Of The Theory Of International Relations. *J Phil* 42,495-497 Ag 45.
- NATHANSON, Leonard.** *The Strategy Of Truth: A Study Of Sir Thomas Browne.* Chicago Univ Of Chicago Pr 1967.
- NAUERT JR, Charles G.** Magic And Skepticism In Agrippa's Thought. *J Hist Ideas* 18,161-182 Ap 57.
- NAUERT, Charles G.** *Agrippa And The Crisis Of Renaissance Thought.* Urbana 1965.
The author describes his work as an "attempt to portray in the life and thought of Agrippa the career of a personage who shared many of the hopes and still more of the fears of his age, and who also, in his widely influential appeal from bankrupt human reason to the wisdom of an occult antiquity, represents an important reaction of Renaissance thinkers to their intellectual predicament." The first half of the book concentrates on the biography and the second half on an analysis of the thought, emphasizing "the importance of a strong pessimism about human learning" and Agrippa's attempts to escape from this particularly in his studies in the occult arts.
- NAUGHTON, James W.** Philosophy Of Beauty In Saint Augustine. *Mod Sch* 17,43-46 Mr 40.
- NAUMAN JR, St Elmo.** *Dictionary Of American Philosophy.* NY Philosophical Lib 1973.
The volume is a collection of brief sketches of concepts, terms, movements, societies, but particularly the thinkers within the major and minor streams of american thought. It defines Evolution, Epistemology, Education, Freedom, Society, Behaviorism, Humanism, Pragmatism, and The Ethical Culture Society. The selection of American philosophers, and "philosopher" is used in the broadest possible sense, includes all the notables such as James, Dewey, Royce, Carnap, Edwards, Thoreau, etc. The breadth of definition is indicated by the inclusion among the "major thinkers" of Benjamin Franklin, Thomas Jefferson, Paul Tillich, Herbert Marcuse, and Eric Hoffer.
- NAUMANN, Walter.** Goethe's Religion. *J Hist Ideas* 13,188-199 Ap 52.
- NAUMBURG, Margaret.** Art As Symbolic Speech. *J Aes Art Crit* 13,435-450 Je 55.
- NAUMBURG, Margaret.** Expanding Non-Verbal Aspects Of Art Education On The University Level. *J Aes Art Crit* 19,439-452 Sum 61.
- NAVONE, J J.** Sankara And The Vedic Tradition. *Phil Phenomenol Res* 17,248-255 D 56.
- NAVONE, John.** Christianity And The Vedic Tradition. *Phil Phenomenol Res* 17,558-559 Je 57.
- NEAL, Emily Gardiner.** Has The Church Failed? *Personalist* 31,58-70 Wint-Ja 50.
- NÉDONCELLE, Maurice.** A Recently Discovered Study Of Von Hügel On God. *Int Phil Quart* 2,5-24 F 62.
- NEEDHAM, Joseph.** Corrigenda To Professor Needham's "Human Laws And Laws Of Nature In China And The West (III)". *J Hist Ideas* 12,628-629 O 51.
- NEEDHAM, Joseph.** Human Laws And Laws Of Nature In China And The West (I). *J Hist Ideas* 12,3-32 Ja 51.
- NEEDHAM, Joseph.** Human Laws And Laws Of Nature In China And The West (II). *J Hist Ideas* 12,194-230 Ap 51.
- NEEDHAM, Joseph.** The Contribution Of Chinese Organicism To European Thought. *Main Currents* 13,38-41 N 56.
- NEEDHAM, Rodney.** Descent Systems And Ideal Language. *Phil Sci* 27,96-101 Ja 60.
- NEF, John U.** *A Search For Civilization.* Chicago Regnery 1962.
The writer's aim is to elucidate the fundamental characteristics of Christian morality, expounding its formal features as a system rather than its application in specific situations. His conclusion is that the Christian system is: 1) Objective: it claims to state moral truths which are made true by certain objective facts; 2) Authoritative: its moral truths derive from some authoritative experient of the ultimate moral facts; 3) Attitudinal: it calls for the pursuit of personal perfection in the adoption of specific attitudes; 4) Teleological: it speaks of a final moral end to be realized by individual moral actions here and now; 5) Charismatic: it actually offers a power to begin to realize the new quality of life which it authoritatively demands.
- NEF, John U.** *The United States And Civilization.* Chicago Univ Of Chicago Pr 1942.
Diagnoses of the crisis of our western civilization are mushrooming. Mr Nef's diagnosis, one of the best-founded, forms an important contribution to moral philosophy. Much less convincing than his diagnosis is Mr Nef's conception of "the ends of civilization". The prescriptions, however, which form the third part of his book and propose to turn civilization away "from plenty and comfort" to "wisdom, goodness, and beauty" will, I am sure, gain the undivided interest of all engaged in what may be called the therapeutics of civilization.
- NEF, John U.** Art In France And England, 1540-1640. *Thomist* 5,281-307 Ja 43.
- NEF, John Ulric.** *The Universities Look For Unity: An Essay On The Responsibility Of The Mind To Civilization In War And Peace.* NY Pantheon Books 1943.
The assumption of this essay is that totalitarianism is "the creation of men's minds.. a moral, an intellectual and an aesthetic problem." The existing state of "artistic and philosophical nihilism" is due to an extreme form of individualism and to "the dominance of natural science and mechanical technique." Hence, it urges that higher learning must train students in graduate studies for "a philosophical view of knowledge," particularly "past thought and art."
- NEF, John U.** Mediaeval And Modern Reality. *Proc Cath Phil Ass* 20,183-192 1945.
- NEF, John.** A New Christian View Of History? *Thought* 37,347-356 S 62.
- NEFF, Emery Edward.** *The Poetry Of History; The Contribution Of Literature And Literary Scholarship To The Writing Of History Since Voltaire.* NY Columbia Univ Pr 1947.
- NEFF, Frederick C.** *Education And Moral Wisdom,* By George N Schuster. *Stud Phil Educ* 2,81-85 Wint 61-62.
- NEFF, Frederick C.** *Philosophy And American Education.* NY Ctr App Res In Ed 1966.
The author classifies and evaluates philosophical traditions for their contributions to education under the following four headings: (1) Idealism (2) Realism (3) Pragmatism and (4) Analysis and Existentialism. Idealism the author values for "universal scope," but disvalues e.g., for its failure to consider specific ways in which values are translated into classroom procedures and human conduct generally, for its tendency to indoctrinate, and for its refusal to subject educational goals to empirical validation.
- NEFF, Frederick C.** Education—Yes, Metaphysics—No. *Educ Theor* 13,59-64 Ja 63.
- NEFF, Frederick C.** On Analysis, Decision-Making, And Education. *Educ Theor* 18,143-150 Spr 68.
- NEFF, Frederick C.** Six Theories Of Intellectual Discipline. *Educ Theor* 7,161-171 Jl 57.
- NEFF, Frederick C.** The Status Of John Dewey In American Educational Thought: A Current Appraisal. *Proc Phil Educ* 14,58-68 Mr-Apr 58.
- NEFF, Warren.** Rejoinder To George McClure's "Growth As An Educational Aim: Reply To Rs Peters' 'Mental Health' As An Educational Aim". *Stud Phil Educ* 4,346-351 Spr 66.
- NEGLEY, Glenn R.** *The Organization Of Knowledge: An Introduction To Philosophical Analysis.* NY Prentice-hall 1942.
- NEGLEY, Glenn R.** Law For Civilized Nations. *Ethics* 55,305-310 Jl 45.
- NEGLEY, Glenn.** *Political Authority And Moral Judgment.* Durham NC Duke Univ Pr 1965.
Negley's argument centers around the problem of the "authority" of law and constitutes a sustained critique of the solutions to this problem advanced in moral and legal philosophizing since the eighteenth century.
- NEGLEY, Glenn.** A Brief On Aggressive War. *Ethics* 57,297-302 Jl 47.
- NEGLEY, Glenn.** Cybernetics And Theories Of Mind. *J Phil* 48,574-581 S 51.
A discussion of the relationship between Professor Wiener's theories in cybernetics and the philosophy of mind is presented. The author feels it is naive to consider descriptive observation and classification of certain physical communication operations as material for the construction of a philosophy of behavior.
- NEGLEY, Glenn.** Jordan's Theory Of Corporate Will: Criticism. *Phil Rev* 56,406-415 Jl 47.
- NEGLEY, Glenn.** Objective Fact And Equality. *Phil Rev* 61,40-49 Ja 52.
- NEGLEY, Glenn.** Some Current Thoughts On Law And Destiny. *Ethics* 58,285-290 Jl 48.
- NEGLEY, Glenn.** Values, Sovereignty, And World Law. *Ethics* 60,208-214 Ap 50.
- NEIDORF, Robert.** *Deductive Forms: An Elementary Logic.* NY Harper & Row 1967.
The introductory text develops a system of natural deduction through investigation of simple valid argument forms. Before any symbolism is introduced, the first chapter defines validity and logical form, and gives some simple tests for validity. Chapters 2, 3, and 4 cover propositional logic from truth tables to a completeness proof. Chapters 5 and 6 extend the system to simple (i.e., monadic) quantificational arguments. The seventh chapter is a quick summary of syllogistic and Venn diagrams. The final chapter covers complex (multiple) quantificational arguments, relations, and identity.
- NEIDORF, Robert.** Is Einstein A Positivist? *Phil Sci* 30,173-188 Ap 63.
- NEILL, Thomas P.** *Makers Of The Modern Mind.* Wilwaukee Bruce 1949.
The author discusses the contemporary history, personality and doctrine of each of eleven men who, in his opinion, have had a critical influence in shaping the modern mind. He begins with Martin Luther and treats in succession Calvin, Descartes, Locke, Newton, Rousseau, Kant, Bentham, Darwin, Marx and Freud.
- NEILL, Thomas P** and Collins, James. *Communism: Why It Is And How It Works.* NY Sheed & Ward 1964.
Chapters 8-13 make a comparative study of the philosophies of Marx and Hegel. Each has a distinctive method and philosophy, responsive to the needs of his age but not simply reducible to a cultural reflex. Marx finds Hegel useful, insofar as the latter takes a contextual and historical approach. But Marx criticizes ideologies and presents a methodology for social revolution.
- NEILL, Thomas P.** Physiocratic Economics And The Natural Law. *Mod Sch* 21,37-46 N 43.
- NEILL, Thomas P.** Quesnay And Physiocracy. *J Hist Ideas* 9,153-173 Ap 48.
- NEILL, Thomas P.** Sorel's Social Myth. *Mod Sch* 22,209-221 My 45.
- NEILL, Thomas P.** The Social Function Of The Intellectual. *Thought* 32,199-223 Je 57.
- NEISSER, Hans P.** The Phenomenological Approach In Social Science. *Phil Phenomenol Res* 20,198-212 D 59.
- NEISSER, Hans.** *On The Sociology Of Knowledge: An Essay.* NY Heinman 1965.
- NEISSER, Hans.** The Phenomenological Basis Of Descartes' Doubt. *Phil Phenomenol Res* 25,572-574 Je 65.

NELL, Onora. *Acting On Principle: An Essay On Kantian Ethics.* NY Columbia Univ Pr 1975.

Nell is not primarily interested in metaethics but rather in the application of principles to moral choice. Chapters 3-6 constitute a thoughtful re-interpretation of the main elements in Kant's ethical theory: duties under justice and the other virtues, the categorical imperative viewed cognitively and volitionally, the role of the good and of right obligation. The last chapter fits deontology into the problematic of present-day ethics.

NELSON, A F. *The Structure Of Normative Ethics.* Ann Arbor MI Edwards 1943.

This is an analytic study, seeking to clarify the meaning of judgments about what is intrinsically good, and to indicate the methods by which they may be confirmed or disconfirmed.

NELSON, Alvin Fredolph. *Inquiry And Reality: A Discourse In Pragmatic Synthesis.* Fort Worth 1974.

This essay seeks to outline a pragmatic epistemology and metaphysics, acknowledging its sources in Peirce, James and Dewey, as well as Lester Ward, J S Mill, W H Werkmeister, J A Leighton and others, and attempting "to reconcile the disparate positions of Conant, Kuhn, Hempel, the inductivists, and Popper." Nelson argues that Aristotelianism, emergentism and absolute idealism can be synthesized because their primary relational concepts are severally warranted by private experience, common sense and science.

NELSON, Benjamin (ed). *Freud And The Twentieth Century.* NY Meridian Books 1957.

This book contains various papers about Freud and his work. Following are the main headings: Part I "Mid-century Perspectives"; Part II "Men and Times"; Part III "The Sciences of Mind and Health"; Part IV "Society and Politics"; Part V "Literature and the Arts"; Part VI "Philosophy and Religion."

NELSON, Benjamin N. *The Idea Of Usury: From Tribal Brotherhood To Universal Otherhood.* Princeton NJ Princeton Univ Pr 1949.

NELSON, David. Constructible Falsity. *J Sym Log* 14,16-26 Mr 49.

NELSON, Everett J. A Defense Of Substance. *Phil Rev* 56,491-509 S 47.

NELSON, Everett J. Categorical Interpretation Of Experience. *Phil Phenomenal Res* 13,84-95 S 52.

NELSON, Everett J. Creativity As A Philosophic Category. *J Phil* 55,953-961 O 58.

NELSON, Everett J. Philosophical Analysis. *Phil Rev* 61,72-90 Ja 52.

NELSON, Everett J. The External World And Induction. *Phil Sci* 9,261-267 Jl 42.

NELSON, Everett J. The Relation Of Logic To Metaphysics. *Phil Phenomenal Res* 9,609-619 Mr 49.

NELSON, Everett J. The Relation Of Logic To Metaphysics. *Phil Rev* 58,1-11 Ja 49.

NELSON, Everett J. The Verification Theory Of Meaning. *Phil Rev* 63,182-192 Ap 54.

NELSON, H G. *A Framework For Thought: An Attempt At The Scientific Interpretation Of History.* NY Pageant Pr 1961.

NELSON, Harold A. How Shall The Advocate Advocate: A Fictional Case Study In Role Conflict. *Ethics* 76,239-252 Jl 66.

This essay pursues the problems of value-advocacy in sociology by means of a fictional case study concerning academic freedom and racial integration in a southern university. The case study develops problems faced by advocates of racial reform within a university in a racist state where a public advocacy of integrationist policies may actually work against their successful implementation.

NELSON, Jack and Moor, James. A Program To Teach Logic. *Computers And The Humanities* 8,278 S-N 74.

Bertie is a computer program which checks student deductions in sentential logic and quantificational logic (with identity). *Bertie* makes sure each formula entered is well-formed and correctly justified. Students may either enter problems of their own or work on stored problems. In either case *Bertie* provides the student with immediate feedback about his mistakes. If a student gets stuck on one of the stored problems, *Bertie* can provide hints or some or all of a stored solution. Such computer-assisted instruction helps students acquire the strategies and tactics needed for solving problems in natural deduction.

NELSON, James B. *Moral Nexus: Ethics Of Christian Identity And Community.* Philadelphia Westminster Pr 1971.

The work is an original contribution to the field of Christian ethics in that it relates genuinely germane contemporary interpretation from social psychology and sociology to the church as a community and the self as a moral entity. The author is certain that the community is both the goal and the medium of human existence. The church's moral significance lies, therefore, not only in its conscious moral persuasion and action, but in the less visible ways in which personal identity is shaped, motivations nurtured, and the balance of institutional role-playing determined.

NELSON, John Charles. *Renaissance Theory Of Love.* NY Columbia Univ Pr 1958. A detailed study of Giordano Bruno's *Erici furori* is the center of this book. The tradition of Platonic love treatises prior to Bruno's work is traced, and the development of neo-Platonism in the Renaissance closely considered. Bruno's relationship to Pico della Mirandola, Marsilio Ficino, and other philosophers of the time is discussed, and an attempt is made to place Bruno's thought in the historical context of the Renaissance. A bibliography and index are included with the book.

NELSON, John O. A Question Of Entailment. *Rev Metaph* 18,364-377 D 64.

A R Anderson and N D Belnap, Jr., maintained in their 1962 article, "The Pure Calculus of Entailment," that necessary propositions can be entailed only by necessary propositions, and not by contingent ones. Against this R W Ashby offered an apparently conclusive counterexample in "Entailment and Modality" (1963). In support of Anderson and Belnap, the author of the present paper develops a definition of entailment and argues that contingent propositions never entail

necessary ones. However, psychological factors may intervene in our logical perceptions to produce an appearance or illusion of entailment between a contingent and a necessary proposition.

NELSON, John O. An Examination Of D M Armstrong's Theory Of Perception. *Amer Phil Quart* 1,154-160 Ap 64.

NELSON, John O. An Inconsistency In "Dreaming". *Phil Stud* 15,33-34 1964.

NELSON, John O. Can One Tell That He Is Awake By Pinching Himself? *Phil Stud* 17,81-83 1966.

NELSON, John O. In Defense Of The Traditional Interpretation Of The Square. *Phil Rev* 63,401-413 Jl 54.

NELSON, John O. Knowledge Of Remote Existence. *Rev Metaph* 11,569-578 Je 58.

NELSON, John O. Modal Logic And The Ontological Proof For God's Existence. *Rev Metaph* 17,235-242 D 63.

The author contends that the modal logic employed in his slightly altered version of the ontological argument constructed by Charles Hartshorne in *The Logic of Perfection* does not provide a distinct notation for the domains of necessary and contingent existence. Consequently, the argument owes its apparent force to an equivocation. Analysis reveals that either the premises are true but the argument is invalid, or the argument is valid but not undeniably sound. Moreover, the argument in question allows one to argue with equal plausibility that God does not exist.

NELSON, John O. Mr Hochberg On Moore: Some Corrections. *Rev Metaph* 16,119-132 S 62.

In his 1962 article, "Moore's Ontology and Non-Natural Properties," Herbert Hochberg argued that G E Moore's asserted nominalism can be traced to his paper, "The Nature of Judgment" (1899), where he denied the existence of universals. The author of the present paper contends that Hochberg's interpretation and conclusions are untenable. In support of his position, he first argues that Moore did not endorse further doctrines that a consistent nominalism would require. He then systematically examines Hochberg's arguments, reconstructs Moore's ontology, and proposes that Moore's distinction between natural and non-natural properties be explained as a difference between a priori and empirical universals.

NELSON, John O. On Sommers' Reinstatement Of Russell's Ontological Program. *Phil Rev* 73,517-521 O 64.

In this discussion-paper I question four theses that I took Sommers to be advancing, among others, in "Types and Ontology": (1) that types are indifferent to predicate denial; (2) that a formal method of type discrimination can establish as correct a specific ontology; (3) that subjects of sentences can be located by certain described formal methods; and (4) that there must be one category that includes all others.

NELSON, John O. On The Impossibility Of Theories Of Meaning. *J Phil* 60,296-302 My 63.

Theory ALO holds that if any person can truly assert, "By *p* I meant *q*," then *q* is contained essentially in *p*, and hence any other person could truly assert, "By *p* I could have meant *q*," even though in fact he had not. The aim of this paper is to argue: "If any philosophical theory of meaning is an adequate theory, ALO is. An adequate theory of meaning cannot convert contingent propositions into self-inconsistent ones, but ALO does." It is demonstrated that, if we interpret two self-consistent sets of propositions according to ALO, then *p*, a constituent of each set and a contingent proposition, is transformed into a self-inconsistent proposition.

NELSON, John O. Tastes. *Phil Phenomenal Res* 26,537-545 Je 66.

In this article I first examine three traditional theories concerning the metaphysical nature of tastes or flavors. These are the theory claiming that tastes or flavors are subjective affections of the senses, the theory claiming that they are objects contained in the material things said to have them, and Hume's theory of tastes. I argue that these theories, in spite of some portion of truth which they possess, are all untenable. I then defend as the correct theory of the metaphysical nature of tastes a theory similar to Aristotle's. In support of this theory and against Hume, I maintain that it is conceivable that a taste or flavor have a shape, although agreeing with Hume that it would be absurd to say that the taste of a fig was fig-shaped.

NELSON, John O. The Conclusion Of Book One, Part Four, Of Hume's Treatise. *Phil Phenomenal Res* 24,512-521 Je 64.

The conclusion of Book One, Part Four, of Hume's *Treatise* has been viewed by his critics as being either a vagary of youth or an admission of philosophical failure. The chief cause of this view is the oscillation of feelings with respect to the pursuit of philosophy which Hume portrays in this section. The article argues that this oscillation of Hume's feelings does not constitute an admission of philosophical failure or a vagary of youth, but rather confirms and consummates the three basic theses and ends of the *Treatise*, namely, to show that all other sciences are based on the science of Man, that this science is properly based on observation and experiment, and that our knowledge has certain definite limitations. The author argues further that in the concluding section of Book One Hume reflexively validates the science of Man, and that is to say, the preceding sections of Book One.

NELSON, John O. The Confirmation Of Hypotheses. *Phil Rev* 67,95-100 Ja 58.

NELSON, John O. The Validation Of Memory And Our Conception Of A Past. *Phil Rev* 72,35-47 Ja 63.

Two philosophical questions about memory have arisen: how is it possible to validate memories when what we remember is in the past and the remembering of it is in the present? And secondly, if in our attempts to know the past we are always stuck in the present, how can we have any idea of a past at all? Nelson tries to show that both the skepticism and the mystery concerning memory found in these questions are a fiction of philosophy generated by two errors. First, memory is treated in an isolated first-person context instead of an interpersonal context. And second, every reference to the past that meets the "absolute" criteria for being a memory is treated as an instance of memory.

NELSON, John O. *Y-Propositions.* *Phil Stud* 12,65-71 1961.

The author discusses what he calls *y*-propositions, viz., propositions which do not fit into the traditional two categories of empiricism: the analytic-necessary-*a priori* and the synthetic-contingent-*a posteriori*. He suggests that such propositions might best be described as "necessary-*a priori*-synthetic" and attempts to show that they might be accounted for on purely empiricist principles. He gives the statement "A color is extended" as an example of a *y*-proposition, arguing that it is a necessary proposition since we cannot imagine that some colors are not extended and that it is *a priori* in the sense of being logically prior to experience.

NELSON, John O. Zeno's Paradoxes On Motion. *Rev Metaph* 16,486-490 Mr 63. The author argues that, although Zeno's paradoxes on motion cannot be resolved in their own terms, they are nonetheless illegitimate. Examining the paradox of Achilles and the tortoise, he finds that the mechanism of Zeno's argument consists in an equivocal concept of motion characterized at once by a constant rate and by proportionate segments of movement. He then contends it is illegitimate to treat the concept of motion and its subconcepts like the postulates of a deductive system. However, that the common theory of meaning presupposed by Zeno's paradoxes is erroneous would have to be demonstrated metaphysically.

NELSON, Norman Edward. *Peter Ramus And The Confusion Of Logic, Rhetoric, And Poetry.* Ann Arbor 1947.

NELSON, Ralph Waldo. *Free Minds: A Venture In The Philosophy Of Democracy.* Washington DC Public Affairs Pr 1961.

NELSON, Raymond J and Kaminsky, Jack. Scientific Statements And Statements About Humanly Created Objects. *J Phil* 55,641-647 Jl 58.

Statements of technology such as 'For every *x*, if *x* is a properly constructed relay being operated under specified conditions, then *x* produces an output *o*', are considered and it is argued that they are neither analytic nor synthetic. The sense of the consequent is not included in that of the antecedent; and a single confirmation instance suffices for certainty. As Dewey pointed out, such statements, neglected by philosophers of science, come from and are generalizations from practice, not from science.

NELSON, Raymond J. Simplest Normal Truth Functions. *J Sym Log* 20,105-108 Je 55. An alternative to Quine's well-known method of obtaining simplest normal truth functions is derived. In particular it is shown that there is an effective operation whereby conjunctive normal equivalent of a truth function ϕ can be transformed to a disjunction of all of the prime implicants of ϕ . Simplest versions of ϕ can then be found by prime implicant tables or other means.

NELSON, Raymond J. Weak Simplest Normal Truth Functions. *J Sym Log* 20,232-234 S 55.

The method described in *The Journal of Symbolic Logic*, Volume 20, Number 2 (June, 1955), pages 105-107 is extended to the case of truth functions where certain conjunctions of letters always have the value false.

NELSON, Robert C. The Expert And Integrated Knowledge. *Main Currents* 18,39 N-D 61.

NELSON, T W (ed) and Macmillan, Charles James Barr (ed). *Concepts Of Teaching: Philosophical Essays.* Chicago Rand McNally 1968.

NELSON, Thomas M and Bartley, S Howard. Numerosity, Number, Arithmetization, Measurement And Psychology. *Phil Sci* 28,178-203 Ap 61.

NEMETZ, Anthony A. Logic And The Division Of The Sciences In Aristotle And St Thomas Aquinas. *Mod Sch* 33,91-109 Ja 56.

NEMETZ, Anthony. Art In St Thomas. *New Scholas* 25,282-289 Jl 51.

NEMETZ, Anthony. David Hume And John Scotus Eriugena: Alternatives In Empiricism. *Proc Cath Phil Ass* 30,102-111 1956.

NEMETZ, Anthony. Metaphor: The Daedalus Of Discourse. *Thought* 33,417-442 S 58.

NEMETZ, Anthony. Self-Evident Truths Cannot Be Stated Literally. *Proc Cath Phil Ass* 40,163-168 1966.

NEMETZ, Anthony. Some Comments On The Two Cultures. *Proc Cath Phil Ass* 38,216-220 1964.

NEMETZ, Anthony. The Meaning Of Analogy. *Fran Stud* 15,209-223 S 55.

NEMETZ, Anthony. The Problem Of Philosophic Communication. *Int Phil Quart* 1,193-213 My 61.

NEMETZ, Anthony. What Saint Bonaventure Has Given To Philosophers Today. *Fran Stud* 19,1-12 Mr 59.

NERLICH, G. Presupposition And Entailment. *Amer Phil Quart* 2,33-42 Ja 65.

P F Strawson's theory of presupposition as a distinct logical relation oscillates between two incompatible positions, roughly (1) that reference failure removes the truth value of statements, and (2) that it prevents sentences from issuing in statements at all. It is argued that (1) does not provide a basis for distinguishing presupposition from entailment. First, (1) does not require that presupposition be distinguished from entailment and in any case the distinction could be based only on some form or arbitrary legislation for logical terms. Strawson's claim that, given his theory and this legislation, we gain advantages in interpreting the logic of the classical square of opposition is false and his reasons for making the claim are confused. Finally, it is argued that position (2) is false at least for cases central to Strawson's argument. An attempt to modify Russell's dichotomy "true, false or meaningless" is defended.

NERSOYAN, H J. *André Gide: The Theism Of An Atheist.* Syracuse NY Syracuse Univ Pr 1969.

This book examines such claims made by André Gide as are relevant to the philosophy of religion and ethics. Disagreeing with many critics, including J-P Sartre, the author shows through an analysis of Gide's contradictions and symbolisms that Gide, while anticipating many of the themes of French Existentialism, consistently maintains a religious worldview beneath the cover of a secular language. Gide's

principal ethical claim, hidden in his occasional arguments in favour of a Nietzschean stance, is that a behaviour is praiseworthy when it conforms to nature, provided it simultaneously improves the world ethically and contributes to general well-being.

NERSOYAN, H James. Action In Indian Philosophy. *University Of Dayton Review* 9,35-42 Fall 72.

This article distinguishes between acceptance of a theory and mere recognition that it is a viable point of view. The author argues from the latter perspective that Indian philosophy typically tends to the conviction that the ideal action is that which overcomes all action. Time and space which constitute the theatre of action are the sphere of inevitable frustration. The core of reality is beyond them. This is shown principally through an analysis of the Samkhya-Yoga, a philosophical "system" which is also relevant to the study of the mind-brain issue.

NERSOYAN, H James. Mortality And Morality. *University Of Dayton Review* 8,57-63 Wint 71.

We begin with an analysis of fear: it is defined as the emotional reaction to anything that is a threat to the abundance of life, the negative limit of this abundance being a level of brain activity where consciousness is not generated, or, if it is, the consciousness is only that of paralyzing pain. It follows that death is not merely another member of the class of feared things. All fear is the fear of partial or total death. The value of certain virtues such as courage is re-examined from this perspective, some possible objections are met, and the conclusion drawn that our morality is shaped by our mortality.

NESBIT, Francis Ford. *Language, Meaning And Reality: A Study Of Symbolism.* NY Exposition Pr 1955.

This is a popular book on semantics, illustrating and commenting on uses of symbols in the social and physical sciences. The author deals with subtle uses of language in practical affairs and in politics.

NETANYAHU, Ben Zion. *Don Isaac Abravanel, Statesman And Philosopher.* Philadelphia 1953.

NETHERY, Wallace R. C S Peirce To W T Harris. *Personalist* 43,35-45 Wint-Ja 62.

NETHERY, Wallace. Coleridge's Use Of Judgment In Shakespearean Criticism. *Personalist* 33,411-415 Autumn-O 52.

NETHERY, Wallace. Schiller In The Library. *Personalist* 45,326-328 Sum-Jl 64.

NETT, Roger. Conformity-Deviation And The Social Control Concept. *Ethics* 64,38-45 O 53.

NETTLESHIP, Anderson. The Entelechy Of Time. *Main Currents* 15,51-57 Ja 59.

NEUMANN, Franz. *The Democratic And The Authoritarian State: Essays In Political And Legal Theory.* Herbert Marcuse (ed). Glencoe IL Free Pr 1957.

NEUMANN, Harry. Believing Science And Unbelieving Science: Reflections On The Basic Conflict Of Ancient And Modern Philosophy Of Science. *Zygon* 2,398-417 D 67.

NEUMANN, Harry. The Problem Of Piety In Plato's *Euthyphro*. *Mod Sch* 43,265-272 Mr 66.

NEUMANN, Henry. *Spokesmen For Ethical Religion.* Boston Beacon Pr 1951.

NEUMEYER, Alfred. Aesthetic Attitudes And The Present Status Of Art History And Appreciation. *J Aes Art Crit* 11,61-66 S 52.

NEUMEYER, Alfred. Picasso And The Road To American Art. *J Aes Art Crit* 2,24-41 Sum 42.

NEUMEYER, Alfred. The Arts And Social Reconstruction. *J Aes Art Crit* 3,79-90 Wint 44.

NEUMEYER, Eva Maria. The Landscape Garden As A Symbol In Rousseau, Goethe, And Flaubert. *J Hist Ideas* 8,187-217 Ap 47.

NEUMEYER, Martin H. Progress As Societal Self-Direction. *Personalist* 26,33-45 Ja-Wint 45.

NEUNER, Robert. Experience And Value Judgments In Legal Philosophy. *Ethics* 52,480-492 Jl 42.

NEURATH, Otto. For The Discussion: Just Annotations, Not A Reply. *Phil Phenomenol Res* 6,526-527 Je 46.

NEURATH, Otto. The Orchestration Of The Sciences By The Encyclopedism Of Logical Empiricism. *Phil Phenomenol Res* 6,496-507 Je 46.

NEURINGER, Charles. The Problem Of Suicide. *J Existent* 3,69-74 Sum-Fall 62.

NEUSNER, Jacob. The Religious Uses Of History: Judaism In First-Century A D Palestine And Third-Century Babylonia. *Hist Theor* 5,153-171 1966.

NEVILLE, Robert (ed) and Gaylin, Willard (ed) and Meister, Joel (ed). *Operating On The Mind: The Psychosurgery Conflict.* NY Basic Books 1975.

The authors present a careful review of the problems of psycho-surgery. In addition to reviewing significant prior practices, problems of consent and issues of social policy, the essays that make up the text are offered as a "prototype" of the problems of bio-ethics now before us and fated to grow in the future. Clearly and simply written, the text is available to a non-technical audience.

NEVILLE, Robert C. *The Cosmology Of Freedom.* New Haven Yale Univ Pr 1974.

This is an essay in systematic philosophy. The author's treatment of the concept of freedom is an integration of personal freedom and social freedom in one cosmological scheme. The work is divided into three parts. In Part I, "Freedom and Cosmology," Neville deals with freedom as an intellectual problem, the development of his cosmological scheme and then his general theory of value. In Part II, "Personal Freedom" the author seeks to apply this general theory of value to "External Liberties," "Intentional Action," "Freedom of Choice," and "Freedom in Creativity." In Part III the author focuses on "Social Freedom." In dealing with freedom to participate in society he examines "freedom of opportunity." The closing section

- seeks to clarify the principles which are political necessities for a participatory democracy in contemporary society.
- NEVILLE, Robert C.** Ehman's Idealism. *Rev Metaph* 17,617-622 Je 64.
In his article "On the Possibility of Nothing" (1963), Robert R Ehman considers two alternative conceptions of being. On one view, the being of a thing is construed as its whole nature or essence; on the other, being, characterized as "presence to consciousness," is seen as one property among others. On the latter view alone is something's not-being conceivable. The author of the present article contests Ehman's undialectical distinction between these two theories. His discussion focuses on Ehman's treating of being as an attribute, on his notion of "presence to consciousness," and on his neglect of being as inclusive context.
- NEVILLE, Robert C.** Man's Ends. *Rev Metaph* 16,26-44 S 62.
The author debates the problem of reconciling to one man's life a plurality of independent contexts of responsibility, each with its own ideal end. He first examines and rejects solutions variously proposing that what counts is not what one does but one's aesthetic style; that different contexts are appropriately obligatory at different stages of life; and that the individual must at least participate vicariously in all contexts. Unwilling to admit that human existence is tragic, he then suggests that conflicting ideal ends be put on different levels, such that the many obligations are specifications of the religious dimension.
- NEVO, Ruth.** Toward A Theory Of Comedy. *J Aes Art Crit* 21,327-332 Spr 63.
- NEWBURY, C W.** Africa In Time-Perspective, By Daniel F McCall. *Hist Theor* 5,220-222 1966.
- NEWBURY, Dorothy J.** A Note On The "The Metaphysical Development Of John Dewey". *Educ Theor* 8,186-187 JI 58.
- NEWBURY, Dorothy June.** A Search For The Meaning Of Discipline In Dewey's Theory Of Growth. *Educ Theor* 6,236-245 O 56.
- NEWBURY, Dorothy June.** A Theory Of Discipline Derived From Dewey's Theory Of Inquiry. *Educ Theor* 7,102-111 Ap 57.
- NEWBURY, Dorothy J.** Wanted: Philosophical Parents For Reading Instruction. *Proc Phil Educ* 20,125-132 Mr 64.
- NEWHALL, David Havens.** Requiredness, Fact, And Value. *J Phil* 47,85-95 F 50.
This article suggests that a phenomenological study of "requiredness" leads to a satisfactory way of clarifying G E Moore's distinction of the difference between normative and non-normative properties. Requiredness is explained as a gestalt property which operates as a vector and functions normatively. The body of the article moves from a description of requiredness, a non-normative property, to being required, a normative property.
- NEWHALL, Jannette E.** Brightman On The Influence Of Bowne. *Phil Forum (Boston)* 20,11-16 1962-63.
- NEWHALL, Jannette E.** Brightman On The Influence Of Bowne. *Phil Forum (Boston)* 20,11-16 1962-63.
- NEWHALL, Jannette E.** Edgar Sheffield Brightman, A Biographical Sketch. *Phil Forum (Boston)* 12,9-21 1954.
- NEWHALL, Jannette E.** Selected Bibliography Of The Writings Of Edgar Sheffield Brightman. *Phil Forum (Boston)* 12,22-28 1954.
- NEWLIN, Claude Milton.** Philosophy And Religion In Colonial America. NY Philosophical Lib 1962.
- NEWMAN, Floyd W.** The Direction Of Man. *Personalist* 41,492-494 Autumn-O 60.
- NEWMAN, Fred.** Explanation Sketches. *Phil Sci* 32,168-172 Ap 65.
- NEWMAN, Fred.** The Origins Of Sartre's Existentialism. *Ethics* 76,178-191 Ap 66.
Understanding Sartre's ontology is necessary for understanding his ethics. The origins of existentialism are finally not ethical, but metaphysical, in an ontological relativism. When Sartre claims that man imposes form on the thing-in-itself, his position is essentially that of C I Lewis and W V O Quine. Applied to man, this ontology implies that man makes a concept of himself, a non-absolutistic one, in acting. Some actions are essence-making and cannot be morally judged, while others are made within a prior established framework and are subject to moral judgment.
- NEWMAN, Herbert M.** Objective Testing As Communication. *Educ Theor* 14,194-203 JI 64.
- NEWMAN, James R** and Nagel, Ernest. *Gödel's Proof*. NY New York Univ Pr 1958.
Gödel's proof concerns whether it is, in general, possible to give a complete set of initial postulates for a deductive system, to "formalize" an entire area. So in Gödel your postulates get translated into sets of numerals, for instance containing some prime number larger than ten. You can then follow this prime number like a colored thread through the subsequent development of the theorems. It seems to follow from Gödel's results that no complete set of laws, such as a complete determinist "world formula," can ever be made.
- NEWMAN, James** and Nagel, Ernest. Putnam's Review Of Gödel's Proof. *Phil Sci* 28,209-211 Ap 61.
- NEWMAN, Jeremiah.** *Studies In Political Morality*. Chicago Scepter 1963.
- NEWMAN, John Henry.** *The Philosophical Notebook Of John Henry Newman, Vol II*, Edward Sillem (ed). NY Humanities Pr 1970.
Newman's proof of God's existence is what is most philosophically novel and important in this work. Newman seeks to prove God's existence from the fact of conscience and not from facts in the world. To the extent that his proof begins internally or in consciousness it is similar to Anselm's proof. But it differs from the latter by beginning with consciousness of conscience and not consciousness of the idea of an all perfect Being. Newman holds that his proof is more convincing than other Theistic proofs in that it begins with an internal fact and not with an external fact. Its point of departure is hence more certain. In this respect Newman follows the Cartesian method.
- NEWMAN, M H A** and Turing, A M. A Formal Theorem In Church's Theory Of Types. *J Sym Log* 7,28-33 Mr 42.
- NEWMAN, William S.** Musical Form As A Generative Process. *J Aes Art Crit* 12,301-309 Mr 54.
- NEWSOM, C V** and Eves, Howard. *Introduction To The Foundations And Fundamental Concepts Of Mathematics*. NY Rinehart 1958.
- NEWSOME JR, George L.** Truth And Fallacy In Educational Theory, By C D Hardie. *Stud Phil Educ* 3,91-95 Sum 63.
- NEWSOME JR, George L.** Analytic Philosophy And Theory Of Education. *Proc Phil Educ* 16,42-48 Ap 60.
- NEWSOME JR, George L** and Gowin, D B. Problems Of Construct Validation And The GNC Scale. *Educ Theor* 18,338-355 Fall 68.
- NEWSOME JR, George L** and Kingston Jr, Albert J. A Critique Of Criticisms Of Education. *Educ Theor* 12,218-225 O 62.
- NEWSOME JR, George L.** Educational Knowledge And Philosophy Of Education. *Educ Theor* 17,48-55 Ja 67.
- NEWSOME JR, George L.** Educational Philosophy And The Educational Philosopher. *Educ Theor* 9,97-104 Ap 59.
- NEWSOME JR, George L.** In What Sense Is Theory A Guide To Practice In Education? *Educ Theor* 14,31-39 Ja 64.
- NEWSOME JR, George L.** Ordinary Language Philosophy And Education. *Proc Phil Educ* 18,90-99 Ap 62.
- NEWSOME JR, George L.** Response To Drake's "Educational Technology And The American Character". *Proc Phil Educ* 18,64-67 Ap 62.
- NEWSOME, G L (ed)** and Blackstone, William T (ed). *Education And Ethics*. Athens Univ Of Georgia Pr 1969.
- NEWSOME, George L.** Some Propositions Concerning The Teaching Of Educational Philosophy. *Proc Phil Educ* 14,44-50 Mr-Apr 58.
- NEWTON, David E (ed).** *Science And Society*. Boston Hobbok Pr 1974.
A textbook in three parts for high school or college, presenting physical science in its social context. "The Nature of Science" outlines activities and problems for a class and contains readings and brief discussions by the author. "The Social Impact of Science and Technology" uses case studies and readings. "Science as a Modern Social Institution" develops topics and problems.
- NEWTON, Eric.** *The Meaning Of Beauty*. NY Whittlesey House 1950.
- NEWTON, Francis.** Lawrence Of Amalfi's Mathematical Teaching. *Traditio* 21,445-448 1965.
- NEYER, Joseph.** Is Atomic-Fission Control A Problem In Organizational Technique? *Ethics* 57,289-296 JI 47.
- NEYMAN, Jerzy (ed).** *The Heritage Of Copernicus: Theories "More Pleasing To The Mind"*. Cambridge MA MIT Pr 1974.
This book has an introductory sketch of the life and work of Copernicus by J Neyman. There are 24 selections divided into 6 groups. Part I Astronomy and Cosmology; Part II Biology; Part III Chemistry and Physics; Part IV Quasi-Copernican Revolutions in Mathematics; Part VI Technology. The theme of the volume is Copernicus's revolutionary heritage. Each selection describes the development of some particular revolutionary way of thinking.
- NICHOLS, Jack.** Remarks On Kneller's "Education, Knowledge, And The Problem Of Existence". *Proc Phil Educ* 17,148-150 Mr 61.
- NICHOLS, Jack.** The Educational Significance Of The Existentialists' Rejection Of The Accepted Canons Of Western Philosophy. *Proc Phil Educ* 15,64-71 Mr 59.
- NICHOLS, James H.** *Epicurean Political Philosophy: The De Rerum Natura Of Lucretius*. NY Cornell Univ Pr 1976.
This work studies the political implications of the materialist philosophy of Lucretius. The first part of this study examines Lucretius' poetic method, and the plan of construction of *De rerum natura*, I-IV. The latter part studies the material world of swirling atoms in which human life takes place, according to Lucretius, and how that world allows a place for man's feelings, thought, and social and religious aspirations. A final chapter points out the extraordinary importance of Lucretius in modern political philosophy.
- NICHOLS, James.** Faith And Freedom Of Discussion. *Proc Phil Educ* 15,85-91 Mr 59.
- NICHOLSON, John A.** *Philosophy Of Religion*. NY Ronald Pr 1950.
- NICHOLSON, William M.** The Healthy Personality. *Main Currents* 14,62-63 Ja 58.
- NICOL, Eduard.** Individuality And Community. *Phil Phenomenol Res* 9,531-537 Mr 49.
- NICOL, Eduard.** Liberty As A Fact, Freedom As A Right. *Phil Phenomenol Res* 8,532-537 Je 48.
- NICOL, Eduardo.** Historicism In Physical Science. *Phil Phenomenol Res* 5,384-391 Mr 45.
- NICOL, Eduardo.** La Psicología De Las Situaciones Vitales Y El Problema Antropológico. *Phil Phenomenol Res* 4,227-231 D 43.
- NICOL, Eduardo.** On Situational Psychology. *Phil Phenomenol Res* 4,76-84 S 43.
- NICOL, Eduard.** The Return To Metaphysics. *Phil Phenomenol Res* 22,26-39 S 61.
The increasing research and accomplishments of the sciences are not only compatible with a fundamental crisis but are even one of its symptoms. The greater and faster the progress, the more fundamental the crisis; until a new theoretical frame has been found, in which the new facts can be arranged and ordered. The search for a new systematic frame is not the task of any particular science, but of philosophy. The problem of the foundation of science is not a scientific problem; science cannot establish its own foundations. Hence there must be common to all sciences a science of principles—metaphysics. The author thinks that a metaphysics of expression, (in

the phenomenological tradition), can reveal the foundations of metaphysics as the first science of Being and knowledge.

NICOL, E. Some Indications About The Metaphysics Of Expression. *Phil Phenomenol Res* 25,580-587 Je 65.

Metaphysics here is conceived as the science of principles and the return to origins (which sometimes involves the destruction of theoretical constructions). Nicol argues that philosophy has adopted two principles: that of contradiction and the Cartesian *cogito* or spiritual substance. He would like to get beyond the idealism/realism controversy, and he is opposed to subjectivism and relativism. He concludes that evidence is common, apodicticity is dialogical, and the foundation of truth needs to be ontologically necessary, and not sociologically contingent. However, the ontological possibility of communication remains a problem.

NICOLOFF, Philip L. *Emerson On Race And History: An Examination Of English Traits*. NY Columbia Univ Pr 1961.

A doctoral dissertation on Emerson's *English Traits*, "one of the most widely read [and]... enjoyed, and least discussed" of his works. The study consists of three parts: "The Setting"—includes two chapters; "Emerson's Theory of History and Race"—has three chapters on sources; finally, "Emerson's *English Traits*"—expands into eight chapters on "English Origins," various institutions, literature and a conclusion. An appendix deals with critical reaction to *English Traits*. Notes and bibliography are amply provided.

NICOLSON, Marjorie Hope. *Newton Demands The Muse: Newton's Opticks And The Eighteenth Century Poets*. Princeton NJ Princeton Univ Pr 1946.

NICOLSON, Marjorie. A O Lovejoy As Teacher. *J Hist Ideas* 9,428-438 O 48.

NIDDITCH, P H. *Introductory Formal Logic Of Mathematics*. Glencoe IL Free Pr 1957.

NIDDITCH, P H. *The Development Of Mathematical Logic*. NY Free Pr Of Glencoe 1962.

NIEBUHR, H Richard (ed) and Beach, Waldo (ed). *Christian Ethics: Sources Of The Living Tradition*. NY Ronald Pr 1955.

NIEBUHR, H Richard. *The Responsible Self: An Essay In Christian Moral Philosophy*. NY Harper & Row 1963.

This posthumously published book is based upon the Robertson lectures delivered by H Richard Niebuhr at Glasgow in 1960; there is an appendix of excerpts from a modified version later given as Earl lectures at the Pacific School of religion.

NIEBUHR, H Richard. The Ego-Alter Dialectic And The Conscience. *J Phil* 42,352-359 Je 45.

NIEBUHR, Helmut Richard. *Christ And Culture*. NY Harper 1951.

NIEBUHR, Reinhold. *Christian Realism And Political Problems*. NY Scribner 1953.

NIEBUHR, Reinhold. *Discerning The Signs Of The Times, Sermons For Today And Tomorrow*. NY Scribner's 1946.

NIEBUHR, Reinhold. *Faith And History, A Comparison Of Christian And Modern Views Of History*. NY Scribner's 1949.

NIEBUHR, Reinhold. *Man's Nature And His Communities: Essays On The Dynamics And Enigmas Of Man's Personal And Social Existence*. NY Scribner's 1965.

R Niebuhr summarizes and revises previously held opinions in social and political philosophy. He presents a point of view which is characteristically his own, one which was expressed earlier in *Moral Man and Immoral Society* and *The Children of Light and the Children of Darkness*, viz. that collective self-regard of class, race, and nation is more stubborn and persistent than the egoism of individuals. His revision of his earlier opinions is two-fold: a development from a purely Protestant viewpoint to an increasing sympathy for the Jewish and Catholic traditions within Western culture, and an increased appreciation of the secular disciplines, which he employs to analyze and criticize a society open to various religious traditions.

NIEBUHR, Reinhold. *Pious And Secular America*. NY Scribner 1958.

NIEBUHR, Reinhold. *The Children Of Light And The Children Of Darkness, A Vindication Of Democracy And A Critique Of Its Traditional Defence*. NY Scribner's 1944.

NIEBUHR, Reinhold. *The Nature And Destiny Of Man: A Christian Interpretation*. NY Scribner's 1941.

NIEBUHR, Reinhold. *The Self And The Dramas Of History*. NY Scribner 1955.

Inspired by Martin Buber's *I and Thou*, the author holds that the self is neither mind nor body, but rather the "I" which engages in dialogues with itself, with its fellows, and with God. Philosophers and scientists are criticized for their "reductionism" with regard to the self, and the Hellenic tendency to view history and the self as "structured artifacts" is rejected. The author calls for renewed allegiance to the Hebraic heritage of Western culture, and for a more religious view of the self and its role in history.

NIEBUHR, Reinhold. *The Structure Of Nations And Empires*. NY Scribner 1959.

NIEBUHR, Richard R. *Schleiermacher On Christ And Religion*. NY Scribner 1964.

NIEBYL, Karl H. Modern Mathematics And Some Problems Of Quantity, Quality, And Motion In Economic Analysis. *Phil Sci* 7,103-120 Ja 40.

NIEL, Henri. *Problèmes Kantians* (Review In English), By Eric Weil. *Int Phil Quart* 4,611-622 D 64.

NIEL, Henri. Ideologies. *Phil Today* 1,163-173 Fall 57.

NIEL, Henri. The Meaning Of History. *Phil Today* 2,230-239 Wint 58.

NIELSEN JR, Niels C. "Creation" East And West. *Monist* 47,444-454 Spr 63.

The author attempts to understand the major differences in the religious language between East and West from the idea of creation. He examines a "fundamental epistemological difference" between Hinduism and buddhism, on the one hand, and Western theism, on the other (considering Chinese and Japanese thought only their Buddhist forms).

NIELSEN JR, Niels C. Przywara's Philosophy Of The *Analogia Entis*. *Rev Metaph* 5,599-620 Je 52.

NIELSEN, H A. *Methods Of Natural Science: An Introduction*. Englewood Cliffs NJ Prentice-Hall 1967.

This short book presents an elementary discussion of the distinction between deduction and induction, the analysis of causation, the logic of explanation, and the structure and use of theories. The methods of Aristotle, Bacon, Descartes and Mill are briefly examined. The book culminates in a defense of the distinction between scientific and Socratic concerns (man's relation to God). The author claims: "By dividing our domains of concern into scientific and Socratic, it is possible to exhibit the latter as a domain in which the methods of natural science, except insofar as they coincide with straight thinking in general, are of no avail."

NIELSEN, H A. Analytical Philosophy Of Religion. *New Scholas* 40,62-79 Ja 66.

NIELSEN, Harry A. Father Owens On Elucidation: A Comment. *New Scholas* 36,233-236 Ap 62.

NIELSEN, Harry A. Language As Existent. *Notre Dame J Form Log* 2,244-250 1961.

NIELSEN, Harry A. The Bearer Of Ontological Commitment. *Notre Dame J Form Log* 5,133-138 1964.

NIELSEN, Harry J. "Objects As Appearance" And The Mathematical Antinomies. *New Scholas* 34,315-326 Jl 60.

NIELSEN, Kai. *Ethics Without God*. Buffalo NY Prometheus Books 1973.

The thesis of this work is that morality cannot be based on religion. "If anything the opposite is partly true, for nothing can be God unless he or it is an object worthy of worship and it is our own moral judgment which decides such worth." The author argues "that there is no evidence whatsoever for the existence of God," and that "there are no grounds for claiming that a man's life is without purpose if there is no God." The intrinsic values, happiness, self-consciousness, and a sense of identity, are still possible even if "God is dead." The author also argues that "the implications of a Christian absolutism are more likely to be monstrous than are those of a consequentialist secular ethic."

NIELSEN, Kai. Appraising Doing The Thing Done. *J Phil* 57,749-759 N 60.

The author argues against conventionalism, developing the thesis that while morality involves social practices, there remain generally acknowledged ways of appraising them. In appraising practices, he claims, we are asking what kind of practices are in the general welfare or generally serve human well-being.

NIELSEN, Kai. Conventionalism In Morals And The Appeal To Human Nature. *Phil Phenomenol Res* 23,217-231 D 62.

Can a reasonable case be made for the claim that moral rules and principles are merely rationalizations of custom? The author answers no. A conventionalist would argue that morality is certain conventions, social rules and attitudes, etc., but if this is so, any effort to establish the soundness or truth of moral claims would be futile. It is concluded that there is an important link between our human natures and our morality, but it has not been shown that we have the rule of right within. Understanding morality is not just understanding ourselves.

NIELSEN, Kai. Egoism In Ethics. *Phil Phenomenol Res* 19,502-510 Je 59.

NIELSEN, Kai. Faith And Authority. *S J Phil* 3,184-187 Wint 65.

NIELSEN, Kai. Linguistic Philosophy And Beliefs. *J Existent* 6,421-438 Sum 66.

NIELSEN, Kai. On Being Moral. *Phil Stud* 16,1-3 1965.

John Hospers, among others, argues that if one knows clearly how he ought to act the question of what reasons can be given for doing what he acknowledges he is morally required to do is a spurious question. The author argues that Hospers' view only shows that if one *is reasoning morally* then no further justification is needed for doing what one reasons one ought to do. He further argues that in any specific case it is logically impossible that there could be any non-question-begging grounds for adopting either the moral or self-interested point of view. However, he concludes, there may be objective reasons for adopting the moral point of view as an overall life policy.

NIELSEN, Kai. On Morality And Convention. *Phil Phenomenol Res* 24,252-259 D 63.

Nielsen argues that one should always distinguish between the moral point of view and the vantage point of self-interest. He spends much time criticizing Falk's distinction between primary and mature morality. Nielsen does not think that moral philosophy has existed only to dispute the fact that there is no definite, rule-governed morality! morality for him is made up of conceptual distinctions.

NIELSEN, Kai. Reason And The Language Of Politics. *Educ Theor* 10,248-254 O 60.

NIELSEN, Kai. Religion And The Modern Predicament. *Humanist* 18,25-36 Ja-F 58.

NIELSEN, Niels C. *Religion And Philosophy In Contemporary Japan*. Houston Rice Institute 1957.

This study offers a comprehensive survey of religions, ideological and philosophic movements in Japan during the period following World War II. Shintoism, Buddhism and Christianity are distinguished as the dominant religious doctrines. The most prominent feature of the postwar era is said to be the emergence of a large number of new sects, highly organized, "unabashedly practical." Three hundred and seventy-one religious bodies are now officially registered in Japan. Academic philosophy is predominantly Buddhist or Hegelian.

NIELSON, Harry A. Language And The Philosophy Of Nature. *Proc Cath Phil Ass* 34,206-209 1960.

NIEMEYER, Gerhart. *Law Without Force: The Function Of Politics In International Law*. Princeton NJ Princeton Univ Pr 1941.

Gerhart Niemeyer, has made an admirable analysis of the philosophical premises of contemporary international law. His book is recommended especially to anyone interested in the illuminating and directive power of basic philosophies when they are

- brought to bear on a specific subject-matter such as our present international disorder.
- NIEMEYER, Gerhart.** A Reappraisal Of The Doctrine Of Free Speech. *Thought* 25,251-274 Je 50.
- NIEMEYER, Mary Fredericus.** *The One And The Many In The Social Order According To St Thomas Aquinas.* Washington DC 1951.
- NIERENBERG, Edwin.** Poetry And Belief: The Dancer And The Dance. *Personalist* 45,385-398 Sum-Jl 64.
- NIERENBERG, Edwin.** Pope And God At Twickenham. *Personalist* 44,472-489 Autumn-O 63.
- NIETMANN, William D.** A Note On Subjective Truth. *Int Phil Quart* 1,513-515 S 61.
- NIETMANN, William D.** Death As A Question Of Living. *Phil Forum (Pacific)* 3,87-103 F 65.
- NIETMANN, William D.** Seneca On Death: The Courage To Be Or Not To Be. *Int Phil Quart* 6,81-89 Mr 66.
- Through Seneca more than any other individual a Stoic thread has been woven into western culture. Seneca is a man-in-the-street's philosopher, but this fact is no warrant for not taking him seriously. One of his principal themes, his preoccupation with death, is current among existentialistic philosophers. Seneca's concern for death can be brought into focus by the question, "What bearing does the inevitability of death have upon the need to live?" According to Seneca, whether or not we survive death, death occasions no harm for us. The problem that death sets for life is simply the problem of learning to live with death. "Every day," the Córdoba wrote, "ought to be regulated as if it... rounded out and completed our existence." It is philosophy that can teach us to die as one of the duties of life.
- NIETMANN, William D.** The Christian Witness And This Generation. *Personalist* 31,260-271 Sum-Jl 50.
- NIETMANN, William D.** The Intellectual Enterprise. *Phil Forum (Pacific)* 1,4-83 S 62.
- NIKAM, N A.** A Note On The Individual And His Status In Indian Thought. *Phil East West* 2,254-258 O 52.
- NIKAM, N A.** Detachment. *Phil East West* 3,167-176 Jl 53.
- NIKAM, N A.** Indian Philosophy: A Note On Some Characteristics. *Rev Metaph* 6,665-678 Je 53.
- NIKAM, N A.** Paul Weiss On The Gītā. *Phil East West* 4,361-364 Ja 55.
- NIKAM, N A.** Prejudice And The Limits Of Tolerance. *Phil Forum (Pacific)* 2,48-53 S 63.
- NIKAM, N A.** The Novelty Of Existence. *Phil Forum (Pacific)* 4,72-77 F 66.
- NIKAM, N A.** The Philosophy Of Mahatma Gandhi. *Rev Metaph* 7,668-678 Je 54.
- NIKKELLY, Arthur.** Existentialism And Education For Mental Health. *J Existent* 5,205-212 Fall 64.
- NIKHILANANDA, Swami.** *Essence Of Hinduism.* NY Rama-Vivek Ctr 1946.
- NIKHILANANDA, Swami.** *Hinduism: Its Meaning For The Liberation Of The Spirit.* NY Harper 1958.
- A readable, spirited account of Hinduism in non-dualistic perspective. The nature of God, the soul, the good life, spiritual disciplines, popular religious practices, and interreligious relations are expounded with a view to removing common misconceptions and to indicating how, together, they combine into a viable theoretical and practical way of life.
- NIKHILANANDA, Swami.** The Three States (Avasthātraya). *Phil East West* 2,66-75 Ap 52.
- NILSEN, Thomas R (ed)** and Miller, Gerald R (ed). *Perspectives On Argumentation.* Chicago Scott Foresman 1966.
- This book, which is concerned with argument, is developed from a rhetorical standpoint. The different chapters are written by different authors, and each concentrates on one aspect of the subject. An exploration of the relation of logic to argument is one of the central concerns of the book, but this is carried out in an empirical fashion, with frequent references to relevant experimental data.
- NILSON, S S.** Mechanics And Historical Laws. *J Phil* 48,201-210 Mr 51.
- Edgar Zisel in "Physics and the Problem of Historicosociological Laws" asserts the existence of historical laws which are similar to the laws of physics. The author expands on Zisel's work by introducing the idea of laws of political history which deal with election results. The laws work with physical phenomena, and are similar in operation to economic law.
- NISBET, Louise.** Formalism Of Terminist Logic In The Fourteenth Century. *Tulane Stud Phil* 1,107-112 1952.
- Distinctions of formal logic are to be found in the works of John Buridan and other terminist texts of the Fourteenth century. This logic is illustrated by a few examples selected from Buridan's *Summula de Dialectica* and his *Consequentiae*.
- NISBET, Robert A.** *The Quest For Community; A Study In The Ethics Of Order And Freedom.* NY Oxford Univ Pr 1953.
- NISBET, Robert A.** DeBonald And The Concept Of The Social Group. *J Hist Ideas* 5,315-331 Je 44.
- NISBET, Robert Alexander.** *Emile Durkheim.* Englewood Cliffs NJ Prentice-Hall 1965.
- NISHIDA, Kitaro.** *Intelligibility And The Philosophy Of Nothingness.* Honolulu E1966.
- NISHIMURA, Iwao.** On Formulas Of One Variable In Intuitionistic Propositional Calculus. *J Sym Log* 25,327-331 D 60.
- NISSEN, Lowell A.** Dewey's Theory Of Truth. *Personalist* 46,203-210 Spr-Apr 65.
- NISSEN, Lowell.** *John Dewey's Theory Of Inquiry And Truth.* NY Humanities Pr 1968.
- NIVISON, David S.** *The Life And Thought Of Chang Hsüeh-ch'eng (1738-1801).* Stanford CA Stanford Univ Pr 1966.
- NIXON, Charles R.** Vital Issues In Free Speech. *Ethics* 62,101-121 Ja 52.
- NOBBS, Douglas.** The Political Ideas Of William Cleghorn, Hume's Academic Rival. *J Hist Ideas* 26,575-586 O-D 65.
- NOBLE, David W.** *The Paradox Of Progressive Thought.* Minneapolis 1958.
- The approach of this volume is based upon C Becker's *The Heavenly City of the Eighteenth-Century Philosophers*. It analyzes the climate of opinion shared by certain American liberals and progressives in the 1880-1920 period. Considerable attention is given to the underlying philosophic beliefs of such men as T Veblen, W Rauschenbusch, S Patten, C H Colley, and H D Lloyd. Professor Noble's account of the paradox of progressive thought is a complex matter; one aspect is the progressives attacked earlier absolutisms with relativistic weapons, only to reinstate a new absolutism.
- NOBLE, David W.** Carl Becker: Science, Relativism, And The Dilemma Of Diderot. *Ethics* 67,233-248 Jl 57.
- NOBLE, David W.** Simon Patten: Relativist Or Utopian. *Antioch Rev* 14,333-344 S 54.
- NOBLE, David W.** Veblen And Progress: The American Climate Of Opinion. *Ethics* 65,271-286 Jl 55.
- NOCHLIN, Philip.** Reducibility And Intentional Words. *J Phil* 50,625-637 O 53.
- NOCK, S A.** Sound And Symbol. *Phil Sci* 8,352-370 Jl 41.
- NOCK, S A.** The Scientist And Ethics. *Ethics* 54,14-28 O 43.
- NODA, Matao.** East-West Synthesis In Kitarō Nishida. *Phil East West* 4,345-360 Ja 55.
- NOEL, Edward Warren.** A Proposed Method Of Philosophical Analysis Of The Fundamental Assumptions In The Psychology Of Concept Formation. *Proc Phil Educ* 21,93-100 Ap 65.
- NOGAR, Raymond J.** *The Wisdom Of Evolution.* Garden City NY Doubleday 1963.
- In this book the scientific evidence for evolutionary theory is reviewed, various formulations of the theory are examined, and the social, philosophical and theological implications of evolutionism are explored. The author is a Catholic priest. He strongly supports the biological and natural science applications of evolution but is very cautious concerning the broader social and religious dimensions of the theory. It becomes evident that Nogar thinks that Teilhard de Chardin, for instance, pushed the ideological aspects of evolutionism too far. The book is briefly annotated and equipped with an index.
- NOGAR, Raymond J.** From The Fact Of Evolution To The Philosophy Of Evolutionism. *Thomist* 24,463-501 Ap-Jl-O 61.
- NOGAR, Raymond J.** Nature: Deterministic Or Indeterministic (with Comment By William H Kane). *Proc Cath Phil Ass* 27,95-108 1953.
- NOGAR, Raymond J.** The Mystery Of Cosmic Epigenesis. *Proc Cath Phil Ass* 39,112-123 1965.
- NOGAR, Raymond J.** Toward A Physical Theory. *New Scholas* 25,397-438 O 51.
- NOLAN, Paul.** *Saint Thomas And The Unconscious Mind.* Washington DC C1953.
- NOLAN, Paul.** Art And Moral Values In The Courtroom. *Proc Cath Phil Ass* 39,217-226 1965.
- NOLAND, Richard W.** T H Huxley On Culture. *Personalist* 45,94-111 Wint-Ja 64.
- NOLTE, Fred O.** *Lessing's Laokoon.* Lancaster PA Lancaster Pr 1940.
- Mr Nolte's study of Lessing's *Laokoon* not only presents the reader with that work's essential ideas but also with a criticism of them which is both shrewd and creative. Its shrewdness lies in its selection of arguable points, its creativity in its stimulation to further reflection.
- NOON, Wm T.** *Joyce And Aquinas.* New Haven Yale Univ Pr 1957.
- NOONAN JR, John T.** *The Scholastic Analysis Of Usury.* Cambridge Harvard Univ Pr 1957.
- It is well known that moral views on the taking of interest on a loan have undergone much change. Generally, mediaeval ethics regarded this practice as immoral because the usurer charged for a use of money which he did not actually lose. Modern moralists usually condemn only the taking of excessive interest. What happened in the evolution of economic life, banking practice, canon and civil law, and ethico-religious attitudes, is told in great detail in this book. Noonan (a Boston lawyer with a doctorate in Scholastic philosophy) covers in detail the Catholic writings on usury, from 1150 onward. However, he does not omit the background in ancient religious and philosophic thought; nor does he overlook later non-Scholastic and non-Catholic positions on usury. It becomes quite clear that, in the later Middle Ages, a new use for money (investment) was discovered; this necessitated a more complicated and a different moral judgment on usury. The book is thoroughly annotated and has a bibliography of source materials.
- NOONAN, John P.** *General Metaphysics.* Chicago Loyola Univ Pr 1957.
- NOONAN, John.** The Existentialism Of Etienne Gilson. *New Scholas* 24,417-438 O 50.
- NOONE JR, John B.** Oedipus, Fate, And Cosmic Justice. *Thought* 34,57-78 Mr 59.
- NOONE JR, John B.** The Logical Foundations Of The Four Causes. *Mod Sch* 35,287-294 My 58.
- NORDBERG, R.** A Simple Theory Of Time. *Phil Sci* 20,236-237 Jl 53.
- NORDBERG, Robert B** and Dupuis, Adrian M. *Philosophy And Education: A Total View.* Milwaukee Bruce 1964.
- After some preliminary discussion of the nature of philosophy of education, the authors give a brief historical survey of the subject from the time of the Fathers of the Church, through medieval, to modern Catholic thinking on theories of teaching and learning. Then, contemporary positions are expounded and criticized in five

subsequent chapters: naturalism, progressivism, realism, Marxism, existentialism and idealism.

NORDBERG, Robert B. *Metaphysical Bases Of Creativity.* *Educ Theor* 7,249-251 O 57.

NORMAN, Richard. *Reasons For Actions: A Critique Of Utilitarian Rationality.* NY Barnes & Noble 1971.

NORRIS, Louis William. *Polarity: A Philosophy Of Tensions Among Values.* Chicago Regnery 1956.

NORRIS, Louis William. "Existence And Its Polarities"—Revision And Supplement. *J Phil* 47,96-99 F 50.

NORRIS, Louis William. How To Educate A Man. *Educ Theor* 9,116-126 Ap 59.

NORRIS, Louis William. Is Science Explanatory? *Personalist* 26,143-152 Ap-Spr 45.

NORRIS, Michael J. Cofinally Concentration Directed Systems. *J Comp Syst* 1,81-85 Ja 53.

NORTH, Arthur A and Ortiz, Pacifico. A Return To The Natural Law. *Thought* 30,525-536 D 55.

NORTH, Arthur A. The Common Good: Some General Principles. *Thought* 30,63-68 Mr 55.

NORTH, Helen. *Sophrosyne: Self-Knowledge And Self-Restraint In Greek Literature.* Ithaca NY Cornell Univ Pr 1966.

This book is a detailed and thorough study of the virtue of *sophrosyne* based on careful examination of the extant literary sources. The basic theme of the book is discussed in the light of the moral and intellectual virtues associated with *sophrosyne* throughout its various stages of development and redefinition in ancient history. The author traces the concept of this excellence from its first appearance in Homeric poetry and other heroic writers, through tragic literature, the age of the Sophists, Xenophon and the minor Socratic schools, the orators of the fourth century, Plato and post-Platonic philosophers, to the Hellenistic age, and Roman and Patristic writings, when it was transformed into a Christian virtue. The reasons for the changes of meaning are discussed in the light of political, social, religious, and economic conditions, or other special interests. One of the persistent themes is the polarity between *sophrosyne* and its opposing kind of conduct, and the attempts at different periods to reconcile the two. A central aim is to show that the concept of *sophrosyne* is neither negative nor reducible to mere cautiousness.

NORTHROP, F S C. *Ideological Differences And World Order: Studies In The Philosophy And Science Of The World's Cultures.* New Haven Yale Univ Pr 1949.

NORTHROP, F S C. *Man, Nature And God, A Quest For Life's Meaning.* NY Simon & Schuster 1962.

This intellectual autobiography reviews the central ideas of a lifetime of thinking in science, history of science, anthropology, theory of concepts, and religions East and West in order to sketch a naturalistic world-view compatible with the radical new developments of this century. It is in large part an organization of articles and addresses, originally printed in out-of-the-way places, presented in the intimate and inimitable style of the author.

NORTHROP, F S C. *The Meeting Of East And West, An Inquiry Concerning World Understanding.* NY Macmillan 1946.

Professor Northrop develops his own thesis and that of his confreres in a stimulating work that surveys our contemporary scene. His thorough familiarity with the important phases of mathematical physics and with modern schools of art enables him to present a synthesis of world views that is provocative for anyone at all concerned with the possibilities for the world of today and tomorrow. After critically delineated the philosophic meaning of the cultures of many countries, Northrop presents his synthesis in an extended exposition of his epistemological solution in a two-termed relation of epistemic correlation that comprehensively includes both the aesthetic component and the theoretic component, the respective emphases of East and West.

NORTHROP, F S C. *The Taming Of The Nations: A Study Of The Cultural Bases Of International Policy.* NY Macmillan 1952.

Northrop examines international tensions as difficult problems that must be solved if the socio-philosopher is to fulfill his responsibilities. He urges that we must first define the cultural differences involved basically in these international differences, and once having stated them, it should be possible to come close enough to a solution to these problems to at least provide for a kind of peace through acquiescence in the operation of mutually agreed-upon laws.

NORTHROP, F S C and Burr, H S. The Electro-Dynamic Theory Of Life. *Main Currents* 19,4-10 S-O 62.

NORTHROP, F S C and Margenau, Henry. *The Nature Of Concepts: Their Inter-Relation And Role In Social Structure.* Stillwater 1951.

NORTHROP, F S C. Commentaries On Resources From The Physical Sciences. *Zygon* 1,22-26 Mr 66.

NORTHROP, F S C. Concerning UNESCO's Basic Document On World Philosophy. *Phil East West* 1,59-67 Ja 52.

NORTHROP, F S C. Ethical Relativism In The Light Of Recent Legal Science. *J Phil* 52,649-662 N 55.

NORTHROP, F S C. Leibniz's Theory Of Space. *J Hist Ideas* 7,422-446 O 46.

NORTHROP, F S C. The Criterion Of The Good State. *Ethics* 52,309-322 Ap 42.

NORTHROP, F S C. The Philosophy Of Culture And Its Bearing On The Philosophy Of History. *Phil Phenomenol Res* 9,568-575 Mr 4..

NORTHROP, F S C. The Philosophy Of Natural Science And Comparative Law. *Proc Amer Phil Ass* 26,5-25 S 53.

NORTHROP, F S C. The Reconciliation Of Technological And Non-Technological Society. *Main Currents* 17,27-35 N-D 60.

NORTHROP, F S C. The Undifferentiated Aesthetic Continuum. *Phil East West* 14,67-72 Ap 64.

NORTHROP, F S C. The Wedding Of The World's Civilizations. *Main Currents* 21,100-104 My-Je 65.

NORTHROP, F S C. Towards Valid Integrative Concepts. *Main Currents* 7,7-10 Spr 49.

NORTHROP, Filmer Stuart Cuckow (ed) and Livingston, H H (ed). *Cross-cultural Understanding: Epistemology In Anthropology.* NY Harper & Row 1964.

This book is the publication of the seventeen papers of a 1962 symposium sponsored by the Wenner-Gren Foundation for Anthropological Research, together with records of some of the discussions. Experts in fields as diverse as cybernetics and the history of Greek science converse. Although the papers treat technical topics, the treatments are not technical. Questions such as the possibility of one culture understanding another have practical overtones, being a prelude to finding means for dealing with international problems. Professor Northrop's two chapters are adhesive, and relate contributions concerned with more general issues, like communication theory, and those concerned with specific topics such as the virtually tenseless Burmese language and contract law.

NORTHROP, Filmer Stuart Cuckow. *Complexity Of Legal And Ethical Experience: Studies In The Method Of Normative Subjects.* Boston Little Brown 1959.

NORTHROP, Filmer Stuart Cuckow. *Ideological Differences And World Order: Studies In The Philosophy And Science Of The World's Cultures.* New Haven Yale Univ Pr 1963.

NORTHROP, Filmer Stuart Cuckow. *The Logic Of The Sciences And The Humanities.* NY Macmillan 1947.

NORTHROP, S F C. *Philosophical Anthropology And Practical Politics.* NY Macmillan 1960.

Northrop appraises several recent findings in the natural and social sciences, particularly cultural anthropology, sociological jurisprudence, and neuro-physiological psychology, submits them to epistemological analysis, and attempts to arrive at some empirically verifiable concepts of what human beings and nations are. There is an attempt to apply this theory and the political methods which it prescribes to the descriptive and suggested solution of some world political problems. Among the issues discussed are political methods and their basis, the meaning and methods of any free people, the basis of world law, and a great number of practical problems in current events.

NORTON JR, William J. *Bishop Butler, Moralism And Divine.* New Brunswick NJ Rutgers Univ Pr 1940.

Many have written on Butler's religious views, and many on his moral outlook. A few have tried to recast his ethical or religious views in terms of the thought prevailing during his age, and one writer, E C Mossner, who is nowhere mentioned by Mr Norton, has notably studied Butler as an index to the intellectual climate of his day. Relatively little difficulty is involved in tracing out Butler's religious philosophy, since he largely systematized it in a single treatise, but he made no comparable effort to draw together the lines of his ethical philosophy, and none at all to write coherently on the nature and interrelations of the philosophic disciplines. Moreover, the carrier of his thoughts on ethics did not lend itself readily to proper balance. Consequently, there has been a considerable variety of interpretations of such thoughts, issuing at times in a piecemeal division of his interests. All these efforts have succeeded admirably, whether by explication or by implication, in emphasizing the need for constructing Butler's entire philosophy in the light of its internal features.

NORTON JR, William J. Modern Art And Social Responsibility. *J Phil* 37,325-332 Je 40.

NORTON JR, William J. Towards A Value Theory Of Mind. *Phil Sci* 8,255-263 Ap 41.

NORTON, David L. Humanism As A Culture. *Humanist* 23,180 N-D 63.

NORTON, David. Leibniz And Bayle: Manichaeism And Dialectic. *J Hist Phil* 2,23-36 Ap 64.

NORWOOD, Frederick A. Attitude Of The Ante-Nicene Fathers Toward Greek Artistic Achievement. *J Hist Ideas* 8,431-448 O 47.

NOSCO, John. Guilt And Purification In The Shanti Parva. *Phil Today* 10,64-69 Spr 66.

NOSTRAND, Howard Lee. Some Elements For The Synthesis Of A Contemporary Culture. *Main Currents* 7,80-86 Autumn 49.

NOSTRAND, Howard Lee. Some Elements For The Synthesis Of A Contemporary Culture (Conclusion). *Main Currents* 7,113-120 Wint 50.

NOTA, John H. "The Development Of Max Scheler's Philosophy Of Religion" in *The Papin Festschrift*, 253-268. Villanova PA Villanova Univ Pr 1976.

It is impossible to describe any issue in Scheler's philosophy without taking into account the development of his thought. So we have also to distinguish at least three periods in his philosophy of religion—before 1912, between 1912-1922, from 1922-1928. There is continuity and discontinuity. The most explicit and best elaborated philosophy of religion we find in *On the Eternal in Man*. He remains, however, very much concerned about philosophy of religion in his final period of sociology of knowledge, metanthropology and pantheism.

NOTESTEIN, Robert B. The Moralism Rigorism Of W G Sumner. *J Hist Ideas* 16,389-400 Je 55.

NOVA, Fritz. *Friedrich Engels: His Contributions To Political Theory.* NY Philosophical Lib 1967.

NOVACK, George Edward. *Empiricism And Its Evolution: A Marxist View.* NY Merit 1968.

NOVACK, George Edward. *Humanism And Socialism.* NY Pathfinder Pr 1973.

NOVACK, George Edward. *Pragmatism Versus Marxism: An Appraisal Of John Dewey's Philosophy.* NY Pathfinder Pr 1975.

The book examines the background of pragmatism, the motive forces in its development, the reasons for its peculiar traits, and the causes of its rise to supremacy. The author gives a detailed criticism from a Marxist point of view of Dewey's conceptions of nature and science, logical method and theory of knowledge, theories of society, education and ethics. The author concludes that "as a method of thought and a movement of ideas, instrumentalism is out of step with the march of world events and has more and more fallen behind the latest developments in science and society, above all in the science of society...."

NOVACK, George. *The Origins Of Materialism.* NY Merit 1965.

This is the only history of ancient Western materialism by an American. Unlike Frederic Lange's work on materialism which is more comprehensive, since it covers the history of this ancient philosophy to the nineteenth century, it is written by a man who understands and believes in the spirit of his subject. The city of Miletus is given a needed boost as the mother-city of Western philosophy. Novack shows how it provided much of the background for the work of Thales and Anaximander. Despite the topic, the contributions of the great idealists are noted. The final chapter is on Lucretius and Lucian (born a Syrian) who moved to skepticism and agnosticism to prepare the way for the eclipse of materialism in the classical world.

NOVAK, Maximilian E. *Defoe And The Nature Of Man.* NY Oxford Univ Pr 1963.

NOVAK, Michael (ed). *American Philosophy And The Future: Essays For A New Generation.* NY Scribner 1968.

NOVAK, Michael. *A Time To Build.* NY Macmillan 1967.

Inherited cultural symbols have been shattered, resulting in a rootlessness and restlessness which can be the source of a new authenticity. But this requires "the hard work of seeking, defining, and establishing what are authentic human values in our time." The time of tearing down is over; now is the time to build a new civilization of freedom, truth, justice and love. Christianity and Judaism, with roots of wisdom in the past and hope for a new age in the future, insist on man's responsibility in the present. Both can contribute to making the world more human. Youth's emphasis on identity and community offers another valuable orientation.

NOVAK, Michael. *Ascent Of The Mountain, Flight Of The Dove.* NY Harper & Row 1971.

Religion is a root intention, an ultimate, unifying, comprehensive, meaning-giving drive to question. That drive presents choices. We must choose, act. Actions both reveal and create our identity, our life story. Stories—senses of reality, ways of acting; ways of perceiving self, others, the world—are given to us by culture, society, institutions, organizations. But we can choose our own story more freely by developing and exercising intelligent subjectivity, that is, by engaging in religious studies—a conversion from standpoint to standpoint, and an articulation of that conversion, that voyage of the human spirit.

NOVAK, Michael. *Belief And Unbelief: A Philosophy Of Self-Knowledge.* NY Macmillan 1965.

"How does belief differ from unbelief?" Each has roots entangled in the primary question of self-identity. A solution is found in "elucidating those experiences of human intellectual life in which belief in God is rooted." This 'intelligent subjectivity' leads to self-knowledge through an inquiry into the way one inquires. Four activities are operative in inquiry: awareness, insight, reflective consciousness, and the unstructured, unlimited, objective, unifying drive to understand (which is the root of belief). One's epistemology is the critical choice; it conditions the answer to all questions, including the intimately related "Who am I?" and "Is there a God?"

NOVAK, Michael. *The Experience Of Nothingness.* NY Harper & Row 1970.

NOVAK, Michael. A Key To Aristotle's 'Substance'. *Phil Phenomenol Res* 24,1-19 S 63.

How could Aristotle identify essence with substance, if essence is universal and substance is particular? The key is his notion of human knowing, involving a movement from observation through inquiry to affirmation. Essence is what makes the individual both what it is and knowable. Substance is 1) "the what-IS-it-grasped in concrete data and able to be affirmed in true judgment, but *still as concrete*"; and 2) "conceptualized apart from its concrete instantiations, it is universalized." Substance is the crux between experience and science; it is the affirmed unity of particular and universal. Lonergan's understanding of Aristotle is the model for this analysis.

NOVAK, Michael. Toward Understanding Aristotle's Categories. *Phil Phenomenol Res* 26,117-123 S 65.

It is maintained that three positions must be assumed in order to interpret the first five chapters of Aristotle's *categories*. This includes the meaning and role of "present in a subject." These positions are: 1) a rejection of univocity, 2) a dual conception of accident, 3) the principle of discrimination. There are some comments on Aristotle's attempts to work out a notion of science that would account, at the same time, for the flux of individuals and the necessity and universality proper to science. It is concluded that within the individual or the concrete, particular present, is grasped the necessity required for science. Also, from insight flows the concept or definition, which is the universalization of the insight.

NOVAK, Stefan. Some Problems Of Causal Interpretation Of Statistical Relationships. *Phil Sci* 27,23-38 Ja 60.

NOVIKOV, A I. Historiography Of Philosophy: Subject Matter And Aims. *Soviet Stud Phil* 3,24-34 Fall 64.

NOXON, James. Hazlitt As Moral Philosopher. *Ethics* 73,279-283 Jl 63.

William Hazlitt's examination of the controversy between proponents of self-interest and benevolence is original and provocative. He argues that the human mind is naturally disinterested, or is interested in its own welfare in precisely the way it is interested in others', basing his claim on a theory of personal identity. Central is his

notion that we stand in the same relation to our own future selves as to others, since our own future interest and others' are known equally via imagination. Also important is Hazlitt's notion of freedom, likewise derived from his analysis of personal identity.

NOXON, James. Hume's Agnosticism. *Phil Rev* 73,248-261 Ap 64.

Noxon examines Hume's *Dialogues Concerning Natural Religion* and compares it with passages in the *Enquiry*, trying to determine Hume's position on the existence of God. He concludes that Hume's position was not that of either Cleanthes or Philosophy. It was agnosticism; all theological argument, Hume felt, was futile.

NOXON, James. Hume's Opinion Of Critics. *J Aes Art Crit* 20,157-162 Wint 61.

NOXON, James. The Eichmann Memoir. *Personalist* 42,382-392 Sum-Jl 61.

NOYES, Humphrey F. Individuality And Oneness. *Main Currents* 20,114-116 My-Je 64.

NOYES, Humphrey F. Meditation: The Doorway To Wholeness. *Humanitas* 3,171-184 Fall 67.

NOZICK, Robert. *Anarchy, State, And Utopia.* NY Basic Books 1974.

NU, U. Buddhism. *Main Currents* 12,99-103 My 56.

NUCHO, Fuad. *Berdyaev's Philosophy: The Existential Paradox Of Freedom And Necessity—A Critical Study.* Garden City NY Anchor Books 1966.

Nucho attempts to make Berdyaev's diverse discussions of freedom form a coherent whole by seeing the early works in the perspective of a late work, *Dream and Reality*. The formative influence of Tolstoy, Kant, Dostoyevsky, Kierkegaard, Solov'yev, and Boehme on the Russian existentialist are described. Berdyaev's thought on personality, revelation, creativity, symbolism, mysticism, and eschatology are explained in the context of his philosophical-anthropology.

NUGENT, Francis. Immanent Action In St Thomas And Aristotle. *New Scholas* 37,164-187 Ap 63.

NURSER, J S. The Religious Conscience In Lord Acton's Political Thought. *J Hist Ideas* 22,47-62 Ja-Mr 61.

NUTTALL, Anthony David. *A Common Sky: Philosophy And The Literary Imagination.* Berkeley Univ Of Calif Pr 1974.

O HUALLACHAIN, Colman. On Recent Studies Of The Opening Question Of Scotus's *Ordinatio*. *Fran Stud* 15,1-29 Mr 55.

O' BRIEN- THOMOND, Anthony H. Positivism And Monism In International Law. *Fran Stud* 8,321-350 D 48.

O' BRIEN, Andrew Joseph. Duns Scotus' Teaching On The Distinction Between Essence And Existence. *New Scholas* 38,61-77 Ja 64.

O' BRIEN, D O. *Empedocles' Cosmic Cycle: A Reconstruction From The Fragments And Secondary Sources.* NY Cambridge Univ Pr 1969.

The author has made an exhaustive study of Empedocles' basic doctrines that relate to the interpretation of the theory of the cosmic cycle. Separate chapters are given to the examination of evidence and problems raised by such central topics as rest and movement, speed, time, the place of Love and Strife, the shape of Love and Strife, the arrangement of the fully separated elements in concentric spheres, the cyclic system of alternate worlds of increasing Love and increasing Strife, the zoogonical stages exhibited under conditions of prevalence of either Love or Strife. In a concluding chapter, the author discusses the significance of the cosmic cycle in the development of Greek philosophy.

O' BRIEN, Dennis. The Unity Of Wittgenstein's Thought. *Int Phil Quart* 6,45-70 Mr 66.

O' BRIEN, Edward. Camus And Christianity. *Personalist* 44,149-163 Spr-Apr 63.

O' BRIEN, Elmer. Review Of Theology: Theological Trends Of 1953. *Thought* 29,117-138 Mr 54.

O' BRIEN, Elmer. The Mystical Doctrine Of Plotinus. *Thought* 39,57-74 Mr 64.

O' BRIEN, George Dennis. *Hegel On Reason And History: A Contemporary Interpretation.* Chicago Univ Of Chicago Pr 1975.

Approximately half of the book is devoted to eliciting characteristic features of Hegel's philosophy of history in contrast to different views; the remainder is a commentary upon *Reason in History*, the Introduction to Hegel's *Lectures on the Philosophy of History*. Key emphases are upon the difference in kind of historical and natural events, the primacy of individuality rather than universality in historical thought, the individuality of the state and its relationship to persons, the nature of historical necessity, and the identification of human freedom with historicity.

O' BRIEN, George Dennis. Superhuman Art. *Thought* 40,225-241 Je 65.

O' BRIEN, James F. Gravity And Love As Unifying Principles. *Thomist* 21,184-193 Ap 58.

O' BRIEN, James F. Structural And Operational Approaches To The Physical World. *Thomist* 22,389-400 Jl 59.

O' BRIEN, James F. Zeno's Paradoxes Of Motion. *Mod Sch* 40,105-138 Ja 63.

O' BRIEN, John Anthony. *Truths Men Live By, A Philosophy Of Religion And Life.* NY Macmillan 1946.

O' BRIEN, John A. Personalism And The Problem Of The Individual In The State. *Proc Cath Phil Ass* 19,44-54 1943.

O' BRIEN, John J. For Contemplation In Time Of War. *Mod Sch* 21,3-11 N 43.

O' BRIEN, John J. On The Pursuit Of Catholic Wisdom. *Mod Sch* 18,24-26 Ja 41.

O' BRIEN, John J. Sentimental Fideism. *Mod Sch* 20,3-5 N 42.

O' BRIEN, Kevin J. *The Proximate Aim Of Education: A Study Of The Proper And Immediate End Of Education.* Milwaukee Bruce 1958.

O' BRIEN, M Consilia. Recta Ratio In Relation To Moral Truth. *Proc Cath Phil Ass* 18,120-126 1942.

- O' BRIEN, Margaret Townsend.** Education Through English To Philosophy. *New Scholas* 20,344-360 O 46.
- O' BRIEN, Michael J.** *The Socratic Paradoxes And The Greek Mind.* Chapel Hill Univ Of N Car Pr 1967.
This is a specialized study of Plato's ethical theory; the author examines the Socratic paradoxes that virtue is knowledge and that no one voluntarily does evil by viewing them in the light of Plato's doctrines presented here systematically and compressed through careful selection from the relevant dialogues. These paradoxes require for their study, as the author shows, the full context of Plato's thought, for when detached from it they seem to fall into nonsense. The author discusses Plato's background against the appropriate currents and developments of Greek "intellectualism," reaching back to Homer, Hesiod, the historians and tragedians. The bulk of the book is given to an examination of Plato's ethics. The view maintained is that since the ethical doctrines constitute a unified whole, the antithetical statements of the Socratic paradoxes cannot be contradictory but only complementary. The guiding principles of his interpretation are discussed in the introduction. There is a bibliography and an index of authors, topics, passages cited, and Greek words.
- O' BRIEN, Michael.** Modern Philosophy And Platonic Ethics. *J Hist Ideas* 19,451-472 O 58.
- O' BRIEN, Thomas C.** Faith, Freedom Of Thought, And Publication. *Thomist* 27,516-536 Ap-Jl-O 63.
- O' BRIEN, Thomas C.** Reflexion On The Question Of God's Existence In Contemporary Thomistic Metaphysics (Part I). *Thomist* 23,1-89 Ja 60.
- O' BRIEN, Thomas C.** Reflexion On The Question Of God's Existence In Contemporary Thomistic Metaphysics (Part II). *Thomist* 23,211-285 Ap 60.
- O' BRIEN, Thomas C.** Reflexion On The Question Of God's Existence In Contemporary Thomistic Metaphysics (Conclusion). *Thomist* 23,362-447 Jl 60.
- O' BRIEN, Thomas L.** Philosophy And Literature In The English Tradition. *Mod Sch* 17,53-56 Mr 40.
- O' BRIEN, Thomas L.** The Symbol And The Individual. *Main Currents* 20,62-67 Ja-F 64.
- O' BRIEN, Virgil Patrick.** *Emotion And Morals, Their Place And Purpose In Harmonious Living.* NY Grune & Stratton 1950.
The author deals scholastically with emotion and the human act, freedom and determination, anger, desire, fear, etc. He deals successively with the psychological aspect and the ethical or moral aspect of his subject and argues that human emotions need not clash with morals and that such conflict, when it does exist, can be resolved in a workable philosophy of life.
- O' CONNELL, David A.** Christian Liberty (Conclusion). *Thomist* 15,404-493 Jl 52.
- O' CONNELL, David A.** Christian Liberty. *Thomist* 15,209-246 Ap 52.
- O' CONNELL, David Arthur.** *Notes From The Summa On God And His Creatures.* Providence RI Providence Coll Pr 1956.
- O' CONNELL, Geoffrey.** The Purpose Of Liberty. *Proc Cath Phil Ass* 16,130-135 1940.
- O' CONNELL, Matthew J.** St Thomas And The Verbum: An Interpretation. *Mod Sch* 24,224-234 My 47.
- O' CONNELL, Matthew J.** The Sacraments In Theology Today. *Thought* 36,40-58 Mr 61.
- O' CONNELL, Robert J.** *St Augustine's Early Theory Of Man, AD 386-391.* Cambridge Belknap Pr 1968.
- O' CONNELL, Robert J.** The Plotinian Fall Of The Soul In St Augustine. *Traditio* 19,1-36 1963.
- O' CONNELL, Timothy P.** *Morality In Medicine.* Brighton MA St John's Seminary 1949.
- O' CONNELL, Walter** and Peterson, Penny. Humor And Repression. *J Existent* 4,309-316 Spr 64.
- O' CONNER, D J.** *An Introduction To The Philosophy Of Education.* NY Philosophical Lib 1957.
This book is an interesting and well-written attempt to direct the light of contemporary British linguistic analysis into the recesses of educational theory. Though such illumination may be needed there, the book will be of more interest to philosophers than to educators; O'Conner limits himself to an elementary account of recent philosophical developments in areas broadly relevant to educational theory such as the nature of moral discourse and the nature of explanations and hypotheses.
- O' CONNOR, D J.** *Free Will.* NY Doubleday 1971.
The book is intended as an introduction to the subject. The tendency of the argument is slightly favourable to determinism but the issue is left open. The author recognizes that what the advocate of free will really means to say is not that free acts are uncaused but that they are caused by the self in a peculiar way and does not see how to give a clear account of this kind of causation. He rejects the attempt to distinguish events essentially from other happenings, and the argument that if determinism were true rational deliberation would be impossible, rational judgement being on the contrary determination by reason. He even goes some distance in defending the doctrine of purely physical determination by brain-states.
- O' CONNOR, D J.** Awareness And Communication. *J Phil* 52,505-514 S 55.
- O' CONNOR, D J.** Philosophy And Ordinary Language. *J Phil* 48,797-808 D 51.
This article deals with the question, "How far are philosophical questions, questions of language?" Norman Malcolm's "Moore and Ordinary Language" is critically examined by the author, who finds Malcolm's theory is restricting. Malcolm agrees with Moore in the belief that statements such as "There are no material things" can be refuted because they go against ordinary language.
- O' CONNOR, Daniel D.** John Macmurray: Primacy Of The Personal. *Int Phil Quart* 4,464-484 S 64.
A critical study of the thought of the contemporary Scottish philosopher John Macmurray. The main thesis proposed for investigation is that reality is understood most concretely and most adequately in terms of the personal. Also examined are the claims 1) that personalism is able to overcome the dualisms which beset its chief alternatives, the philosophies of mechanism, and organism, 2) that personalism provides a way of reconciling the diverse claims of religion, art and science in the exploration of reality, and 3) that recognizing the primacy of the personal gives us access to ethical norms for private and public behavior.
- O' CONNOR, Daniel D.** Peirce's Debt To F E Abbot. *J Hist Ideas* 25,543-564 O-D 64.
- O' CONNOR, Edward D.** Paul Tillich: An Impression. *Thought* 30,507-524 D 55.
- O' CONNOR, John.** Indeterminate Situation And Problem In Dewey's Logical Theory. *J Phil* 50,753-769 D 53.
- O' CONNOR, John.** Psychology, Moral Philosophy, And Determinism. *Zygon* 4,44-52 Mr 69.
- O' CONNOR, William R.** *The Natural Desire For God.* Milwaukee Marquette Univ Pr 1948.
- O' CONNOR, William Richard.** *The Eternal Quest; The Teaching Of St Thomas Aquinas On The Natural Desire For God.* NY Longmans Green 1947.
This work seeks to resolve an interesting problem in the philosophy of Thomas Aquinas. How is it possible to maintain, as Thomas did, that every intellect by nature desires a vision of what is above nature, viz., God? The author's thesis is that Thomas's meaning has been obscured by his followers, principally by the commentators of the sixteenth and seventeenth centuries. The conclusion of the book is that Thomas meant by his "natural desire" for a vision of God no more than a desire for increased knowledge of God once the intellect is convinced that God exists. Contradictory interpretations arose largely because the vision of God here spoken of came to be identified with the supernatural "beatific vision."
- O' CONNOR, William R.** Molina And Bañez As Interpreters. *New Scholas* 21,243-259 Jl 47.
- O' CONNOR, William R.** Natural Appetite. *Thomist* 16,361-409 Jl 53.
- O' CONNOR, William R.** Some Historical Factors In The Development Of The Concept Of Human Finality. *Proc Cath Phil Ass* 23,15-35 1949.
- O' CONNOR, William R.** The Natural Desire For God In St Thomas. *New Scholas* 14,213-267 Jl 40.
- O' CONNOR, William R.** The Nature Of The Good. *Thought* 24,637-654 D 49.
- O' CONNOR, William Van.** Nature And The Anti-poetic In Modern Poetry. *J Aes Art Crit* 5,35-44 S 46.
- O' CONOR, John S.** Molecular And Atomic Continuity. *Mod Sch* 18,56 Mr 41.
- O' DALY, Gerard J P.** *Plotinus' Philosophy Of The Self.* NY Barnes & Noble 1973.
- O' DEA, Thomas F.** Human Freedom And Its Cultural Repression. *Thought* 35,204-222 Je 60.
- O' DONNELL, Clement.** Voluntarism In Franciscan Philosophy. *Fran Stud* 2,397-410 D 42.
- O' DONNELL, J Reginald.** The Notion Of Being In William Of Auvergne. *Proc Cath Phil Ass* 21,156-165 1946.
- O' DONNELL, Robert A.** Individuation: An Example Of The Development In The Thought Of St Thomas Aquinas. *New Scholas* 33,49-67 Ja 59.
- O' DONNELL, Thomas J.** *Morals In Medicine.* Westminster MD Newman Pr 1956.
- O' DONNELL, Thomas Joseph.** *Medicine And Christian Morality.* NY Alba House 1976.
The author's purpose is "to relate Catholic doctrine to the field of Medical Ethics." This he does in seven chapters, the first three giving a survey of Catholic moral theology and the last four discussing problems in surgical practice, obstetrics and gynecology, the marriage relation, and professional secrecy. In most cases O'Donnell has recourse to canon law and tradition as sources of judgment. He discusses quite technical difficulties that a physician may encounter and appears to be familiar with medical terms and literature.
- O' DONOVAN, Leo J.** Encounter With Holiness: John Chrysostom And Rudolf Otto. *Personalist* 47,248-262 Spr-Ap 66.
- O' FLAHERTY, James C.** *Unity And Language: A Study In The Philosophy Of Johann Georg Hamann.* Chapel Hill Univ Of N Car Pr 1952.
- O' GORMAN, Frank.** *Edmund Burke: His Political Philosophy.* Bloomington Indiana Univ Pr 1973.
- O' GRADY, Daniel C.** Primordial Particles And Hylomorphism. *Proc Cath Phil Ass* 22,166-171 1947.
- O' GRADY, Daniel C.** The Scope Of Nature: Eight Tables. *New Scholas* 22,113-125 Ap 48.
- O' GRADY, Daniel** and Bourke, Vernon. The Value Of Modern Non-Thomistic Philosophy. *Proc Cath Phil Ass* 17,150-156 1941.
- O' GRADY, Daniel.** Informal Logic And Didactics. *Proc Cath Phil Ass* 24,70-77 1950.
- O' GRADY, Daniel.** The Value Of The Historical Study Of Some Types Of Pre-Thomistic Christian Philosophy. *Proc Cath Phil Ass* 17,156-159 1941.
- O' GRADY, Donald.** *Esse And Metaphysics.* *New Scholas* 39,283-294 Jl 65.
- O' GRADY, Donald.** Further Notes On "Being," "esse," And "Essence" In Existential Metaphysics. *Int Phil Quart* 3,610-616 D 63.
- O' HARA, M Kevin.** Person In The Philosophy Of Gabriel Marcel. *Phil Today* 8,147-154 Fall 64.

- O' HARA, M Kevin.** Toward A Norm For Normality. *Proc Cath Phil Ass* 36,83-90 1962.
- O' KEEFE, Thomas A.** Empiricism And Applied Mathematics In The Natural Philosophy Of Whitehead. *Mod Sch* 28,267-290 My 51.
- O' KELLY, Bernard (ed).** *The Renaissance Image Of Man And The World.* Columbus Ohio State Univ Pr 1966.
- O' LEARY, De Lacy.** Al-Hallaj. *Phil East West* 1,56-62 Ap 51.
- O' LEARY, De Lacy.** The Early Westward Drift Of Science And Philosophy. *Phil East West* 1,53-58 Ja 52.
- O' LEARY, Timothy F.** Philosophical Concepts Of The Moral Virtues As A Means To An End In Education. *Proc Cath Phil Ass* 23,118-124 1949.
- O' MAHONY, T J.** "Essential Relevance" In Whitehead. *Proc Cath Phil Ass* 22,104-112 1947.
- O' MAHONY, Timothy J.** Challenges To The Unity Of Matter (with Comment By Kato Kiszely-Payzs). *Proc Cath Phil Ass* 27,109-126 1953.
- O' MALLEY, Frank.** The Faustianism Of John Milton. *Proc Cath Phil Ass* 24,123-132 1950.
- O' MALLEY, Glenn.** Literary Synesthesia. *J Aes Art Crit* 15,391-411 Je 57.
- O' MALLEY, John W.** Giles Of Viterbo: A Sixteenth-Century Text On Doctrinal Development. *Traditio* 22,445-450 1966.
- O' MANIQUE, John.** *Energy In Evolution.* NY Humanities Pr 1969.
- O' MEARA, John Joseph.** *The Young Augustine: The Growth Of St Augustine's Mind Up To His Conversion.* NY Longmans Green 1954.
- O' MEARA, John.** *Charter Of Christendom: The Significance Of The City Of God.* NY Macmillan 1961.
The third annual Saint Augustine lecture at Villanova University locates *The City of God* in the contexts of the historical situation and of Augustine's personal experience, discusses its central themes, and draws from it the encouraging lesson for our time that out of all things comes good.
- O' MEARA, William.** Actual Existence And The Individual According To Duns Scotus. *Monist* 49,659-669 O 65.
O'meara sets out to clarify in Duns Scotus what has long puzzled non-scholastic philosophers (most recently John Passmore and Sidney Hook): the relation of individuality and existence in material substances. By way of distinguishing "act" from "action" and examining the relation between "existence" and "essence" he explains the notion of existence as the ultimate act of existing material substances and Scotus' denial of actual existence as the basis of a thing's individuality.
- O' MEARA, William.** John Dewey And Modern Thomism. *Thomist* 5,308-318 Ja 43.
- O' NEIL, Brian E.** *Epistemological Direct Realism In Descartes' Philosophy.* Albuquerque Univ Of New Mex Pr 1974.
- O' NEIL, Charles J (ed).** *An Etienne Gilson Tribute.* Milwaukee Marquette Univ Pr 1959.
- O' NEIL, Charles J.** *Imprudence In St Thomas Aquinas.* Milwaukee Marquette Univ Pr 1955.
"Stimulated by the observation that there is an explicit treatment of imprudence in St. Thomas Aquinas whereas in Aristotle there is none," this inquiry explores the Thomistic doctrines of both prudence and imprudence. "To fail in prudence is to fail in love, and to fail in love is to fail the very good of our nature."
- O' NEIL, Charles J.** A Thomistic Textbook For Thomists. *New Scholas* 27,205-209 Ap 53.
- O' NEIL, Charles J.** Another Notable Study Of Aristotle's Metaphysics. *New Scholas* 38,509-517 O 64.
- O' NEIL, Charles J.** Aristotle's Natural Slave Re-Examined? *New Scholas* 27,247-279 Jl 53.
- O' NEIL, Charles J.** Is Locke's State The Secular State? *New Scholas* 26,424-440 O 52.
- O' NEIL, Charles J.** Is The Point Of Departure A Choice? *Proc Cath Phil Ass* 33,117-126 1959.
- O' NEIL, Charles J.** Plotinus As Critic Of The Aristotelian Soul. *Proc Cath Phil Ass* 23,156-163 1949.
- O' NEIL, Charles J.** Practical Knowledge And Liberty. *Proc Cath Phil Ass* 29,1-12 1955.
- O' NEIL, Charles J.** St Thomas And The Nature Of Man. *Proc Cath Phil Ass* 25,41-65 1951.
- O' NEIL, Charles J.** The Notion Of Beauty In The Ethics Of St Thomas. *New Scholas* 14,340-378 O 40.
- O' NEIL, Charles J.** The Philosophers Never Leave Home. *Proc Cath Phil Ass* 21,173-180 1946.
- O' NEIL, Charles.** The Unity Of The Moral Order. *New Scholas* 15,280-283 O 41.
- O' NEILL, Ana Maria.** *Ethics For The Atomic Age.* Boston Meador 1948.
- O' NEILL, Colman E.** The Mysteries Of Christ And The Sacraments. *Thomist* 25,1-53 Ja 62.
- O' NEILL, Colman.** St Thomas On Membership Of The Church. *Thomist* 27,88-140 Ap-Jl-O 63.
- O' NEILL, Colman.** The Role Of The Recipient And Sacramental Signification (Concluded). *Thomist* 21,508-540 O 58.
- O' NEILL, Colman.** The Role Of The Recipient And Sacramental Signification. *Thomist* 21,257-301 Jl 58.
- O' NEILL, John (ed).** *On Critical Theory.* NY Seabury Pr 1976.
This collection of twelve essays deals with critical theory, primarily as developed by the Frankfurt School. The major figures considered include Theodor W Adorno, Max Horkheimer, Jürgen Habermas, Walter Benjamin, and Herbert Marcuse. The essays provide general insight into the character and historical development of critical theory and the relation of critical theory to a variety of other theories, e.g., Marxism, positivism, phenomenology, structuralism, and linguistic philosophy. Specific topics discussed by the authors include the aesthetics of Benjamin, the aesthetic and liberation, history and freedom, identity theory, the dialogue between Habermas and Hans-Georg Gadamer, the problem of sense as debated by Habermas and Niklas Luhmann, Karl Popper's *The Open Society and its Enemies*, and the linguistic turn of Habermas.
- O' NEILL, John.** Alienation, Class Struggle And Marxian Anti-Politics. *Rev Metaph* 17,462-471 Mr 64.
The author notes that militant Marxism is obligated to implement its transcendent ethical vision through the political process and argues that the unity of Marxian social theory is thereby sacrificed. In support of his position, he first criticizes R C Tucker's psychologistic interpretation of Marx's thought and discusses Marx's relationship to Hegel. He then presents the Marxian category of action as a creative expression of human personality and concludes that the individual is paradoxically the locus of the void separating Marxian ethics and politics.
- O' NEILL, John.** Marxism And Mythology. *Ethics* 77,38-49 O 66.
This critical review of R C Tucker's *Philosophy and Myth in Karl Marx* takes issue with its thesis that Marx's *Capital* is largely moral myth, is based upon a mythological psychology, does not achieve the status of genuine social science, and that the philosophical core of Marx's philosophy is a moral concern with a kind of self-alienation which is actually the same as pride in the Judeo-Christian tradition. Tucker wrongly believes that alienation is a personal problem to be resolved as a neurosis must be resolved. Tucker's book, like some other humanistic interpretations of Marx, unnecessarily distorts or dispenses with core Marxist ideas.
- O' NEILL, John.** The Concept Of Estrangement In The Early And Later Writings Of Karl Marx. *Phil Phenomenol Res* 25,64-84 S 64.
- O' NEILL, Joseph E.** The Metaphorical Mode: Image, Metaphor, Symbol. *Thought* 31,79-113 Mr 56.
- O' NEILL, Peter D and Washell, Richard F.** Perfect And Imperfect Syllogism. *New Scholas* 40,190-198 Ap 66.
- O' NEILL, Reginald F.** *Theories Of Knowledge.* Englewood Cliffs NJ Prentice-Hall 1960.
Presents a realistic theory of knowledge, largely Thomist. Also provides a Critical analysis of other theories of knowledge, including scepticism, idealism, rationalism, empiricism, existentialism, nominalism, and conceptualism. The material is designed for courses in epistemology.
- O' NEILL, William F.** Philosophical Analysis: A Philosophical Analysis. *Personalist* 47,185-205 Spr-Ap 66.
- O' NEILL, William F.** Value And The Verification Principle. *Proc Phil Educ* 19,99-104 Ap 63.
- O' NEILL, William F.** Zen And The Art Of Instruction. *Proc Phil Educ* 21,80-85 Ap 65.
- O' NEILL, W.** Time And Eternity In Proclus. *Phronesis* 7,161-165 1962.
- O' REILLY, Francis X.** Propaganda And Education In Systems Of Government. *Proc Cath Phil Ass* 20,114-119 1945.
- O' REILLY, Peter.** Knowledge Of God In Metaphysics And The Philosophy Of Nature. *Proc Cath Phil Ass* 30,117-128 1956.
- O' SHAUGHNESSY, Brian.** Irrationality And Insanity. *Phil Stud* 6,72-73 1955.
- O' SHAUGHNESSY, Brian.** Observation And The Will. *J Phil* 60,367-392 Jl 63.
The impossibility of observing one's own actions is inferred on two counts: (1) If the only objection were one against simultaneity of actions, we should speak of two distinct selves, neither of which is oneself, so we would not have an example of oneself observing one's own actions, and (2) Since these dual selves are internally related, it is a necessary proposition that the observer-self observe the actions of the agent-self, but this seems too gross a departure from usage to be described as the observation by one self of the acts of another self.
- O' SHAUGHNESSY, Brian.** The Limits Of The Will. *Phil Rev* 65,443-490 O 56.
- O' SHAUGHNESSY, Thomas.** St Thomas's Changing Estimate Of Avicenna's Teaching On Existence As An Accident. *Mod Sch* 36,245-260 My 59.
- O' SHEA, Kevin F.** The Human Activity Of The Word. *Thomist* 22,143-232 Ap 59.
- O' SHEA, Kevin.** Divinization: A Study In Theological Analogy. *Thomist* 29,7-45 Ja 65.
- O' SHEA, William.** The History Of The Feast Of The Assumption. *Thomist* 14,118-132 Ja 51.
- O' TOOLE, George Barry.** Truth Is In The Judgment. *New Scholas* 17,1-15 Ja 43.
- OAKE, Roger B.** Montesquieu's Analysis Of Roman History. *J Hist Ideas* 16,44-59 Ja 55.
- OAKE, Roger B.** Montesquieu's Religious Ideas. *J Hist Ideas* 14,548-560 O 53.
- OAKESHOTT, Michael.** *Rationalism In Politics And Other Essays.* NY Basic Books 1962.
- OAKLEY, Cletus O and Allendoerfer, Carl B.** *Principles Of Mathematics.* NY McGraw-Hill 1953.
- OAKLEY, Francis.** *The Political Thought Of Pierre D'Ailly: The Voluntarist Tradition.* New Haven Yale Univ Pr 1964.
Pierre d'Ailly (1350-1420) was a leading Ockhamist theologian. This book, "directed chiefly to historians," discusses his Ockhamist nominalism and voluntarism and concludes that it led to "a radical reinterpretation of the nature of natural law" and

"a shift in political thinking." The Latin text of one of d'Ailly's two principal Conciliar tracts, the *Tractatus de materia concilii generalis*, is included in full.

OAKLEY, Francis. From Constance To 1688 Revisited. *J Hist Ideas* 27,429-432 JI-S 66.

OATES, W. J. *Aristotle And The Problem Of Value*. Princeton NJ Princeton Univ Pr 1963.

Aristotle's rejection of the Platonic ideas robbed him of Plato's unity of Being and Value as well. By an extensive, clear interpretation and analysis of the whole Aristotelian corpus, Oates shows that Aristotle lacks a coherent theory of value. While considerations of value unavoidably occur in the *Metaphysics*, just as ontological ones do in the *Ethics*, nowhere in Aristotle is there a unification of axiology and ontology. For this reason, Oates argues, the *Nicomachean Ethics* fails to be a theory of moral good.

OATES, Whitney J. *Plato's View Of Art*. NY Scribner's 1972.

The author contends that Plato's philosophy of art has been misinterpreted. It is widely held that Plato was hostile to art. Evidence for this interpretation is taken from *The Republic*. In opposition, the author demonstrates by citing passages from the *Greater Hippias*, the *Ion*, the *Phaedrus* and the *Symposium* that the creative artist is a "philosopher." The creative artist's search for Beauty, which is indistinguishable from the Good, is a most valid activity since it is oriented toward the realm of Ideas. The artist as philosopher is also quasi-mystic, by the way in which he apprehends the Ideas.

OBBERMAN, Heiko Augustinus. *The Harvest Of Medieval Theology: Gabriel Biel And Late Medieval Nominalism*. Cambridge Harvard Univ Pr 1963.

Though directed to the theologian and historian, this work in the scholarship of late medieval nominalism sheds light on the thought of Aquinas, Duns Scotus, Gabriel Biel and William of Occam as well as the basic themes of the Reformation, Counter-Reformation and Renaissance. Very full discussions of mysticism, Mariology, the nominalistic interpretation of the relation of Scripture, Tradition and Church, a glossary of concepts, terms and expressions, very extensive documentation, lengthy quotations, many cross-references and a twenty-five page bibliography are main features of the work. Chapters Two on Prolegomena, Three on Faith and Understanding, and Four on Natural Law as Divine Order, are of particular interest to philosophers; but throughout in many details and in the unity of the interpretation the work contributes to a deeper understanding of medieval philosophy.

OBBERMAN, Heiko Augustinus. Duns Scotus, Nominalism, And The Council Of Trent. *Stud Phil Hist Phil* 3,311-344 1965.

OBEYSEKERE, Gananath and Reynolds, Frank (ed) and Smith, Bordwell (ed). *The Two Wheels Of The Dhamma: Essays On The Theravada Tradition In India And Ceylon*. Chambersburg PA Am Acad Religion 1972.

ODAJNYK, Walter. *Marxism And Existentialism*. NY Doubleday 1965.

This is one of two studies of Sartre's recently published *Critique* to appear in English. The final chapter on the *Critique* is preceded by a discussion of Sartre's earlier work confronted with Marxist criticisms. This section of the book allows Odajnyk to compare the Sartre of the *Critique* with his earlier positions; Odajnyk concludes that Sartre has, instead of really reconciling his earlier existentialism with Marxism, substantially given up the former for the latter.

ODEGARD, Douglas. Locke's Epistemology And The Value Of Experience. *J Hist Ideas* 26,417-423 JI-S 65.

ODEGARD, Douglas. The Discovery Of Analytic Truth. *Phil Phenomenal Res* 26,248-252 D 65.

If we regard an analytic investigation as something distinct from a mere description of how a specific word is used, and if we regard it as an attempt to provide an exact analysis, either partial or complete, of whatever it is investigating, then it may seem doomed to being either false or uninformative. Its truth implies an identity of sense, in addition to an identity of reference, and the former identity apparently sanctions unlimited substitution without a change in truth value, one consequence of which is that an analytic philosopher must already know whatever he purportedly discovers. Appearances are misleading here, however. It is possible to draw further distinctions within the allegedly homogeneous area of sameness in sense, such that in the relevant sense, sameness in sense does not justify universal interchangeability and therefore does not render true analyses automatically trivial.

ODEGARD, Holtan P. *Sin And Science: Reinhold Niebuhr As Political Theologian*. Yellow Springs OH Antioch Pr 1966.

The author critically examines Reinhold Niebuhr's political philosophy of "dialectical democracy," regarded in some quarters as an alternative to the political positions of Martain and Dewey, and finds Niebuhr's "salvation ethics" centered upon "one determined absolute—original sin" and hence "inimical to the attempt of practical men to develop a working science of morals." A postscript entitled "Notes on Conservative Tendencies" finds Niebuhr conservative in influence despite his earlier radicalism and "present advocacy of radical though gradual changes" in the social order.

ODEN, Thomas Clark. *The Promise Of Barth: The Ethics Of Freedom*. Philadelphia Lippincott 1969.

ODGEN, H V S. The Principles Of Variety And Contrast In Seventeenth-Century Aesthetics, And Milton's Poetry. *J Hist Ideas* 10,159-182 Ap 49.

ODOM, Herbert H. The Estrangement Of Celestial Mechanics And Religion. *J Hist Ideas* 27,533-548 O-D 66.

The author examines the changing relationship between celestial mechanics and religion during the Enlightenment. He finds that critics often claim that although Newton thought his discoveries confirmed religion, his theories encouraged a split between science and religion. The author examines Newton's writings on religion, judging them filled with natural theology, though not specifically Christian. The correspondence between Leibnitz and Samuel Clarke is also examined, as well as the

views of lesser known authors. The author concludes that the breakdown between science and religion eventually occurred in France, where a Cartesian tradition enabled science to be seen as a viable example of man's progress apart from God.

OESTERLE, John A. *Ethics: The Introduction To Moral Science*. Englewood Cliffs NJ Prentice-Hall 1957.

The aim of this introductory text is to recapture ethics as it was conceived by Aristotle's *Nicomachean Ethics* and St Thomas: "A practical science based on reasoning from common experience." Ethics is said to deal with the deliberative will, virtue, and the ultimate natural end of man; and as such it "is adequate to attain truths about the natural moral order." Ethics throughout is held to be independent of "revealed moral theology," even though it is an introduction to it, "moral science," and politics. Each chapter of this book concludes with review questions and suggested readings.

OESTERLE, John A and Dillon, David A. Moral Philosophy In The Catholic College. *Thomist* 16,463-471 O 53.

OESTERLE, John A. Another Approach To The Problem Of Meaning. *Thomist* 7,233-263 Mr 44.

OESTERLE, John A. Art And Contemplation. *Thomist* 22,443-459 O 59.

OESTERLE, John A. Finality And The Social Sciences. *Proc Cath Phil Ass* 23,90-96 1949.

OESTERLE, John A. How Good Is The Pleasurable Good? *Thomist* 28,391-408 O 64.

OESTERLE, John A. Justice In Society—The State And The Individual. *Proc Cath Phil Ass* 36,38-48 1962.

OESTERLE, John A. Our Poetic Knowledge. *Proc Cath Phil Ass* 29,86-99 1955.

OESTERLE, John A. St Ignatius On Education. *New Scholas* 30,224-231 Ap 56.

OESTERLE, John A. St Thomas As A Teacher: A Reply To Professor Pegis. *New Scholas* 39,451-466 O 65.

OESTERLE, John A. The Problem Of Meaning. *Thomist* 6,180-229 JI 43.

OESTERLE, John A. The Significance Of The Universal *Ut Nunc*. *Thomist* 24,163-174 Ap-JI-O 61.

OESTERLE, John A. The Worth Of Art. *Proc Cath Phil Ass* 39,1-10 1965.

OESTERLE, John A. Theoretical And Practical Knowledge. *Thomist* 21,146-161 Ap 58.

OESTERLE, John A. Toward An Evaluation Of Music. *Thomist* 14,323-334 JI 51.

OESTERREICHER, J M. Henri Bergson And The Faith. *Thought* 22,635-678 D 47.

OESTERREICHER, John M. Max Scheler And The Faith. *Thomist* 13,135-203 Ap 50.

OFSTAD, Harald. Can We Produce Decisions? *J Phil* 56,89-93 Ja 59.

OFSTAD, Harald. Objectivity Of Norms And Value—Judgments According To Recent Scandinavian Philosophy. *Phil Phenomenal Res* 12,42-68 S 51.

OGBURN, William Fielding. Thoughts On Freedom And Organization. *Ethics* 58,256-261 JI 48.

OGDEN, Joan B and Veatch, Henry B. Putting The Square Back Into Opposition. *New Scholas* 30,409-440 O 56.

OGDEN, R M. Professor Sellars' "Reformed Materialism And Intrinsic Endurance". *Phil Rev* 53,581-584 N 44.

OGDEN, R M. Science And Knowledge. *Phil Rev* 51,559-573 N 42.

OGDEN, Robert Morris. The Fine Arts As Humanistic Studies. *J Aes Art Crit* 2,59-68 Fall 42.

OGDEN, S N. *Christ Without Myth*. NY Harper 1961.

OGDEN, Schubert Miles. *The Reality Of God, And Other Essays*. NY Harper & Row 1966.

OHASHI, Kempachiro. A Stronger Form Of A Theorem Of Friedberg. *Notre Dame J Form Log* 5,10-12 1964.

OHE, Seizo. The Socio-Political Experiment In Postwar Japan. *Ethics* 66,250-261 JI 56.

OHE, Seizo. Toward A More Concrete Ethics. *Personalist* 38,149-161 Spr-Ap 57.

OHIO STATE UNIVERSITY OF PHILOSOPHY DEPARTMENT (EDS). *Perspectives In Philosophy*. Columbus Ohio State Univ 1953.

OHLES, John F. Motivation As A Situational Process. *Educ Theor* 12,102-105 Ap 62.

OHLMANN, Ralph. St Bonaventure And The Power Of The Keys (Part II). *Fran Stud* 6,437-465 D 46.

OHLMANN, Ralph. St Bonaventure And The Power Of The Keys—Part I. *Fran Stud* 6,293-315 S 46.

OISERMAN, T I. Man And His Alienation. *Soviet Stud Phil* 2,39-43 Wint 1963-64.

OIZERMAN, T and Batishchev, G and Narskii, I. Truth. *Soviet Stud Phil* 4,24-34 Sum 65.

OKULOV, A F. Some Developments In Soviet Philosophy Since The 20th Party Congress. *Soviet Stud Phil* 1,3-13 Sum 62.

OLAFSON, Frederick A. "Skepticism And Animal Faith". *J Phil* 51,42-45 Ja 54.

OLAFSON, Frederick A. A Note On Perceptual Illusion. *J Phil* 50,274-277 Ap 53.

OLAFSON, Frederick A. A Reply To Mr Taylor's "The Normative Function Of Metaethics". *Phil Rev* 68,373-379 JI 59.

OLAFSON, Frederick A. Existentialism, Marxism, And Historical Justification. *Ethics* 65,126-134 Ja 55.

OLAFSON, Frederick A. Meta-ethics And The Moral Life. *Phil Rev* 65,159-178 Ap 56.

OLAFSON, Frederick Arian. *Principles And Persons: An Ethical Interpretation Of Existentialism*. Baltimore Johns Hopkins Pr 1967.

OLAFSON, Frederick Arlan. *Ethics And Twentieth Century Thought*. Englewood Cliffs NJ Prentice-Hall 1973.

OLAFSON, Frederick A. Thomas Hobbes And The Modern Theory Of Natural Law. *J Hist Phil* 4,15-30 Ja 66.

OLBRECHTS- TYTECA, L and Perelman, C. Act And Person In Argument. *Ethics* 61,251-269 JI 51.

OLBRECHTS- TYTECA, L and Perelman, Charles. The New Rhetoric. *Phil Today* 1,4-9 Mr 57.

OLDS, Glenn. The Personal Category In Ethics. *Ethics* 56,235-250 JI 46.

OLDS, M E. Ostension And Analyticity. *Phil Phenomenol Res* 18,359-367 Mr 58.

OLDSCAMP, Paul J. Some Remarks About The Nature Of Aesthetic Perception And Appreciation. *J Aes Art Crit* 24,251-258 Wint 65.

OLGUIN, Manuel. Social Philosophy And Literature. *J Aes Art Crit* 5,287-296 Je 47.

OLGUIN, Manuel. The Theory Of Ideal Beauty In Arteaga And Winckelmann. *J Aes Art Crit* 8,12-33 S 49.

OLIVELLE, Patrick. The Concept Of God In The Bhagavad Gita. *Int Phil Quart* 4,514-540 D 64.

The aim is to analyze the conception of God in this Hindu classic in terms of our western categories ordinarily used in discussing the nature of God, and how much still remains obscure or inconsistent, hence needing further discussion and explanation through dialogue of East and West.

OLIVER JR, H M. Established Expectations And American Economic Policies. *Ethics* 51,102-108 O 40.

OLIVER JR, Henry M. Attitudes Toward Market And Political Self-Interest. *Ethics* 65,171-180 Ap 55.

OLIVER JR, Henry M. Economic Value Theory As A Policy Guide. *Ethics* 68,186-193 Ap 58.

OLIVER JR, Henry M. Von Mises On The Harmony Of Interests. *Ethics* 70,282-290 JI 60.

OLIVER, James H. *Demokratia, The Gods, And The Free World.* Baltimore Johns Hopkins Pr 1960.

In the history of human social organization, liberty, equality and the rule of law are not natural events but achievements that had to be won against the more natural tendency of dominating personalities to exercise power for themselves. The modern development of a philosophy of liberty has been told many times, but this philosophy would not have been possible without its classical antecedent in the concept of the free citizen... a concept developed by the Greeks and extended by the Romans. This book draws together the scattered evidence to uncover some of the means by which that idea developed.

OLIVER, James Willard. Deduction And The Statistical Syllogism. *J Phil* 50,805-806 D 53.

OLIVER, James Willard. Note On Contingent Properties Of Abstract Objects. *Phil Stud* 11,16 1960.

OLIVER, James Willard. The Problem Of Epistemology. *J Phil* 57,297-304 Ap 60. The author suggests that the central problem of epistemology is: What degrees of belief should an individual accord to clear literal statements of various kinds? He then argues, for each of the eight generally recognized epistemological problems mentioned by Ledger Wood in Rune's *Dictionary of Philosophy*, either that it is better regarded as not epistemological at all, or that it cannot be profitably discussed until there is a solution to the central problem of epistemology.

OLIVER, W Donald. A Re-Examination Of The Problem Of Induction. *J Phil* 49,769-779 D 52.

OLIVER, W Donald. Can Naturalism Be Materialistic? *J Phil* 46,608-614 S 49.

OLIVER, W Donald. Essence, Accident, And Substance. *J Phil* 51,719-729 N 54.

OLIVER, W Donald. Knowledge, Myth, And Action. *J Phil* 44,5-11 Ja 47.

OLIVER, W Donald. Logic And Necessity. *J Phil* 47,69-73 F 50.

OLIVER, W Donald. Problems Of Order. *Rev Metaph* 18,84-108 S 64.

OLIVER, W Donald. Rational Choice And Political Control. *Ethics* 66,92-97 Ja 56.

OLIVER, W Donald. Realism: Reborn Or Renovated? *J Phil* 53,457-468 JI 56.

OLIVER, William Donald. *Theory Of Order.* Yellow Springs OH Antioch Pr 1951.

OLMER, Philip. Personalism And Non-Directive Psychotherapy. *Phil Forum (Boston)* 7,12-18 Spr 49.

OLMSTEAD JR, James B. A Rejoinder To Professor Lee's "Father Parmenides: Or, Further Concerning Negative Facts". *J Phil* 50,811-813 D 53.

OLMSTEAD, P. Some Thoughts On "What The Natural Scientist Needs From The Social Scientist". *Phil Sci* 15,85-86 Ap 48.

OLMSTED, E Harris and Olmsted, James Montrose Duncan. *Claude Bernard And The Experimental Method In Medicine.* NY Schuman 1952.

OLMSTED, James Montrose Duncan and Olmsted, E Harris. *Claude Bernard And The Experimental Method In Medicine.* NY Schuman 1952.

OLSCAMP, Paul J. Intra And Extra-Systemic Questions In Ethical Analysis. *Int Phil Quart* 5,66-79 F 65.

Mistakes in ethics occur when questions appropriately asked only within ethical systems, concerning justification of rules by reference to other rules of higher logical order, are asked in the attempt to justify principles of the systems. Questions appropriately asked within the system are called "intra-systemic"; those concerning the justification of principles are called "extra-systemic." But if ethical principles and rules cannot be justified by the same procedures, how can principles be justified? The distinction between reasons and causes fades in attempting to justify principles, and the best we can do is to give their historical antecedents. A possible pattern for the "justification" of principles, though not a complete one, may be found in the use of the Aristotelian concept of the "polis" or political community, as a causal explanation

of our use of certain principles, and I argue that this is the only way ethical principles can be justified.

OLSCAMP, Paul J. The Philosophical Importance Of C M Turbayne's "The Myth Of Metaphor". *Int Phil Quart* 6,110-131 Mr 66.

OLSCAMP, Paul J. Wittgenstein's Refutation Of Skepticism. *Phil Phenomenol Res* 26,239-247 D 65.

Berkeley argued that skepticism about the existence of the real world is only justified if we assume that our perceptions are representative of something not in principle perceivable, and that we can therefore never verify judgments of perception. By showing that the concept of Material Substance is either meaningless, or if there is such a thing, that we cannot know that there is, Berkeley showed that any theory based upon the assumption of the relevance of Material Substance to the truth or falsity of our judgments of perception is unjustified. Skepticism about the truth or falsity of third-person sensation sentences is only justified if we assume that "inner processes," in principle unperceivable to the observer, are relevant to the criteria for determining whether or not such sentences are true. I argue that Wittgenstein tries to show that they are not possibly relevant to such criteria, and that he therefore accomplishes a "Refutation of Skepticism" similar to Berkeley's, though in a different area of investigation.

OLSCHKI, Leonardo. *Machiavelli The Scientist.* Berkeley CA Gillick Pr 1945.

OLSCHKI, Leonardo and Cassirer, Ernst and Koyré, Alexandre. Symposium In Honor Of The Tercentenary Of The Death Of Galileo And The Birth Of Newton. *Phil Rev* 52,333-391 JI 43.

OLSCHEWSKY, Thomas M. A Third Dogma Of Empiricism. *Monist* 49,304-318 Ap 65.

The reference-orientation of positivism is a third dogma of empiricism. It is the assumption that man is a spectator standing once against his world, with truth and meaning dependent upon a referential relationship to that world. This orientation underlies not only Quine's *Two Dogmas* but the subject/object bifurcation in epistemology and the fact/value bifurcation in axiology. It arises historically out of the combination of empirical inquiry with a tacit metaphysical dualism. The pragmatic tradition opposes this with a use-orientation which precludes these several dogmas by taking intentional action as its starting point. The dogmas themselves have come under attack through recent developments in logic, philosophy of science and psychology. The use-orientation avoids these difficulties and thus presents a better framework for inquiry.

OLSON, Raymond (ed) and Paul, Anthony M (ed). *Contemporary Philosophy In Scandinavia.* Baltimore Johns Hopkins Pr 1972.

This collection of philosophical papers by writers from Denmark, Finland, Norway and Sweden constitutes a thorough introduction to recent thought in contemporary philosophy. The contributions are printed under three heads: I) Logic, Philosophy of Language, Epistemology, and Philosophy of Science; II) Ethics, Political and Legal Philosophy; III) Philosophy of History and Interpretive Studies.

OLSON, Raymond E. Knowing What We Mean. *J Phil* 56,473-485 My 59.

OLSON, Richard. *Scottish Philosophy And British Physics, 1750-1880: A Study In The Foundations Of The Victorian Scientific Style.* Princeton NJ Princeton Univ Pr 1975.

OLSON, Robert G. *An Introduction To Existentialism.* NY Dover 1962.

This book presents a systematic statement of existentialism. It focuses on issues and arguments rather than historical treatment. Among the topics discussed are: value, the human condition, reason and unreason, freedom, authenticity, the other, and death. Olson attempts to uncover the arguments used by existentialists to support their positions, and he also examines some of the key criticisms that have been raised against them by opposing philosophical schools.

OLSON, Robert G. *The Morality Of Self-Interest.* NY 1965.

Olson's "principal contentions are that questions of personal ethics cannot... be divorced from questions of social policy; that an act cannot be considered right unless it promotes the well-being of both the agent and society; that the individual is most likely to contribute to social betterment by rationally pursuing his own best long-range interests; that rational procedures of the kind employed in the empirical sciences are in principle competent to define moral terms and determine the truth or falsehood of moral judgments; and that prevailing religious views, far from being conducive to moral uprightness, in fact seriously undermine the practice of morality." The Author holds that an individual's deliberate disregard of conventional moral rules may sometimes advance the general welfare, that empirical knowledge is relevant to the moral life, that moral problems can in principle be resolved by the practice of rationality, that rational pursuit of self-interest should be encouraged by moral sanctions, and that, on the whole, traditional religious views are "inimical to the practice of morality."

OLSON, Robert G. A Naturalistic Theory Of Conscience. *Phil Phenomenol Res* 19,306-322 Mr 59.

According to traditional non-naturalistic interpretations, conscience is a distinct faculty endowed with knowledge of right and wrong and capable of competing with desire in influencing conduct. Here, desire is personal and conscience is impersonal. The author presents a naturalistic theory which accounts for moral experience just as well, and explains the conflict between conscience and desire, the motivation of heroic acts of self-sacrifice and the role of the social reformer. "Desire," "compulsion" and "habit" are key terms and are analyzed as the basic motivational factors.

OLSON, Robert G. Emotivism And Moral Skepticism. *J Phil* 56,722-729 Ag 59.

OLSON, Robert G. Ethical Egoism And Social Welfare. *Phil Phenomenol Res* 21,528-536 Je 61.

OLSON, Robert G. Ignorance, False Belief, And Unconscious Desire. *J Phil* 54,466-473 JI 57.

OLSON, Robert G. Sincerity And The Moral Life. *Ethics* 68,260-280 JI 58.

OLSON, Robert G. The Anguish Of Nothingness. *Antioch Rev* 17,246-253 Je 57.

OLSON, Robert G. The Three Theories Of Motivation In The Philosophy Of Jean-Paul Sartre. *Ethics* 66,176-187 Ap 56.

OLSON, Robert G. Two Questions On The Definition Of Man's Status In Nature. *J Phil* 56,208-213 F 59.

OLSON, Warren E. Democracy And The Spirit Of Achilles. *Phil Forum (Pacific)* 2,3-68 My 64.

OLSON, Warren E. Society And Snarling Dogs. *Phil Forum (Pacific)* 1,58-68 My 63.

OMEL'IANOVSKII, M E and Mitin, M B. Soviet-American Philosophic Discussions. *Soviet Stud Phil* 3,52-55 Fall 64.

OMEL'IANOVSKII, M E. On The Concepts Of Elementary And Complex In Microphysics. *Soviet Stud Phil* 4,3-14 Spr 66.

OMEL'IANOVSKII, M E. The Concept Of Dialectical Contradictions In Quantum Physics. *Soviet Stud Phil* 2,17-30 Wint 1963-64.

ONG, Walter J. *Ramus, Method And The Decay Of Dialogue; From The Art Of Discourse To The Art Of Reason.* Cambridge Harvard Univ Pr 1958.

This book seeks to present the doctrines of Ramus in their historical setting. The account begins with the story of Ramus' career and the reforms for which he was responsible. Following that the background against which Ramus' thinking developed is presented in some detail. The humanistic, scholastic, and philosophical teachings of Ramus' day and the years before are considered, with close attention paid to the work of Peter of Spain and Rudolph Agricola. The main body of the book is devoted to the exposition of Ramus' thought: his dialectic and his logic, his replies to the attacks of Gouveia and Charpentier, his rhetoric, and his method. A thorough discussion of the general interest in and the search for an adequate method is entered into.

ONG, Walter J. Evolution And Cyclicity In Our Time. *Thought* 34,547-568 D 59.

ONG, Walter J. Finitude And Frustration: Considerations On Brod's *Kafka*. *Mod Sch* 25,173-182 Mr 48.

ONG, Walter J. From Allegory To Diagram In The Renaissance Mind: A Study In The Significance Of The Allegorical Tableau. *J Aes Art Crit* 17,423-440 Je 59.

ONG, Walter J. Imitation And The Object Of Art. *Mod Sch* 17,66-69 My 40.

ONG, Walter J. Myth And The Cabalas: *Adventures In The Unspoken*. *Mod Sch* 27,169-183 Mr 50.

ONG, Walter J. Philosophical Sociology. *Mod Sch* 37,138-141 Ja 60.

ONG, Walter J. Ramus And The Transit To The Modern Mind. *Mod Sch* 32,301-311 My 55.

ONG, Walter J. Renaissance Ideas And The American Catholic Mind. *Thought* 29,327-356 S 54.

ONG, Walter J. The Meaning Of The New Criticism. *Mod Sch* 20,192-209 My 43.

ONG, Walter J. The Naming Of Methodism. *J Hist Ideas* 14,235-248 Ap 53.

ONG, Walter J. The Province Of Rhetoric And Poetic. *Mod Sch* 19,24-26 Ja 42.

ONIAN, Richard Broxton. *Origins Of European Thought About The Body, The Mind, The Soul, The World, Time And Fate.* NY Cambridge Univ Pr 1951.

OOSTHUIZEN, D C S. The Role Of Models In Psychology. *Phil Today* 5,142-150 Sum 61.

OPALEK, John C. Being And God. *Phil Forum (Pacific)* 5,2-56 S 66.

OPLER, Marvin K. *Culture, Psychiatry, And Human Values: The Methods And Values Of A Social Psychiatry.* Springfield IL Thomas 1956.

OPLER, Marvin K. Ethical Functions As Effects Of Individual And Group Patterns. *Phil Phenomenol Res* 22,528-536 Je 62.

OPLER, Marvin K. Scientific Social Psychiatry Encounters Existentialism. *Phil Phenomenol Res* 24,240-243 D 63.

OPLER, Morris E. Fact And Fallacy Concerning The Evolution Of Man. *Phil Phenomenol Res* 7,635-642 Je 47.

OPPENHEIM, Felix E. *Dimensions Of Freedom: An Analysis.* NY St Martin's Pr 1961. A behavioral analysis of the concept of "social freedom" which signifies certain relationships of interaction as exemplified in the expression "With respect to one actor, another actor is free to act in a certain way." The concept of action is the building block of the author's explicative definition of freedom which also includes analyses of concepts of control, unfreedom and power. The author relates social freedom to other types of freedom, and shows how it is empirically meaningful to say there is more or less freedom: the "dimensions of freedom." He concludes with an explication of what it means to value freedom.

OPPENHEIM, Felix E. Control And Unfreedom. *Phil Sci* 22,280-288 O 55.

OPPENHEIM, Felix E. Evaluating Interpersonal Freedoms. *J Phil* 57,373-383 Je 60. The author proposes some empirical laws as to people's value-attitudes toward freedom. His conclusions contradict the view that no matter what values men hold, the freedom to pursue these values is important to them. For instance, I may value a certain goal and yet be indifferent to my own freedom to pursue it, either because I am not able to, or because I value it so highly that my choice is a foregone conclusion, or because it is one of several competing goals among which it is so difficult to decide that I would rather be relieved of the burden of choice.

OPPENHEIM, Felix E. Outline Of A Logical Analysis Of Law. *Phil Sci* 11,142-160 Jl 44.

OPPENHEIM, Felix E. Rational Choice. *J Phil* 50,341-349 Je 53.

OPPENHEIM, Frank M. A Critical Annotated Bibliography Of The Published Works Of Josiah Royce. *Mod Sch* 41,339-365 My 64.

OPPENHEIM, Frank M. Royce's Community: A Dimension Missing In Freud And James? *J Hist Behav Sci* 13,173-190 1977.

This study aims at better appreciating the quality of Royce's contribution to

psychology. Josiah Royce (1855-1916) taught that social consciousness arises from ego-alter contrasts and is guided by taboos and, before George H Mead, by reciprocal gestures. A major Roycean contribution was his five conditions for coexperiencing consciousness of genuine community. Related to Freud (via Putnam), Royce did early work on "identification theory" and helped midwife psychotherapy's birth in America. Contrasting with William James's basic differentiation of consciousness according to the quality of its contents (feelings, thought, and conduct), Royce preferred a norm of increasing self-agency (shown in sensitivity, docility, and initiative). The temperaments of James as an artist and of Royce as a rational interpreter differentiated their approaches to psychology.

OPPENHEIM, P and Hempel, C G. Studies In The Logic Of Explanation. *Phil Sci* 15,135-175 Ap 48.

OPPENHEIM, Paul and Helmer, Olaf. A Syntactical Definition Of Probability And Of Degree Of Confirmation. *J Sym Log* 10,25-60 Je 45.

OPPENHEIM, Paul and Hempel, Carl G. A Definition Of "Degree Of Confirmation". *Phil Sci* 12,98-115 Ap 45.

OPPENHEIM, Paul and Hempel, Carl G. Reply To David L Miller's "Comments On 'Studies In The Logic Of Explanation'". *Phil Sci* 15,350-352 O 48.

OPPENHEIM, Paul and Kemeny, John G. Degree Of Factual Support. *Phil Sci* 19,307-324 O 52.

OPPENHEIM, Paul and Kemeny, John G. On Reduction. *Phil Stud* 7,6-18 1956.

OPPENHEIMER, Oscar. A Behavioral Theory Of Traits. *Educ Theor* 7,112-121 Ap 57.

OPPENHEIMER, Oscar. Freedom And Mental Health. *Educ Theor* 2,222-234 O 52.

OPPENHEIMER, Oscar. Man For Himself? *Educ Theor* 5,172-187 Jl 55.

OPPENHEIMER, Oscar. The Origin Of Social Motives. *Educ Theor* 4,95-104 Ap 54.

OPPEWAL, Donald. Democracy And Democratic Values: Their Status In Educational Theory. *Educ Theor* 9,156-164 Jl 59.

OPULENTE, Blaise J (ed). *Toward A Philosophy Of Business Education.* Jamaica NY St John's Univ Pr 1960.

ORATA, Pedro T. What Is Fundamental Education? *Educ Theor* 3,276-280 Jl 53.

ORENS, I P. Physical Science And The Social Sciences. *Phil Sci* 15,90-95 Ap 48.

OREY, Steven. Formal Development Of Ordinal Number Theory. *J Sym Log* 20,95-104 Je 55.

OREY, Steven. On ω -consistency And Related Properties. *J Sym Log* 21,246-252 S 56.

OREY, Steven. On The Relative Consistency Of Set Theory. *J Sym Log* 21,280-290 S 56.

ORGAN, Troy Wilson. *The Hindu Quest For The Perfection Of Man.* Athens Ohio Univ Pr 1970.

This book is a systematic presentation of Hinduism in terms of four quests: for reality, for spirituality, for integration, and for liberation. The ideal of the quests is the perfecting man. The means are thought, action, devotion, and discipline. Hinduism is characterized as human catholicism.

ORGAN, Troy Wilson. Crito Apologizes. *Personalist* 38,366-371 Autumn-O 57.

This is a defense of the lifestyle of Crito as it appears in the dialogues of Plato. The essay is written as though Crito rather than Socrates was on trial before the Athenian jury.

ORGAN, Troy Wilson. The Intellectual Obligation To Be Moral. *Humanist* 16,273-277 D 56.

ORGAN, Troy Wilson. The Silence Of The Buddha. *Phil East West* 4,125-140 Jl 54.

According to the literature of Buddhism the Buddha recited fourteen metaphysical questions which he refused to answer, and which he advised his followers not to try to answer. This essay examines six reasons for the Buddha's silence: (1) He accepted the current views; (2) He rejected the current views; (3) He had no views of his own; (4) He would not tell his own views; (5) He could not tell his own views; (6) He would not be distracted from his main purpose.

ORGAN, Troy Wilson. The Status Of The Self In Aurobindo's Metaphysics—And Some Questions. *Phil East West* 12,135-152 Jl 62.

Since the examination of the self in Aurobindo must be in the context of his metaphysical system, this essay begins with a consideration of Brahman in Aurobindo's thought, moves to the universe as involution or manifestation of the Brahman, and then turns to man's unique role in the movement back to the Brahman. A few of the problems in Aurobindo's view of the self are noted at the close of the essay.

ORGAN, Troy. *Western Approaches To Eastern Philosophy.* Athens Ohio Univ Pr 1976.

This book is a collection of twenty-one essays which reveal the author's conviction that the decline of the West is a reality, and that the remedies from within the Western tradition have proved to be inadequate. In the various essays the belief is expressed that a dialogue between Eastern and Western traditions is the most promising way out of our malaise.

ORGAN, Troy. A Defense Of Religion In Liberal Arts Education. *Journal Of Bible And Religion* 31,233-239 Jl 63.

The study of religion in higher education can help in implementing the four freedoms of a liberal education: (1) Freedom from ignorance, i.e., from knowing too little; (2) Freedom from atrophy, i.e., from ceasing to grow; (3) Freedom from dogmatism, i.e., from knowing with false security; and (4) Freedom from intolerance, i.e., from closing the mind to other points of view.

ORGAN, Troy. Aristotle On The Educated Man. *Basic College Quarterly* 3,26-29 Wint 58.

This article is a consideration of Aristotle's characteristics of the "educated man" or "the man of wisdom" as found in his works.

ORGAN, Troy. Integration In Higher Education. *Journal Of Higher Education* 26,180-187 Ap 55.

Programs of higher education must help the student break down the barriers among the sciences and between knowledge and action. The ways of theoretical integration are the historical, the encyclopedic, the methodological, and the conceptual. The ways of practical integration are the psychological, the activist, the intellectual, and the valuational.

ORGAN, Troy. Philosophy As Integrator Of General Education. *Journal Of Higher Education* 21,476-478 D 50.

Integration is the unique function of philosophy in the liberal arts program of higher education. This integration ought to take the form of development of the techniques for forming a personal philosophy of life.

ORGAN, Troy. Pluralistic Christianity. *Review Of Religion* 9,361-365 My 45.

All efforts to arrive at a single Christianity fail because there are four irreducible sources of knowledge—or ways of validating knowledge—within religion. These are authority, reason, intuition, and experience. Tolerance among these four varieties of Christianity, rather than efforts to unite Christianity, should be the keynote of modern Christianity.

ORGAN, Troy. Reason And Experience In Mahayana Buddhism. *Journal Of Bible And Religion* 20,77-83 Ap 52.

Mahayana Buddhism can be divided philosophically by the two methods which the Buddhists have used to grasp ultimate reality: reason and experience. Yogacara and Madhyamika have tried to extend the Buddha's insights by appeal to reason. Zen contends that reality can be experienced but never named rationally.

ORGAN, Troy. The Fascination Of The Terrible. *Religion In Life* 10,372-379 Sum 41.

This article is a criticism of aesthetic naturalism and religious humanism as adequate philosophies of religion based on the contention that they neglect those aspects of human life which can be grouped under the "terrible," e.g., the ugly, the tragic, the grotesque, the hideous, and the evil.

ORGAN, Troy. The Images Of Aristotle. *Ohio University Review* 4,34-48 1962.

Three aspects of the general theme of the reputation of Aristotle in Western civilization are considered: (1) Aristotelianism as a philosophical approach distinct from Platonism, (2) five images of Aristotle in Western thought, and (3) an itemization of a few directions in which Aristotle has influenced Western thought.

ORGAN, Troy. The Language Of Mysticism. *Monist* 47,417-443 Spr 63.

The article begins with a criticism of Walter Stace's view of the language of mysticism. The contention of the author is that the mystic does not use language to announce metaphysical truths, as Stace thinks, but to motivate others to their own enlightenment through the efforts to communicate his own mystical experiences. The language of mysticism is emotional, uses negatives, uses paradoxes, appeals to ignorance, and attempts to reveal an integrated point of view.

ORGAN, Troy. The Philosophy Of India. *Ohio University Review* 1,59-72 1959.

The spirit of Indian philosophy is indicated in its chief characteristics, viz., multiformity, traditionality, dialectical movement, practicality, intuitive approach, subjectivity, and spirituality.

ORGAN, Troy. What Is An Individual? *Int Phil Quart* 5,666-676 D 65.

This is a report on the Fourth East-West Philosophers' Conference which was on the status of the individual. The author argues that no agreement was reached as to what an individual is, and hence the discussions were not fruitful. Eight views of what constitutes an individual are offered as a framework for future philosophical discussions on this topic.

ORMOND, Alexander T. *The Philosophy Of Religion: Lectures Written For The Elliott Lectureship At The Western Theological Seminary.* Princeton NJ Princeton Univ Pr 1922.

ORSINI, G N G. *Coleridge And German Idealism: A Study In The History Of Philosophy With Unpublished Materials From Coleridge's Manuscripts.* Carbondale S Illinois Univ Pr 1969.

Much of this work is devoted to the work of Kant. Fichte, Schelling and Hegel are also treated, but more briefly. According to Orsini, Coleridge's earlier writings contain nothing like Kant's critical methods or his theories of pure intuition. Although Coleridge did not totally borrow the Kantian doctrine of the schemata, he follows Kant closely except his assignment of the antinomies from Pure Reason to Understanding.

ORSINI, G N G. Theory And Practice In Croce's Aesthetics. *J Aes Art Crit* 13,300-313 Mr 55.

ORSINI, Gian N G. *Benedetto Croce, Philosopher Of Art And Literary Critic.* Carbondale S Illinois Univ Pr 1961.

The author states his aim as "not biographical or purely historical but critical. The goal has been to see whether there is a practical theory of literary criticism in Croce. Croce's critical writings, 'ranging over the whole territory of Western literature' and making up the larger part of the more than seventy volumes which Croce wrote, are examined along with his specific writings on aesthetic theory. The author points out that 'the essence of (Croce's) aesthetic is the autonomy of the poetic faculty.' He stresses Croce's conception of 'organic unity; Croce differs from some other upholders of organic unity in conceiving it as a function of the expressive act and not as a static quality of an external object, the artifact.' The poetic creation 'Croce defines as the expression of an emotion through an image, the image and the emotion both coming to be at the same time.' The accompanying theory of criticism rejects 'critical relativism' and insists on 'judgment by means of a category or universal concept.'

ORSINI, Gian Napoleone Giordano. *Organic Unity In Ancient And Later Poetics: The Philosophical Foundations Of Literary Criticism.* Carbondale S Illinois Univ Pr 1975. The author is primarily concerned with the notion of "organic unity," as this notion

appeared among the writings of the "ancients." He is principally concerned with the works of Plato, especially *Phaedrus*. He finds the works of Aristotle far less clear and original than those of Plato on this subject. In this study, it is claimed that one prime difference between the ancients and more recent authors is a shift from the objective to the subjective.

ORTH, Don and Thomas, Ivo. Axioms For The "Gergonne"—relations. *J Sym Log* 24,305 D 59.

ORTIZ, Pacifico and North, Arthur A. A Return To The Natural Law. *Thought* 30,525-536 D 55.

ORTMAN, E J. *Philosophy Of Teaching.* NY Philosophical Lib 1962.

In his Preface the author states that "the greatest need in education today is a comprehensive but unitary objective" and "I accepted the developing child, that is, the personality of the child to be the objective of all worthy educating. A democratic personality must be the objective of educating in the United States." After an examination of the concept of personality a teaching procedure is outlined and seven areas of education are discussed in the light of the idea of personality development. The final chapters consider the wider setting of education.

ORTON, William Aylott. *The Liberal Tradition: A Study Of The Social And Spiritual Conditions Of Freedom.* New Haven Yale Univ Press 1945.

OSBORN, Arthur W. *The Future Is Now: The Significance Of Precognition.* New Hyde Park NY University Books 1961.

OSBORN, Jane M. Austin's Non-conditional Ifs. *J Phil* 62,711-715 D 65.

This article discusses Austin's thesis that, in the two sentences 'I can if I choose' and 'I shall if I choose,' the 'if' clauses are not conditional clauses. It is argued that Austin has not proved his thesis, and that his conclusions rest largely on: (1) a too facile transition from *particular* uses to meaning; (2) dubious and misplaced appeals to grammar. In particular, it is suggested, there is positive evidence that the 'if'-clause in 'I can if I choose' is conditional: namely that, if we add 'but not unless' to this sentence we obtain another meaningful sentence, which has a *different* sense.

OSBORNE, Charles. *Kafka.* NY Barnes & Noble 1968.

OSBORNE, Harold. *Aesthetics And Art Theory.* NY Dutton 1970.

OSBORNE, Harold. *Theory Of Beauty; An Introduction To Aesthetics.* NY Philosophical Lib 1953.

OSBORNE, Harold. The Elucidation Of Aesthetic Experience. *J Aes Art Crit* 23,145-152 Fall 64.

OSBORNE, H. Reasons And Description In Criticism. *Monist* 50,204-212 Ap 66.

If one accepts Kant's phenomenological analysis of the aesthetic judgement as involving an implicit claim to universal validity, the reasons appropriate to be given in criticism cannot be of the nature of psychological generalizations. The differentiation of aesthetic reasons from judgments of personal liking and from social or moral norms is a necessary preliminary to understanding what one is about in criticism. The article discusses Wittgenstein's statement that reasons in aesthetics are of the nature of further descriptions and draw attention to a thing. Wittgenstein's doctrine of "directional discomfort" applies in negative criticism only and makes the mistake of putting the critic in the shoes of the artist. The more important part of the critic's task is to draw attention to the excellences that are there and by means of appropriate descriptions to enable others to apprehend what he himself has apprehended in appreciation.

OSBOURN, J C and Conway, Pierre H. Pen And Sword Versus God. *Thomist* 6,285-317 O 43.

OSBOURN, J C. The Morality Of Imperfections. *Thomist* 4,388-430 Jl 42.

OSBOURN, J C. The Morality Of Imperfections—second Installment. *Thomist* 4,649-691 O 42.

OSBOURN, J C. The Theological Ingredients Of Peace. *Thomist* 5,23-54 Ja 43.

OSGNIACH, Augustine John. *The Philosophic Roots Of Law And Order: A Commentary On Christian Thought.* NY Exposition Pr 1970.

OSGNIACH, Augustine. Analogy Of The Concept Of Substance And Its Application To Cosmology. *Proc Cath Phil Ass* 36,76-82 1962.

OSGOOD, Charles E and Suci, George J and Tannenbaum, Perry H. *The Measurement Of Meaning.* Urbana 1957.

Two interrelated theories of meaning are defended in this volume. The first proposes that a term, S, means T to a human being, H, if some of the responses H had made to an object or property, T, are elicited from H by the term S. To account for the acquired powers of S to elicit responses, the authors argue that H had frequently co-experienced S and T. The second theory is based upon the following three assumptions: a) Suitable pairs of contrary terms may be considered ends of a meaning dimension; b) Sets of meaning dimensions can serve as axes of a meaning space or semantic space, upon which a distance function can be defined and in which an origin can be determined; c) by asking a subject, H, to associate a term S with those employed in defining a semantic space, L, psychologists can locate the place of S for H in L. To relate the first theory to the second, the authors reason that the direction of S in L will correspond to the reactions elicited by S; its distance from the origin, to the intensity of the elicited responses.

OSOWITZ, B M. Of Recent Origin. *J Phil* 55,1104-1109 D 58.

OSSOWSKA, Maria. *Social Determinants Of Moral Ideas.* Philadelphia Univ Of Penn Pr 1970.

In this series of lectures on descriptive ethics she surveys the factual relations of moral phenomena to other aspects of human life: geography, economics, politics, family life, art, law and religion. She also discusses the situation of normative ethics today but her views on the universality and relativity of moral values remain rather vague. A final chapter on the ethos of the nobleman and the bourgeois brings us back to something like Shaftesbury's *Characteristics*.

OSSOWSKA, Maria. Moral And Legal Norms. *J Phil* 57,251-257 Mr 60.

The author discusses Leon Petrazycki's account of the difference between legal and moral norms. According to Petrazycki, moral norms are norms which command without authorizing anybody to claim the deed commanded, while legal norms are not just unilaterally binding but give to others a right to claim the fulfillment of the norm. The author then outlines some difficulties encountered in Petrazycki's characterization of law and morality.

OSTERHOUDT, Robert G (ed). *The Philosophy Of Sport: A Collection Of Original Essays.* Springfield IL Thomas 1973.

The ontological status of sport is treated by Weiss, Schacht, Fraleigh, Stone, Suits, Kretchmar, Morgan, and Keenan. The ethical status of sport covers competition play in culture, the moral idea, experimentalism, anti-neutralism, the Kantian ethic, and player betting. Under the aesthetic status of sports, Kuntz compares sports and theatrical art, Keenan interprets the athletic contest as Aristotelian tragedy, and Osterhoudt applies Hegelian aesthetic categories to sport and athletics.

OSTERMANN, Robert. Gabriel Marcel: Existence And The Idea Of Being. *Mod Sch* 32,19-38 N 54.

OSTERMANN, Robert. Gabriel Marcel: The Discovery Of Being. *Mod Sch* 31,99-116 Ja 54.

OSTERMANN, Robert. Gabriel Marcel: The Recovery Of Being. *Mod Sch* 31,289-306 My 54.

OTIS, Jack and Barnett, George. *Corporate Society And Education, The Philosophy Of Elijah Jordan.* Ann Arbor 1961.

Jordan's work may best be described as a philosophy of culture. He has worked out an interesting organic theory of culture with strong affinities to Hegel, and yet which sharply diverges from the Hegelian point of view. Barnett and Otis attempt to present both the social theory and to apply it to educational theory. There is a discussion of Jordan's notion of objective virtues of culture (wisdom, temperance, courage, and justice). The second section of the work outlines the corporate theory of education. The cardinal notion is that the state must advance culture in all its forms. Education depends upon such an advance for the realization of its object.

OTTO, Herbert A. Motivation And Human Potentialities. *Humanitas* 3,293-306 Wint 68.

OTTO, Herbert Arthur (ed). *Explorations In Human Potentialities.* Springfield IL Thomas 1966.

OTTO, M. C. *The Human Enterprise: An Attempt To Relate Philosophy To Daily Life.* NY Crofts 1940.

James and Dewey, according to the author, revolutionized knowledge but left values a philosophers' monopoly. "Realistic Idealism," the philosophy here offered the plain man, seeks to complete the pragmatist revolution, to put values into "shirt sleeves."

OTTO, M. C. A Lesson From Jonathan Edwards. *Humanist* 1,37-40 Sum 41.

OTTO, M. C. On A Certain Blindness In William James. *Ethics* 53,184-191 Ap 43.

OTTO, M. C. Scientific Humanism. *Antioch Rev* 3,530-545 D 43.

OTTO, M. C. Victims Of Philosophic Finality. *J Phil* 38,627-634 N 41.

OTTO, Max C. *Science And The Moral Life.* NY 1949.

The thesis of the book appears to be that while science has made great physical power available to mankind, its utilization has been given direction by a badly outmoded morality and that only a reformation in the field of social value can save man from impending destruction.

OUIMETTE, Victor. *Reason Aflame; Unamuno And The Heroic Will.* New Haven Yale Univ Pr 1974.

The work examines the influence of nineteenth century concepts of heroism (Nietzsche, Tolstoy, William James, and Carlyle) on Miguel de Unamuno (1864-1936), Spain's quixotic writer-philosopher, and illustrates his theory that a hero's beliefs are so strong that they set "reason aflame." He utilized his characters to illustrate his philosophy, centered as it was on the person's heartfelt thirst for immortality despite his knowledge that it was rationally impossible. Thus, Unamuno's fictional works were so many ways of saying what he did in his outstanding essay on *The Tragic Sense of Life*.

OUTKA, Gene H. *Agape; An Ethical Analysis.* New Haven Yale Univ Pr 1972.

'Agape' is defined in this book as what a Christian exhibits when, because of his religion, he loves his neighbor as he loves himself and also loves God with all of his heart, soul, and might. The book's discussions, however, are confined to problems about neighbor love, not because they are deemed more important than problems about love of God, but because they are dealt with, in philosophical investigations conducted since 1930, in a way that the author finds likely to produce progress in the understanding of agape. Seven of the eight chapters cover treatments of neighbor love in theological literature, mainly Anglo-American, published in recent decades, except that Kierkegaard's seminal thinking on the religious dimension of ethics is brought in repeatedly because of its special relevance as an ever-visible backdrop for twentieth-century thinking about agape. Besides the Kierkegaard exception, there is a relaxation of the Anglo-American emphasis in that one of the seven expository and analytical chapters is devoted to Karl Barth's perspective on agape.

OUTKA, Gene Harold (ed) and Reeder, J P (ed). *Religion And Morality: A Collection Of Essays.* Garden City NY Anchor Pr 1973.

OVERHOLSER, James A. *A Contemporary Christian Philosophy Of Religion.* Chicago Regnery 1964.

Overholser proposes in this book to elaborate a new philosophy of history and religion, which the author believes is "distinct from any comparable discussion to be found in the copious literature now available." He believes that the traditional modes of communicating theological truth are now ineffective and mean practically nothing to modern sophisticated man. Overholser's book is to be the resource to find

again the Judaeo-Christian meaning for life and history. The author wishes "to present a scientific and logical description of the main outlines of a new philosophy of history, of which the pivotal events of the Judaeo-Christian classics, in causal community with the totality of historic occurrence, form the significant core"; or as he puts it elsewhere, "The heart of the work is an existential interpretation of the personal being of Jesus Christ as understood in reference to an actual and far-reaching complex of historic events." To achieve his objective, Overholser employs "an interpretational synthesis" of the thought of Martin Heidegger and Alfred North Whitehead.

OVERHOLT, George E. A Structural Concept Of Mind And Learning As Reflected In Selected Anthropological Data. *Educ Theor* 18,380-387 Fall 68.

OVERSTREET, H. A. A Discussion Of Overstreet's "The Word Becomes Flesh". *J Phil* 42,666-667 N 45.

OVERSTREET, H. A. and Kamiat, A H and Baumgardt, David. Lamont's "Five Propositions Of Humanism". *Humanist* 2,150-151 Wint 42.

OVERSTREET, H. A. Preface To A Proof. *J Phil* 51,624-627 O 54.

OVERSTREET, H. A. The Word Becomes Flesh. *J Phil* 42,393-400 Jl 45.

OWEN, Derwyn Randolph Grier. *Scientism, Man, And Religion.* Philadelphia Westminster Pr 1952.

OWEN, E. T. The Illusion Of Thought. *J Phil* 45,505-511 S 48.

OWEN, G. E. L. Inherence. *Phronesis* 10,97-105 1965.

OWEN, G. E. L. Plato And Parmenides On The Timeless Present. *Monist* 50,317-340 Jl 66.

Parmenides confuses the domains of 'statement' and 'thing' by translating logical into ontological tenselessness. Plato, following Parmenides, derives the split between timebound and timeless objects from the distinction between tensed and non-tensed statements, but in *Sophist* seems to recognize his mistake. Owen examines Fraenkel's views of Parmenides and his successors, in delineating further problems. Parmenides' grammatical plays suggest a view of language underlying some puzzles erected, and later dismantled, in Plato.

OWEN, George Ernest. *The Universe Of The Mind.* Baltimore Johns Hopkins Pr 1971.

OWEN, John E. Philosophical Analysis And Scientific Progress. *Personalist* 39,349-355 Autumn-O 58.

OWENS, Claire Myers. The Mystical Experience: Facts And Values. *Main Currents* 23,93-99 Mr-Apr 67.

OWENS, J. An Aristotelean Text Related To The Distinction Of Being And Essence. *Proc Cath Phil Ass* 21,165-172 1946.

OWENS, J. Aristotle On Categories. *Rev Metaph* 14,73-90 S 60.

The author argues that the Aristotelian doctrine of categories was based upon the natures of things, and not, as has been contended, upon the use of words. Therefore, category definition or construction was not an arbitrary procedure. However, the natures of things exist both in reality and in cognition; accordingly, logical as well as metaphysical features are involved in Aristotle's presentation of the categories. The author suggests in explanation that the natures upon which the categories bear are common to both logic and metaphysics. He then analyzes three types of category mistake in terms of Aristotle's treatment.

OWENS, Joseph. *An Elementary Christian Metaphysics.* Milwaukee Bruce 1963.

The author of this textbook is well known for his publications on the Aristotelian and Thomistic philosophies of being. His present work is described in the *Foreword* as intended for an elementary course; actually, it has much to offer advanced scholars. The book is thoroughly documented and includes footnote discussions of the views of ancient, medieval, modern and contemporary thinkers. Distinctive of the book are: the emphasis on *esse* as the act of being, the author's readiness to explore the metaphysical implications of Christian beliefs, the extended treatment of problems usually reserved for psychology, epistemology and natural theology. Most of the speculative thought of Thomas Aquinas is presented, as viewed from the level of the metaphysician.

OWENS, Joseph. *An Interpretation Of Existence.* Milwaukee Bruce 1968.

OWENS, Joseph. *St Thomas And The Future Of Metaphysics.* Milwaukee Marquette Univ Pr 1957.

Though Hegel was appalled by the strange spectacle of an educated people without metaphysics, a suitable place for it in our general culture is still a matter of the future. Yet man's natural desire for knowledge extends to it preeminently. While Aquinas never had occasion to interrupt his theological work to present a full-blown metaphysics, he uses throughout his writings distinctive metaphysical principles. These principles locate all being of every kind on the "existence" side of the "essence-existence" couplet, thereby offering prospects for the development of a new and satisfactory metaphysics in the years ahead.

OWENS, Joseph. A Note On The Approach To Thomistic Metaphysics. *New Scholas* 28,454-476 O 54.

OWENS, Joseph. An Aquinas Commentary In English. *Rev Metaph* 16,503-512 Mr 63.

OWENS, Joseph and Freeman, Eugene. *The Wisdom And Ideas Of Saint Thomas Aquinas.* Greenwich CT Fawcett 1968.

This book contains a selection of the most significant texts from Aquinas on the problems of human destiny, God, immortality, spiritual life, knowledge, virtue, law and obligations. In the light of the texts the problems are discussed critically by Eugene Freeman, with the bearing of the wisdom of Aquinas upon the present-day situation carefully kept in mind.

OWENS, Joseph. Concept And Thing In St Thomas. *New Scholas* 37,220-224 Ap 63.

OWENS, Joseph. Elucidation And Causal Knowledge. *New Scholas* 37,64-70 Ja 63.

OWENS, Joseph. Existential Act, Divine Being And The Subject Of Metaphysics. *New Scholas* 37,359-363 Jl 63.

- OWENS, Joseph.** Our Knowledge Of Nature. *Proc Cath Phil Ass* 29,63–85 1955.
- OWENS, Joseph.** Scholasticism—Then And Now. *Proc Cath Phil Ass* 40,1–12 1966.
- OWENS, Joseph.** St Thomas And Elucidation. *New Scholas* 35,421–444 O 61.
- OWENS, Joseph.** The Causal Proposition—Principle Or Conclusion? *Mod Sch* 32,159–171 Ja 55.
- OWENS, Joseph.** The Causal Proposition—Principle Or Conclusion: (Con). *Mod Sch* 32,257–269 Mr 55.
- OWENS, Joseph.** The Causal Proposition—Principle Or Conclusion: (Cont). *Mod Sch* 32,323–340 My 55.
- OWENS, Joseph.** The Conclusion Of The *Prima Via*. *Mod Sch* 30,203–215 Mr 53.
- OWENS, Joseph.** The Conclusion Of The *Prima Via*. *Mod Sch* 30,33–53 N 52.
- OWENS, Joseph.** The Conclusion Of The *Prima Via*. *Mod Sch* 30,109–121 Ja 53.
- OWENS, Joseph.** The Dissolution Of An Eclecticism. *Phil Forum (Pacific)* 5,80–84 S 66.
- OWENS, Joseph.** The Grounds Of Universality In Aristotle. *Amer Phil Quart* 3,162–169 Ap 66.
- OWENS, Joseph.** The Number Of Terms In The Suarezian Discussion On Essence And Being. *Mod Sch* 34,147–191 Mr 57.
- OWENS, Joseph.** The Real Distinction Of A Relation From Its Immediate Basis. *Proc Cath Phil Ass* 39,134–139 1965.
- OWENS, Joseph.** The Reality Of The Aristotelian Separate Movers. *Rev Metaph* 3,319–338 Mr 50.
- OWENS, Joseph.** Theodicy, Natural Theology, And Metaphysics. *Mod Sch* 28,126–137 Ja 51.
- OWENS, Thomas J.** Absolute Aloneness As Man's Existential Structure: A Study Of Sartrean Ontology. *New Scholas* 40,341–360 Jl 66.
- OYARZUN, Luis.** Some Aspects Of Latin American Poetry. *J Aes Art Crit* 21,433–438 Sum 63.
- OZMON JR, Howard A.** Is A Science Of Education Possible? *Educ Theor* 10,224 Jl 60.
- OZMON, Howard.** *Dialogue In The Philosophy Of Education*. Columbus OH Merrill 1972.
- OZMON, Howard.** Education And The "Death Of God" Theology. *Educ Theor* 17,317–324 O 67.
- PACHMUSS, Temira.** *F M Dostoevsky: Dualism And Synthesis Of The Human Soul*. Carbondale IL S Illinois Univ Pr 1963.
- This book is an outline of Dostoevsky's moral and metaphysical orientations. Characters from most of Dostoevsky's works are discussed; many are juxtaposed in an attempt to establish a rough systematization of Dostoevsky's moral hierarchy. Dostoevsky's metaphysical beliefs are shown to be coordinate with this hierarchy.
- PACHTER, Henry M.** *Philosophy Of History And The Problem Of Values*, By Alfred Stern. *Hist Theor* 4,258–263 1965.
- PACHTER, Henry Maximilian.** *Paracelsus; Magic Into Science*. NY Schuman 1951.
- PADGETT, Jack F.** Did Archbishop Temple Alter His Christian Philosophy After 1939? *Personalist* 43,539–544 Autumn–O 62.
- PAGE, Ellis Batten.** Behavioral Theory, Verbal Magic, And Education. *Proc Phil Educ* 18,108–116 Ap 62.
- PAGE, Ellis B.** Behavioral Theory, Verbal Magic, And Education. *Educ Theor* 12,73–78 Ap 62.
- PAGE, Ellis B.** The Darkling Plain. *Educ Theor* 8,120–125 Ap 58.
- PAGE, Stanley W.** *Lenin And World Revolution*. Magnolia MA Smith 1968.
- PAGEL, Walter.** *Paracelsus: An Introduction To Philosophical Medicine In The Era Of The Renaissance*. NY Karger 1958.
- PAGER, David.** An Emendation Of The Axiom System Of Hilbert And Ackermann For The Restricted Calculus Of Predicates. *J Sym Log* 27,131–138 Je 62.
- PAI, Young.** The Free Will Problem And Moral Education. *Educ Theor* 16,135–150 Ap 66.
- PAIT, James A.** The Unity Of The Self. *Personalist* 32,31–41 Wint–Ja 51.
- PAKSWER, S.** Information, Entropy And Inductive Logic. *Phil Sci* 21,254–259 Jl 54.
- PALMER, Ben W.** The Challenge To Scholastic Legal Philosophy In A Revolutionary Age. *Proc Cath Phil Ass* 21,147–155 1946.
- PALMER, Ben.** The Natural Law And International Relations. *Proc Cath Phil Ass* 24,33–39 1950.
- PALMER, John R.** Explanation And The Teaching Of History. *Educ Theor* 12,205–217 O 62.
- PALMER, Richard E.** *Hermeneutics: Interpretation Theory In Schleiermacher, Dilthey, Heidegger, And Gadamer*. Evanston IL 1969.
- PALMER, Robert R.** The National Idea In France Before The Revolution. *J Hist Ideas* 1,95–111 Ja 40.
- PALMIERI, L E.** Entailment And Contradiction. *Phil Phenomenol Res* 17,412–413 Mr 57.
- PALMIERI, L E.** Pragmatism And The Ideal Language. *Phil Sci* 27,271–278 Jl 60.
- PALMIERI, L E.** Second Level Descriptive Predicates. *Phil Phenomenol Res* 16,505–511 Je 56.
- PALMIERI, L E.** To Sleep, Perchance To Dream. *Phil Phenomenol Res* 22,583–586 Je 62.
- PALMIERI, L E.** Verification And Descriptive Predicates. *Phil Phenomenol Res* 15,548–550 Je 55.
- PALTER, Robert M.** *Whitehead's Philosophy Of Science*. Chicago Univ Of Chicago Pr 1960.
- The author's aim is that "... of dispelling some of the apparent obscurities and

exposing some of the real achievements in at least one area of Whitehead's philosophic activity, namely, his contributions to the philosophy of science." The discussions are often technical. The topics considered include: Einstein's special theory of relativity, Minkowski's space-time geometry, and such Whiteheadian notions as the constants of externality, the method of extensive abstraction, the theory of objects, as well as Whitehead's own theory of relativity. This study shows that "(by) far the most important influence on Whitehead's philosophy of science... was Einstein's theory of relativity," though it does explore the influence of quantum theory on the philosophy of organism. Included are four appendices on primes and antiprimes, on some geometrical concepts related to the theory of extension, on vectors and tensors, and on a survey of the writings on Whitehead's theory of relativity.

PALTER, Robert M. The Ethics Of Extermination. *Ethics* 74,208–218 Ap 64.

Whether or not nuclear war can ever be waged morally is the subject of Stein's *Nuclear weapons: A Catholic Response*, John C Bennett's *Nuclear Weapons and the Conflict of Conscience*, and Paul Ramsey's *War and the Christian Conscience*. Bennett and Stein and his fellow authors conclude nuclear war must necessarily involve killing innocents and hence must be abandoned entirely. Ramsey believes the opposite—that we must be prepared to wage nuclear war sometimes and can do so in accordance with traditional values. The author, sympathizing with pacifism, criticizes all of these works for their a-critical acceptance of traditional and conventional categories of political thinking and supports the condemnation of all-out war.

PALTER, Robert. Copernicanism, Old And New. *Monist* 48,143–184 Ap 64.

Noting that alternate philosophical views may inspire or form part of the basis of alternate scientific theories of the same phenomenon, the author discusses six diverse approaches to the geostatic-heliostatic controversy, focussing in on the two pairs of conflicting theories, those of Ptolemy-Copernicus and Einstein-Fock. After concluding that the issue "Does the earth move?" remains open, that there is no universally acceptable answer to it, that "epistemological relativity" originates in "kinematic relativity", the author sketches out how we are to proceed theoretically from here.

PALTER, Robert. On The Significance Of Space-Time. *Rev Metaph* 9,149–155 S 55.

PALTER, Robert. Operations And The Occult. *Phil Sci* 23,297–314 O 56.

PALTER, Robert. Philosophic Principles And Scientific Theory. *Phil Sci* 23,111–135 Ap 56.

PALTER, Robert. Physics And Structure. *Phil Rev* 65,371–384 Jl 56.

PALTER, Robert. The Place Of Mathematics In Whitehead's Philosophy. *J Phil* 58,565–576 S 61.

Exploring Whitehead's view of mathematics and its place in his philosophy, the author distinguishes three mathematical disciplines—pure, applied, and cosmological. Pure mathematics takes as its subject matter eternal objects, produces necessary truths, and is validated by deduction. Applied mathematics deals with corporeal societies, yields empirical truths, and is validated by sense perception. Cosmological mathematics has as its subject matter actual occasions, yields metaphysical truths, and is validated by descriptive generalization. The author also considers the relations among these three mathematical disciplines.

PANDEY, K C. A Bird's-Eye View Of Indian Aesthetics. *J Aes Art Crit* 24,59–74 Fall 65.

PANDEYA, R C. The Mādhymika Philosophy: A New Approach. *Phil East West* 14,3–24 Ap 64.

PANDIT, Madhav Pundalik. *Sri Aurobindo: A Survey, 1872–1972*. NY Vantage Pr 1974.

PANGLE, Thomas. *Montesquieu's Philosophy Of Liberalism*. Chicago Univ Of Chicago Pr 1974.

This book analyzes and clarifies in detail and depth the background and foundation of ideas and concepts informing Montesquieu's legal and political philosophy. Emphasis is placed upon the clarification and explanation of his views on nature, civilization, human nature and its desires and needs in the normatively grounded social context of religion, commerce and the various classes and their abilities in the nation-state. Cultural comparisons and contrasts between the political philosophies of the Ancients and the Moderns illuminate Montesquieu's overall aim.

PANICHAS, George Andrew. *Epicurus*. NY Twayne 1967.

PANIKKAR, Raymond. Indian Philosophy. *Phil Today* 8,110–117 Sum 64.

PANIKKAR, Raymond. The "Crisis" Of Mādhymika And Indian Philosophy Today. *Phil East West* 16,117–132 Jl–O 66.

PANNEKOEK, Antonie. *Lenin As Philosopher*. NY New Essays 1948.

PANNIKAR, Raymond. Contemporary Hindu Spirituality. *Phil Today* 3,112–127 Sum 59.

PANNIKER, Raymond. The Existential Phenomenology Of Truth. *Phil Today* 2,13–21 Spr 58.

PANOFSKY, Erwin. *Gothic Architecture And Scholasticism*. Latrobe PA Archabbey Pr 1951.

PANOFSKY, Erwin and Saxl, Fritz and Klibansky, Raymond. *Saturn And Melancholy, Studies In The History Of Natural Philosophy, Religion And Art*. NY Basic Books 1964.

In Part I the views of many thinkers, including Plato, Aristotle, Galen, the Church fathers, Arabian philosophers, and Kant are explicated to show that melancholy was defined in different ways. It was described as a pathological disease, as a type of natural disposition indicative of intellectual pre-eminence or genius, as a Grace from God for the sufferings of the Holy Martyrs, as original sin, and as a sign of virtue. Parts II and III reveal the relation of the Kronos-Saturn myth to the Humoreal doctrine of melancholy. Saturn is revealed as a demon of opposites, symbolizing both good and evil. The fourth and last part is concerned primarily with an analysis of Durer's use of the Saturn-Melancholy theme in his "Melencolia I."

PAP, Arthur. *An Introduction To The Philosophy Of Science.* NY Free Pr Of Glencoe 1962.

The work is a text "addressed to scientists and philosophers interested in the conceptual foundations and methodology of modern science." The book is divided into five parts. Part One is on meaning and verification. Part Two is on mathematics and logic. The longest section is Part Three, which consists of detailed analyses of inductive inference and various concepts of probability. Part Four deals with causality, counterfactuals and disposition concepts, the question "What is a law of nature," physical determinism, Heisenberg's uncertainty principle, and free will. Part Five, is on the logic of explanation.

PAP, Arthur. *Elements Of Analytic Philosophy.* NY Macmillan 1949.

PAP, Arthur. *Semantics And Necessary Truth; An Inquiry Into The Foundations Of Analytic Philosophy.* New Haven CT Yale Univ Pr 1958.

The author clears the way in Part I for his later discussions by considering the treatment of necessary truths in Leibniz, Kant, Locke and Hume. He then gives a summary of Part II. A series of questions are brought in, due to theses of recent analytic philosophers, C I Lewis, Carnap, and others. The complexity of the present situation is emphasized: what seemed a clear distinction between logical and empirical truths gets crossed by questions of common usage and ostensive definitions and linguistic conventions; sense statements seem independent of physical statement, and yet it is all one world.

PAP, Arthur. *The A Priori In Physical Theory.* NY King's Crown Pr 1946.

Mr Pap, under the guidance of Professor Ernest Nagel, has given us a clarification of the status of the *a priori* in physical theory, via an examination of C I Lewis, John Dewey, and R Carnap, as well as of Hume, Kant, Mach, Duhem and Poincare. There is also here exhibited a clear understanding of the basic concepts of physics. Such problems as: the logical status of Newton's law of motion, the nature of physical geometry, the nature of causality in physics, the energy conservation law, and the concept of simultaneity in relativity, are carefully examined by Mr Pap in the light of his general thesis.

PAP, Arthur. A Note On Causation And The Meaning Of "Event". *J Phil* 54,155-158 Mr 57.

PAP, Arthur. Are All Necessary Propositions Analytic? *Phil Rev* 58,299-320 Jl 49.

PAP, Arthur. Are Individual Concepts Necessary? *Phil Stud* 1,17-24 F 50.

PAP, Arthur. Belief And Propositions. *Phil Sci* 24,123-136 Ap 57.

PAP, Arthur. Belief, Synonymity, And Analysis. *Phil Stud* 6,11-14 1955.

PAP, Arthur. Determinism And Moral Responsibility. *J Phil* 43,318-327 Je 46.

PAP, Arthur. Extensionality, Attributes, And Classes. *Phil Stud* 9,42-45 1958.

PAP, Arthur. Fact, Fiction And Forecast. *Rev Metaph* 9,285-299 D 55.

PAP, Arthur. Logic And The Concept Of Entailment. *J Phil* 47,378-386 Je 50.

PAP, Arthur. Logic And The Synthetic A Priori. *Phil Phenomenol Res* 10,500-514 Je 50.

PAP, Arthur. Logical Nonsense. *Phil Phenomenol Res* 9,269-283 D 48.

PAP, Arthur. Note On The "Semantic" And The "Absolute" Concept Of Truth. *Phil Stud* 3,1-8 Ja 52.

PAP, Arthur. On The Meaning Of Necessity. *J Phil* 40,449-457 Ag 43.

PAP, Arthur. On The Meaning Of Universality. *J Phil* 40,505-514 S 43.

PAP, Arthur. Once More: Colors And The Synthetic A Priori. *Phil Rev* 66,94-99 Ja 57.

PAP, Arthur. Philosophical Analysis, Translation Schemas, And The Regularity Theory Of Causation. *J Phil* 49,657-666 O 52.

PAP, Arthur. Rejoinder To Mrs Robbins's "Some Remarks On Semantic Systems". *Phil Stud* 4,63-64 1953.

PAP, Arthur. Reply To Dewey's "Ethical Subject-Matter And Language". *J Phil* 43,412-414 Jl 46.

PAP, Arthur. Reply To Grover Maxwell's "Arthur Pap On Meaning Rules". *Phil Stud* 11,38-40 1960.

The author argues that a sentence cannot in one and the same context be used to express a linguistic rule and an analytic proposition. He allows that the fact that a sentence expresses an analytic proposition depends on linguistic rules, but contends that to say that the analyticity of the proposition "results" from the linguistic rule would be to commit a "category mistake."

PAP, Arthur. Semantic Examination Of Realism. *J Phil* 44,561-574 O 47.

PAP, Arthur. Strict Implication, Entailment, And Modal Iteration. *Phil Rev* 64,604-613 O 55.

PAP, Arthur. The Different Kinds Of A Priori. *Phil Rev* 53,465-483 S 44.

PAP, Arthur. The Linguistic Hierarchy And The Vicious-Circle Principle. *Phil Stud* 5,49-52 1954.

PAP, Arthur. The Verifiability Of Value Judgments. *Ethics* 56,178-185 Ap 46.

PAP, Arthur. Theory Of Definition. *Phil Sci* 31,49-54 Ja 64.

Professor Pap argues here for distinctions between five kinds of definition, classified epistemologically, and ten kinds, classified formally. The essay was not originally intended for publication but was used at Yale University with classes in introductory logic. It tries to clarify and amplify issues dealt with very briefly in Copi's *Introduction to Logic*, the text in the course. It also includes exercises and a summary chart. It has been reprinted in T M Olshewsky, *Problems in the Philosophy of Language*, 1969.

PAP, Arthur. What Are "Critical" Meanings? *Ethics* 60,131-134 Ja 50.

PAPANEK, Ernst. American Youth For World Youth: Social Interest In Kilpatrick's Concept Of Education. *Educ Theor* 16,59-70 Ja 66.

PAPANOUTSOS, E P. Moral Conflicts (translated By John P Anton). *Phil Phenomenol Res* 24,73-82 S 63.

PAPARELLA, Benedict A. Progress And Modern Man. *Thomist* 25,419-443 Jl 62.

PAPAY, Joseph L. *Metaphysics In Process: An Introduction To The Philosophy Of Being Through Its Primitive History.* Florham Park NJ Florham Park Pr 1958.

PAPE, Leslie M. Some Notes On Democratic Freedom. *Ethics* 51,349-355 Ap 41.

PAPERTE, Frances and Taylor, Irving A. Current Theory And Research In The Effects Of Music On Human Behavior. *J Aes Art Crit* 17,251-258 D 58.

PAPPAS, John N. *Voltaire And D'Alembert.* Bloomington Indiana Univ Pr 1962.

PAPPE, H O. *John Stuart Mill And The Harriet Taylor Myth.* NY Cambridge Univ Pr 1962.

PAPPÉ, H O. Mill And Tocqueville. *J Hist Ideas* 25,217-234 Ap-Je 64.

PAPPENHEIM, Fritz. *The Alienation Of Modern Man: An Interpretation Based On Marx And Tönnies.* NY Monthly Review Pr 1959.

PARAIN- VIAL, Jeanne. Notes On The Ontology Of Gabriel Marcel. *Phil Today* 4,271-277 Wint 60.

PARDUE, Peter A. *Buddhism: A Historical Introduction To Buddhist Values And The Social And Political Forms They Have Assumed In Asia.* NY Macmillan 1971.

PARIKH, R (ed). *Logic Colloquium: Symposium On Logic Held At Boston, 1972-73.* NY Springer 1975.

PARK, James L. Complementarity Without Paradox: A Physicist's Reply To Professor Austin. *Zygon* 2,382-388 D 67.

PARK, Joe. *Bertrand Russell On Education.* Columbus Ohio State Univ Pr 1963.

This book includes, first of all, a discussion of Russell's logical analysis, his view of the world, and his ethics. Second, the sources of Russell's theory of education is briefly discussed including his debt to Locke, Rousseau, Thomas Arnold, behaviorism, psychoanalysis, Montessori, and Margaret McMillan. Third, Russell's views toward the institutions of church and state are examined. Russell's outlook on the desirable qualities of man are discussed, fourth: including vitality, courage, sensitiveness, intelligence, followed by an account of the ideal development of education for children from six to fourteen to the university. Fifth is an account of the Beacon Hill School established by Russell and his second wife, Dora. Park's appraisal constitutes the remainder of the book.

PARK, Joe. Experience In Contemporary Education: I, The Development Of The Concept Of Experience In Philosophy And Education. *Educ Theor* 7,207-215 Jl 57.

PARK, Joe. Experience In Contemporary Education: II, Dewey's Conception Of Experience. *Educ Theor* 7,269-275 O 57.

PARK, Joe. Experience In Contemporary Education: III, The Modification Of Dewey's Viewpoint. *Educ Theor* 8,8-16 Ja 58.

PARK, Joe. John Dewey: Exponent Of Intellectual Discipline. *Educ Theor* 10,32-39 Ja 60.

PARK, Joe. Toward Reconstructing Schools And Departments Of Education. *Educ Theor* 13,108-118 Ap 63.

PARK, John Nelson. Freedom, Value, And The Law: Three Paradoxes. *Ethics* 62,41-47 O 51.

PARKER, De Witt H. Esse Est Percipi, With Particular Reference To Number. *J Phil* 42,281-291 My 45.

PARKER, De Witt. Basic Categories And Attitudes Of The Value Situation. *Rev Metaph* 13,555-596 Je 60.

This previously unpublished paper was the first chapter of an unfinished manuscript left by Parker in 1949; most of the remaining chapters appeared posthumously under the title, *The Philosophy of Value* (Ann Arbor, Michigan, 1957). The author's primary purpose here is to show that values are an essential factor of reality. He first discusses the personal "centricity," precariousness, privacy, and sociability of experience, and its conservation through memory, self-identity, and the universal. He then examines activity and passivity, fulfillment and frustration, and cooperation and opposition. Finally, after pointing up the ways in which values are intertwined with time and space, he discusses freedom, determinism, and moral responsibility.

PARKER, Dewitt H. *Experience And Substance: An Essay In Metaphysics.* Ann Arbor 1941.

The point of view taken in this metaphysical essay is finitistic, idealistic and monadistic. The method consists in the activity of combining elements given in experience into new conceptual pictures, which are then applied to types of existence not given in experience but acknowledged in some sense. Epistemological issues are generally subordinated to ontological discussions, and frequent reference is made to current writings in the philosophy of logic and mathematics.

PARKER, DeWitt H. *The Philosophy Of Value.* Ann Arbor 1957.

In his preface the editor, W K Frankena, explains that this volume is based on an incomplete manuscript which the author left behind when he died in 1949. The work, however, seemed "sufficiently well-rounded to make a book." Intrinsic value is here conceived as the satisfaction of desire; "good" and "better" are meaningful only in relation to life plans. Value statements are volitional, not true of false. Standards are objectives of desires, but of desires of a higher order, namely, desires concerning desire. Chief among the "rival theories" discussed are those of R B Perry, C I Lewis, John Dewey and A C Ewing. There also is a chapter on the limits of relativity.

PARKER, DeWitt Henry. *The Principles Of Aesthetics.* NY Crofts 1946.

PARKER, DeWitt H. Is There A Third Kind Of Knowledge? *Phil Rev* 59,221-229 Ap 50.

PARKER, DeWitt H. Knowledge By Acquaintance. *Phil Rev* 54,1-18 Ja 45.

PARKER, DeWitt H. Knowledge By Description. *Phil Rev* 54,458-488 S 45.

PARKER, DeWitt H. Reflections On The Crisis In Theory Of Value: I, Mostly Critical. *Ethics* 56,193-207 Ap 46.

PARKER, DeWitt H. Rejoinder To Mr Lepley On "Mr Parker's Criticisms Of 'Verifiability Of Value'". *Phil Rev* 55,288-291 My 46.

- PARKER, DeWitt H.** Some Comments On "Reformed Materialism And Intrinsic Endurance". *Phil Rev* 53,383-390 J 44.
- PARKER, Francis H (ed)** and Schrag, Calvin O (ed) and Edie, James M (ed). *Patterns Of The Life-World: Essays In Honor Of John Wild*. Evanston IL 1970.
- PARKER, Francis H.** *Reason And Faith Revisited*. Milwaukee Marquette Univ Pr 1971.
- There are three types of beliefs. A first-order belief is a record of immediate experience, a second-order belief is one which follows from other beliefs by logical rules, and a third-order belief is a presupposition of second-order beliefs and is neither proven nor a record of experience. Since, to be rational, a belief must be either proven or a record of experience, only the first two types of beliefs are rational. Articles of faith are like third-order beliefs in that they are neither records of experience nor proven and yet are necessary presuppositions for second order beliefs. Hence articles of faith are not rational beliefs in the defined sense.
- PARKER, Francis H.** A Demonstration Of Epistemological Realism. *Int Phil Quart* 2,367-393 S 62.
- PARKER, Francis H.** Classical Realism And The Integration Of Knowledge. *Rev Metaph* 14,543-564 Mr 61.
- PARKER, Francis H.** Head, Heart, And God. *Rev Metaph* 14,328-352 D 60.
- PARKER, Francis H.** Mind, Matter, And Fact. *Rev Metaph* 13,509-520 Mr 60.
- PARKER, Francis H.** The Temporal Being Of Western Man. *Rev Metaph* 18,629-646 Je 65.
- The author's stated purpose is to stimulate reflection on the temporal being of Western man as expressed in his philosophy. To that end, he proposes an interpretive key to the structure and meaning of the history of Western philosophy, taken as a whole and as history. His heuristic thesis is that the development of the species recapitulates or reflects the development of the individual. The author discerns three stages in the child's maturation and applies this insight to the development of philosophy in the ancient, classical, medieval, and modern periods.
- PARKER, Francis H.** Traditional Reason And Modern Reason. *Phil Today* 7,235-244 Wint 63.
- PARKER, Franklin.** The 4th R. *J Thought* 2,42-44 Ja 67.
- PARKES, Henry Bamford.** *Gods And Men: The Origins Of Western Culture*. NY Knopf 1959.
- The author proposes "to analyze the development of... dominant ideas and beliefs which have given the Western world its creativity and sense of collective purpose." His underlying convictions are "that the main factors in the political and economic development of any society are its general view of life and system of values, that these are reflected in its philosophy, literature and art, [which are therefore] prime materials for... understanding... the past, that the vitality of any society depends upon the continued affirmation of mythical symbolisms created by the collective imagination for the ordering of experience, and that a pure rationalism can result in social disintegration." The author has no "particular theory of historical development to propound. All attempts to impose some rigid and comprehensive pattern of historical interpretation—whether those of Spengler and Toynbee or of the economic determinists—seem to lead to demonstrably erroneous conclusions. The balance of the book is gathered under four headings; Primitive and Near East Background; Judaism; Hellenism; Christianity.
- PARKHURST, Helen Huss.** The Philosophic Creed Of William Pepperell Montague. *J Phil* 51,593-603 O 54.
- PARKIN, Charles.** *The Moral Basis Of Burke's Political Thought; An Essay*. NY Cambridge Univ Pr 1957.
- PARKINSON, G H R.** *Spinoza's Theory Of Knowledge*. NY Oxford Univ Pr 1954.
- PARKINSON, Thomas.** Academic Freedom In Theory And Practice. *Proc Phil Educ* 19,148-157 Ap 63.
- PARKINSON, Thomas.** Intimate And Impersonal: An Aspect Of Modern Poetics. *J Aes Art Crit* 16,373-383 Mr 58.
- PARODI, D.** Philosophy In France, 1938-1939. *Phil Rev* 49,1-24 Ja 40.
- PARRET, Herman (ed).** *History Of Linguistic Thought And Contemporary Linguistics*. NY De Gruyter 1976.
- PARRET, Herman.** *Language And Discourse*. NY Humanities Pr 1971.
- PARRY, Adam.** A Note On The Origins Of Teleology. *J Hist Ideas* 26,259-262 Ap-Je 65.
- PARRY, William T.** Are Things What They Are Known As? *Phil Phenomenol Res* 16,237-239 D 55.
- PARRY, William Tuthill.** A New Symbolism For The Propositional Calculus. *J Sym Log* 19,161-168 S 54.
- PARRY, William Tuthill.** Comments On A Variant Form Of Natural Deduction. *J Sym Log* 30,119-122 Je 65.
- PARRY, William Tuthill.** Quantification Of The Predicate And Many-Sorted Logic. *Phil Phenomenol Res* 26,342-360 Mr 66.
- Using many-sorted logic with identity (MSI) in Smiley's way, we write " $\Pi a \Sigma b (a = b)$ " for "Every a is (identical with) some b "; " $\Pi a \Pi b (a \text{ does not equal } b)$ " for "Every a is distinct from every b ," i.e., "No a is a b "; similarly for I and O forms. This analysis throws light on scholastic logic. Any term distributed in a standard categorical form now has a universal quantifier. There are four non-traditional forms; e.g., " $\Pi a \Pi b (a = b)$," "Every a is (identical with) every b ," which we label α . Aristotle and his commentators held α is always false. But Ockham saw that α is true just in case the one and only a is the only b . De Morgan's exemplar system corresponds to the eight MSI forms, but he misinterprets two forms. We give rules for immediate inferences. Burleigh and Gersonides, taking α collectively, founded a Hamiltonian tradition of quantification of the predicate.
- PARRY, William Tuthill.** Reexamination Of The Problem Of Counterfactual Conditionals. *J Phil* 54,85-93 F 57.
- PARSONS, Anscar.** St Bernardine, The Moral Teacher. *Fran Stud* 4,341-358 D 44.
- PARSONS, Charles.** A Note On Quine's Treatment Of Transfinite Recursion. *J Sym Log* 29,179-182 D 64.
- PARSONS, Charles.** Infinity And Kant's Conception Of The "Possibility Of Experience". *Phil Rev* 73,182-197 Ap 64.
- PARSONS, E. L.** *Immortality And Fulfillment*. Berkeley Univ Of Calif Pr 1946.
- PARSONS, Howard L (ed)** and Somerville, John (ed). *Dialogues On The Philosophy Of Marxism: From The Proceedings Of The Society For The Philosophical Study Of Dialectical Materialism*. Westport CT Greenwood Pr 1974.
- PARSONS, Howard L (ed)** and Somerville, John (ed). *Dialogues On The Philosophy Of Marxism*. Westport CT Greenwood Pr 1974.
- This work is composed of papers written for the symposia of the Society for the Philosophical Study of Dialectical Materialism, beginning in 1962. The contributors come from the U. S. A., the U. S. S. R., Poland, Yugoslavia, and Belgium. Their contributions are organized under the following topics: philosophic foundations of Marxism; Marxism and theory of logic; Marxism and the philosophy of science; Marxism and humanism; Marxism's image of man; Marxism and ethical theory; Marxism and alienation; Sartre and Marxism; and dialogue and history.
- PARSONS, Howard L.** *Humanism And Marx's Thought*. Springfield IL Thomas 1971.
- Humanism as an attitude and practice is expounded by an examination of the human roots of morality, the fulfillment of man, the dialectics of man's social relations, and the character of mental health. Marx's humanism is then defined through an exposition of his theory of value and his humanism, particularly in contrast to Sartre's existentialism. Finally, the principles of Marxist humanism are applied to concrete social issues—socialism and democracy, technology, racism and war in the United States, the new left, and the young generation.
- PARSONS, Howard L.** "Atheism And Man" in *Religion In Contemporary Thought*, George F McLean (ed), 149-186. Staten Island NY Alba House 1973.
- "Atheism" has both a negative meaning (not using the term "God," holding a deviant theological concept, etc.) and a positive meaning (having positive alternatives to traditional religious views on the significance of human living, criticizing existing religious practice, etc.). The atheistic critique of religion has been a necessary and important part of the dialectic between the two. Religion originates in man's search for supreme significance, and atheism in the economic conflicts of ancient slave societies. Modern atheism is the child of both empirical and rational criticism, as illustrated in Marx and other forms of atheism's critique of religion and theism.
- PARSONS, Howard L.** "Existentialism And Marxism In Dialogue" in *Marxism And Alienation*, Herbert Aptheker (ed), 90-124. NY Humanities Pr 1965.
- Sartre's attempt to develop a theory of individual freedom and praxis within Marxism through his existential method does not succeed. He carries into the attempt a dualism between consciousness and body, between self and others, and between freedom and determinism. But Sartre's study challenges us to overcome these dualisms and develop a more determined view of freedom.
- PARSONS, Howard L.** "Minding As A Material Force" in *Radical Currents In Contemporary Philosophy*, D DeGrood, D Riepe & J Somerville (eds), 90-114. St Louis Green 1971.
- Minding is a sensitive, responsive, valuational, purposive, innovative, and connective bodily activity, a psychosomatic unity sensing and responding to other bodies and communicating and cooperating with other human bodies. Man's minding body evolved as bio-social-ecological in a system; minding is integral to its continuance. The origins and anticipations of human minding lie in organic and inorganic matter with its sensitivity and responsiveness. The valuational drive of minding aims at the satisfaction of interest and the securing of satisfaction in an objective world; this requires innovation. Problems of economy and ecology call for the application of socialized minding to achieve mankind's survival and fulfillment.
- PARSONS, Howard L.** "Religious Naturalism And The Philosophy Of Charles Hartshorne" in *Process And Divinity*, W Reese And E Freeman (eds), 533-560. La Salle IL Open Court 1964.
- Naturalism means: reality is natural events and things objectively existing in space-time, with qualities and relations; nature is pluralized, continuous, knowable; experience, analyzed and synthesized, is the reliable way to knowledge, which is public and probable; value inheres in nature. Hartshorne's philosophy exemplifies these principles except, for example, where he holds to necessary propositions logically prior to experience. The most radical feature of his philosophy is the theory of reality as social process. It means the interdependence, reality, and value of non-human beings. God is conceived "by analogy with our virtues"; but disanalogy is needful too. And God as the superlative case of experience, all remembering, leads to questions.
- PARSONS, Howard L.** "Socialism's Meaning For American Democracy Today" in *Marxism And Democracy*, Herbert Aptheker (ed), 27-58. NY Humanities Pr 1965.
- The concrete problems of American society indicate the need for a social solution, namely, the collective and mutual determination of the people, or democracy. The fulfillment of generic human needs, the wastage of human abilities, the widespread lack of a significant, satisfying purpose, the inefficiency of the economic system, the corruption and dehumanization of man, and the principle of war—all point toward the need for a socialist, democratic solution.
- PARSONS, Howard L.** "Some Human Roots Of Inhuman War" in *The Critique Of War: Contemporary Philosophical Explorations*, Robert Ginsberg (ed), 56-76. Chicago Regnery 1969.
- War is the use of physical weapons to express a conflict of values. Its causes lie in

biological, psychological, cultural, social, economic, and ecological factors. Emphasis is put upon the shaping of specific individual motives by the system of social relations into which an economy casts men. These factors are discussed in detail, with data drawn from past and present United States society.

PARSONS, Howard L. "The Influence Of Lenin's Thought On U S Philosophers" in *Lenin's Impact On The United States*, D Mason, J Smith, & D Laibman (eds), 181–201. NY NWR 1970.

The positive and negative influences of Lenin's thought, primarily on United States philosophers in universities and secondarily on others, is traced chronologically through five periods from 1917 to 1970, with particular reference to schools of thought and work of individual scholars, especially John Dewey, Sidney Hook, Theodore B H Brameld, John Somerville, Howard Selsam, Roy Wood Sellars, Harry K Wells, Barrows Dunham, Herbert Aptheker, Robert S Cohen, and Donald C Hodges. A bibliography of ninety-six items is included.

PARSONS, Howard L. "The Marxist-Christian Dialogue" in *Towards A New Marxism*, Bart Grahl And Paul Piccone (eds), 217–233. St Louis Telos Pr 1973.

Peaceful coexistence is pursued by Marxists as a means to prevent the destruction of socialist states by war, and since World War II events have stimulated its development and dialogue—the growth of destructive weapons, the establishment of socialist states, the rise of national liberation movements, the presence of Christians in the new communist nations, the post-Stalin democratization in Eastern Europe, the Vatican initiative, and the radicalization in Western Europe and North and South America. Christianity and Marxism share a common humanistic origin, having a dream of a community of equals. Dialogue is both a means and an end to a more humanized world.

PARSONS, Howard L. "The New Reformation" in *The Empirical Theology Of Henry Nelson Wieman*, Robert Bretall (ed), 116–134. NY Macmillan 1963.

The aim is to expound critically some of the main ideas of Wieman as related to the Protestant Reformation and to formulate some questions about his system. Is God as a creative natural event non-temporal? Does man want the flow of felt quality or the transformation that sometimes leads to poverty and death? Should we not emphasize the actual conditions under which qualitative transformation occurs? Does not man determine in part the character and course of creativity? Must not man commit himself in social action to the structures on which it depends? What is the element of permanence in God?

PARSONS, Howard L. A Definition Of Freedom. *Main Currents* 10,57–60 Ja 54.

PARSONS, Howard L. A Reformulation Of The Philosophical Presuppositions Of Religion. *Journal Of Religion* 42,119–132 Ap 62.

In his experience the philosopher begins with pre-analytical commitments (presumptions, deep-seated ideas). He is committed to articulate these in their full meaning, proceeding through doubt and passing on to inquiry. Thus a regenerate naturalism interprets anew the presupposition of God. First, God as object eliminates God as a supernatural, unknowable being, a totality of all things, a subject only, and a self-evident being; to be objective is to stand over against other events; objects are known as objectified in subjects; and God is objectified in us as continuous with our creativity. Second, God as subjective is the giving of grace. Third, God is continuous with man—as required by the nature of knowledge. Fourth, God is discontinuous with man because a creativity other than ours breaks through our own.

PARSONS, Howard L. Are There Any Norms For Laws? *Ethics* 73,284–286 Jl 63.

PARSONS, Howard L. Buddha And Buddhism: A New Appraisal. *Phil East West* 1,8–37 O 51.

For Gautama Buddha the problem of human life is the painful compulsion and suffering of habit produced by coercive desire. His solution is the middle path between detachment and attachment, asceticism and indulgence, a detached mind integral to action and strife. But ambiguities arise: shall we respond to conflicts by the integration of action or inaction? Is ultimate meaning in nature's interactions or the enlightenment of the human mind? Is the good life scarcity or abundance? Buddhists, tending to take the last alternatives, are mistaken. Creative transformation of man is the middle way between the active perfectionism of the West and the intellectual perfectionism of the East.

PARSONS, Howard L. Democracy And Government: A Radical, Social View. *Phil Forum (Pacific)* 2,72–83 D 63.

Men are essentially social and cooperative; their basic value is the liberating power of creative interaction. They can change themselves by changing others and the world through collective action. Government is the rule of, by, and for the people, a means of securing their fulfillment. Freedom is not the absence of coercion. It is the power to choose alternatives, self-determination in the midst of determinations, and the progressive discovery of conditions necessary to man's creative development. Democracy is the progressive, mutual determination of persons concerning their common problems. Government is not over people; it is people.

PARSONS, Howard L. Dewey's Religious Thought: The Challenge Of Evolution. *J Phil* 58,113–120 Mr 61.

This paper analyzes and criticizes Dewey's religious thought. For Dewey, God is the active relation between ideal and actual; the divine is the natural and the creative. But Dewey leaves his view of God ambiguous and undefined. The question, the author argues, is whether there are creative factors in the human situation which man does not entirely make, know, foresee, or control.

PARSONS, Howard L. Existential Hell. *Journal Of Religious Thought* 21,25–42 1964–65.

A study of Sartre's *No Exit* shows that hell is the entrapment of persons in mutual parataxic distortion and frustration, from which there is no escape either in life or death. It is the pathetic exploitation of dependence, dominance, and detachment in human relations. It is isolation, impotence, and the despondent sense of no salvation. It is mutual oppression without relief. Yet Sartre presupposes a doctrine of

community as a norm. Hell can thus be understood as the result of the refusal to undergo the transformation of self in a trusting, creative, mutually supportive relation with others. To understand the hellish torment of alienation, we must understand that in some sense the heaven of human community has already arrived.

PARSONS, Howard L. God And Man's Achievement Of Identity: Religion In The Thought Of Alfred North Whitehead. *Educ Theor* 11,228–254 O 61.

Whitehead's basic perspectives—panpsychism, societism, process philosophy, subjectivism, atomism, and empiricism—are expounded first; then, the creative process of concrescence, God, religion, and the ways in which Whitehead's religious philosophy departs from traditional religious concepts. The implications of this philosophy for educational methods and aims are then drawn. For example, the perspective of panpsychism means that education must aim at the intensification of feeling through the harmony of vivid contrasts, that the deadening effect of routine, dogmas, inert ideas, and outworn philosophies must be avoided, that pure "objectivity" is a fiction, and that the life of learning is "romance."

PARSONS, Howard L. History As Viewed By Marx And Whitehead. *Christian Scholar* 50,273–289 Fall 67.

Marx and Whitehead differed on idealism and materialism, the nature of historical conflict, and the method of historical change. But their positions interpenetrate and unite at many points. Whitehead was an activist and appreciated the force of economics and revolution; Marx was a scholar and appreciative of reason. Both recognized the role of both thought and practice in history. Both understood man's interdependence with the ecological environment, though Marx elevated man more than Whitehead, who was speculative and cosmological. Both began with "an interlocked community" in history. For Marx nature is advanced in man; for Whitehead, man is advanced in the whole of nature.

PARSONS, Howard L. Reality, Value, And Growth. *J Phil* 50,513–527 Ag 53.

Man's nature or reality is the way of his fulfillment of needs, creative adjustment—progressive transformation through realistic and integral interaction with real things and events. Man's nature (and value) is his unitary, creative growth. Growth is an arbitrary ontological ground for human prizes. The sanction for growth as ultimate value is the consensus of the healthy, competent people who choose it over death, and the day-to-day priority given it by the broad masses of the people.

PARSONS, Howard L. Reason And Affect: Some Of Their Relations And Functions. *J Phil* 55,221–229 Mr 58.

The pervasive affective background of human conduct is mobilized by value stimuli, correlated with organismic energizing, and ordered by perceptual, autonomic, cortical, and other action. Reason, an abstractive, selective activity producing and combining signs and organizing conduct, orders the emotional responses of the organism in itself and in relations to others and the physical environment. Generic "quality" includes "feeling" (vague and diffuse), "sensation" (sharply localized), and "emotion" (guided by cerebral activity). It is the function of vital drives and contexts of events. Reason is an instrument of problem-solving and, more generally, of healthy human fulfillment. Its origin, substance, and ultimate sanction is the life of felt quality.

PARSONS, Howard L. Reason, Affect, And Value. *Educ Theor* 9,65–75 Ap 59.

PARSONS, Howard L. Rooted And Grounded In Love. *Pastoral Psychology* 2,34–41 F 51.

In contrast with the supernaturalistic and pessimistic views, scientific naturalism affirms the innate goodness of man—man's possibilities for creative growth, integration, love, cooperation, and progress. Studies in the biological and social sciences support naturalism. For naturalism the disorders or evils of mind, body, and society are normal responses to abnormal environments. The natural law of our interdependence requires a common effort to change our relations to others in all social institutions.

PARSONS, Howard L. The Ground Of Moral And Spiritual Values. *Teachers College Record* 55,24–36 O 53.

The ground and generic value of our democratic heritage and common life is creativity: the expanding of fellow feeling, the emerging of the feeling of a need, the objectifying of felt need through clarified awareness and cooperation, and the personal and social integrating of awareness. Only such an established, public, universal ground for values, and not some private religious perspective, can become the correct guide for values in our democratic and educational life.

PARSONS, Howard L. The Meaning And Significance Of Dewey's Religious Thought. *Journal Of Religion* 40,170–190 Jl 60.

For Dewey the religious attitude aims at wholeness of attitude and adjustment, continuous with nature, evocative of dependence and trust and a sense of community and communion with all that supports human activities and values. The problems here are: Is the whole pre-established or an ideal? Is the religious attitude dependence or the idealized goals of imagination? Is God actual or ideal? We need an experimental study of religion and more knowledge of what Dewey called the "enveloping whole."

PARSONS, Howard L. The Prophetic Mission Of Karl Marx. *Journal Of Religion* 44,52–72 Ja 64.

Expounded are Marx's concept of alienation, his views on religion as alienation, the concept of idolatry as it functions in Marx's thought, Marx as a prophet, and an estimate of Marx as a prophet, i.e., whether a materialist can be religious, the meaning of atheism, the transformation of religion in the good society, and what is of final significance for man. For Marx, man must and will trust a creative process operating in and between men and between men and the rest of nature. This process has also been the object of devotion in religious traditions such as the Judaic-Christian one.

- PARSONS, Howard L.** The Social Implications Of Science (Part II). *Main Currents* 8,84-88 S 51.
- PARSONS, Howard L.** The Social Implications Of Science (Part II). *Main Currents* 8,52-56 Je 51.
- PARSONS, Howard L.** The Social Responsibility Of The Philosopher As Philosopher. *Ethics* 72,277-282 Jl 62.
- While different, philosophers engage in the analysis, criticism, and synthesis of significations and beliefs about the reality of the world, its values, how to know the world and act toward it, and the order among these beliefs. Subject to social influences, the philosopher deals with recurrent human questions. In dialogue and the search for corroboration, he is social in method and aim. He is responsive in the four modes of signification and to the demands of philosophical system-making. "Responsibility" is a prescriptive extension of responsiveness; it means both "can" and "ought." The philosopher is responsible as he fulfills the evaluative, reflective tendencies of his natural activity and thus articulates what is deeply human.
- PARSONS, Howard L.** Value And Mental Health In The Thought Of Marx. *Phil Phenomenol Res* 24,355-365 Mr 64.
- For Marx value is the practical, critical, productive interaction of man as individual and group with other men and nature, creating persons, society, and use-values, and transforming nature. The psychosomatic self is created through this process of fulfilling vital and higher needs; through productive labor, the self's relations to others and to natural objects are created. Mental health is the progressive fulfillment of man's practical-critical capacities in productive activity. Under capitalism man experiences ill health and alienation. This disordering of man's development of his species-life can be corrected by the workers' transformation of the system of private property into a socialist order.
- PARSONS, T H (ed)** and Simon, Myron (ed). *Transcendentalism And Its Legacy*. Ann Arbor MI Univ Of Mich Pr 1966.
- PARSONS, Talcott (ed)** and Shils, Edward A (ed). *Toward A General Theory Of Action*. Cambridge Harvard Univ Pr 1951.
- PARSONS, Talcott And Others (eds)**. *Theories Of Society: Foundations Of Modern Sociological Theory*, 2v. NY Free Pr Of Glencoe 1961.
- PARSONS, Talcott**. *The Social System*. NY Free Pr Of Glencoe 1951.
- PARSONS, Talcott**. The Theoretical Development Of The Sociology Of Religion. *J Hist Ideas* 5,176-190 Ap 44.
- PARSONS, Wilfred**. Philosophy And Order In Politics. *Proc Cath Phil Ass* 17,46-51 1941.
- PARSONS, Wilfrid**. 'Lest Men Like Fishes'. *Traditio* 3,380-388 1945.
- PARSONS, Wilfrid**. Democracy—Stalin And St Thomas. *Mod Sch* 23,131-134 Mr 46.
- PARSONS, Wilfrid**. Function Of Government In Industry. *Mod Sch* 20,63-71 Ja 43.
- PARSONS, Wilfrid**. Saint Thomas Aquinas And Popular Sovereignty. *Thought* 16,473-492 S 41.
- PARSONS, Wilfrid**. The Principle Of Order In Politics. *New Scholas* 16,1-8 Ja 42.
- PARTEE, Carter**. Peter John Olivi: Historical And Doctrinal Study. *Fran Stud* 20,215-260 1960.
- PASCAL, Roy**. *The German Sturm Und Drang*. NY Philosophical Lib 1953.
- PASCH, Alan**. *Experience And The Analytic: A Reconsideration Of Empiricism*. Chicago Univ Of Chicago Pr 1958.
- We say, "Back to experience," but Dr Pasch adds that the philosophers of empiricism seem to be moving away from experience. His discussion falls under three main heads. First a review of American controversy over the analytic-synthetic distinction. The empirical falls under synthetic, and the ideal language under analytic. But the sharp line turns out itself to be more or less a convention, the ideal language a vacuous tautology. Secondly, the author considers whether there are unmistakable ultimate data of empirical experience, sense-data for instance, not intuitions. He finds always the reachable data are not ultimate. Thirdly, he finds empiricism seeking an intersubjective experience which is under active pragmatic reconstruction, and with a value aspect to it. This empirical reconstruction is at once testable, and as precise as can be significant. The book is primarily a survey with many references of views about empiricism, a critical contribution to American analytic philosophy.
- PASCH, Alan**. Dewey And The Analytic Philosophers. *J Phil* 56,814-825 O 59.
- PASCH, Alan**. Empiricism: One "Dogma" Or Two? *J Phil* 53,302-310 Ap 56.
- PASCH, Alan**. Science, Perception, And Some Dubious Epistemological Motives. *Phil Stud* 8,55-61 1957.
- This article goes into five arguments which attempt to deny the philosophical significance of scientific evidence and theories about perceptions. The arguments taken up center on the nature of induction and observation, the distinction between *how* and *what* we perceive, and a distinction between an investigation of the world and an analysis of concepts. The author concludes that epistemology is, itself, not untainted by induction or observational grounds, that many epistemologists have been concerned both with what we perceive and how we perceive it, and that the epistemologist, if he is to grant scientific theories any sort of significance, must grant them epistemological significance.
- PASHMAN, John**. Baier On Hume. *S J Phil* 3,127-130 Fall 63.
- PASI, J.** Sri Aurobindo Ghose. *Mod Sch* 28,301 My 51.
- PASKE, Gerald H.** Functional Analysis And Self-Control. *Educ Theor* 14,314-322 O 64.
- PASSMORE, John Arthur**. *Philosophical Reasoning*. NY Scribner's 1961.
- PASSMORE, John**. *A Hundred Years Of Philosophy*. NY Macmillan 1957.
- PASSMORE, John**. Explanation In Everyday Life, In Science, And In History. *Hist Theor* 2,105-123 1962.
- PASSMORE, John**. History, The Individual, And Inevitability. *Phil Rev* 68,93-102 Ja 59.
- PASSMORE, John**. Professor Ryle's Use Of "Use" And "Usage". *Phil Rev* 63,58-64 Ja 54.
- PASSMORE, John**. The Meeting Of Extremes In Contemporary Philosophy. *Phil Rev* 69,363-375 Jl 60.
- PASTO, T A** and Kivisto, P. Art And The Clinical Psychologist. *J Aes Art Crit* 12,76-82 S 53.
- PASTO, Tarmo A.** Notes On The Space-Frame Experience In Art. *J Aes Art Crit* 24,303-308 Wint 65.
- PASTORE, Nicholas**. *The Nature-Nurture Controversy*. NY King's Crown Pr 1949.
- PATER, Thomas G.** The Question Of The Validity Of The *Tertia Via*. *Stud Phil Hist Phil* 2,137-177 1963.
- PATERSON, Antoinette Mann**. *Francis Bacon And Socialized Science*. Springfield IL Thomas 1973.
- PATERSON, Antoinette Mann**. *The Infinite Worlds Of Giordano Bruno*. Springfield IL Thomas 1970.
- Dividing Giordano Bruno's thought into three obvious categories, this study treats his cosmology, theory of knowledge and ethics in consecutive chapters. Throughout the author emphasizes the novelty and influences of Bruno's views on the infinity of the cosmos, the importance of a universal and dynamic matter, and the need for critical re-examination of all that is accepted on the basis of faith and custom. The author uses a technique of extensive quotation from primary and secondary sources.
- PATERSON, R W K.** *The Nihilistic Egoist: Max Stirner*. NY Oxford Univ Pr 1971.
- The 19th century nihilist Max Stirner (1806-1856), mainly remembered for his influence on Marxism, anarchism, pessimism and existentialism, is here presented as a philosopher of intrinsic significance. He maintained egoistic nihilism in its most extreme form, even living the logical conclusions his work entailed by sinking into utter indifference and inactivity after the completion of his only book, *Der Einzige und sein Eigentum*. Paterson pieces together the few known facts of Stirner's extraordinary life, and analyzes the work's affirmation of nothingness as paradoxical undertaking. The repercussions of the book on early Marxism are discussed in detail, and the surprising anticipation of many of the darker existentialist themes are brought into focus. The book ends with a chapter on "philosophy as play."
- PATIN, Henry A.** Pragmatism, Intuitionism, And Formalism. *Phil Sci* 24,243-252 Jl 57.
- PATKA, F.** *The Clowns, Modern Adults In Their World Of Make-believe*. Albany NY Magi Books 1964.
- A philosophy of man in the existentialist tradition.
- PATKA, Frederick**. *Existential Thinkers And Thought*. NY Philosophical Lib 1962.
- There are two parts to this book. In the first Patka deals with five existential themes: the gap between abstract reasoning and life, being versus life as concrete duration, man in the world, man and fellow-man, man and God. He approves of existentialism as a protest against the excesses of positivism and materialism but thinks that, in turn, the existentialists have gone too far by discrediting man's intellect. The second part of the book consists of shorter essays, chiefly expository, on five existentialist thinkers.
- PATKA, Frederick**. *Value And Existence, Studies In Philosophic Anthropology*. NY Philosophical Lib 1964.
- The author says that theories of the relativity and subjectivity of values have disintegrated the systematic hierarchy of human values while materialism, positivism, naturalism, and pragmatism have destroyed their meaning. He recommends recovery of a unified system of human values which he tries to ground in a philosophic anthropology based on phenomenology, existentialism and 'traditional values'.
- PATON, H J.** *The Modern Predicament: A Study In The Philosophy Of Religion*. NY Macmillan 1955.
- PATON, H J.** A Reply To Stuart M Brown, Jr's "The Categorical Imperative". *Phil Rev* 58,604-611 N 49.
- PATON, Herbert James**. *The Categorical Imperative: A Study In Kant's Moral Philosophy*. Chicago Univ Of Chicago Pr 1948.
- PATRICK, Catharine**. *What Is Creative Thinking?* NY Philosophical Lib 1955.
- PATRIDES, C A.** Milton And Arianism. *J Hist Ideas* 25,423-429 Jl-S 64.
- PATRIDES, C A.** Renaissance Ideas On Man's Upright Form. *J Hist Ideas* 19,256-258 Ap 58.
- PATRIDES, C A.** Renaissance Thought On The Celestial Hierarchy. *J Hist Ideas* 20,155-166 Ap 59.
- PATRIDES, C A.** Renaissance Views On The "Unconfused Orders Angelick". *J Hist Ideas* 23,265-267 Ap-Je 62.
- PATTERSON, Caleb Perry**. *The Constitutional Principles Of Thomas Jefferson*. Austin Univ Of Texas Pr 1953.
- PATTERSON, Charles H.** Concerning Knowledge Of Good And Evil. *Personalist* 41,459-469 Autumn-O 60.
- PATTERSON, Charles Henry**. *The Philosophy Of The Old Testament*. NY Ronald Pr 1953.
- PATTERSON, Charles H.** The Limits Of Tolerance. *Personalist* 24,280-285 Jl-Sum 43.
- PATTERSON, Charles H.** The Religious Philosophy Of Paul Tillich. *Iliff Review* 20,21-31 Wint 63.
- The purpose of this article is to present a simplified account of some of the more significant ideas included in Paul Tillich's conception of religion. His denial of the existence of God and his affirmation of the reality of God is explained by the fact the existence, as he understands it, means being in both space and time and he does not believe that God, whom he designates as Being-Itself, is either spatial or temporal. The doctrine of creation means for man the transition from the realm of essence to the

realm of existence. Many of the so-called myths of the Bible are regarded as symbols of significant truths relative to an understanding of human existence.

PATTERSON, R L. *The Philosophy Of C D Broad.* NY Unknown 1959.

PATTERSON, Robert Leet. *Irrationalism And Rationalism In Religion.* Durham NC Duke Univ Pr 1954.

A critical examination of three world-views which notes the consequences following from the adoption of each, and evaluates their significance for the philosophy of religion. The author rejects both irrationalism, currently represented in his view by naturalism, logical positivism, and neo-supernaturalism; and arationalism-plus-rationalism, including the Platonic tradition, the Nyaya Vaisesika school of Hindu philosophy, and the concept of a finite God. Finally rationalism is examined, and the necessitarian view, in which the structure of the universe is held to involve relations of logical entailment, is defended.

PATTERSON, Robert Leet. *Philosophy Of Religion.* NY Holt 1958.

This introductory text-book covers the usual range of topics: what philosophy and religion are, the relation of faith and reason, the arguments for the existence of God, the problems of evil and of human freedom, immortality. Illustrative material is widely drawn from Islamic and Indian sources as well as from Judaism and Christianity. In explicit opposition to old and new "faith-philosophies" the temper and method are those of Lockian rationalism. Thus religion is (normatively) defined as "the effort to view the ultimately real as rational, together with the emotional and volitional responses which such an outlook generates." Religion and philosophy merge. The content of philosophic religion is provided by a pluralistic idealism based upon the objectivity of universals and the substantiality and imperishability of the self. Both traditional theism and contemporary naturalism are rejected as forms of "dogmatic irrationalism... utterly incapable of meeting the demands of the intellect."

PATTERSON, Robert Leet. *Plato On Immortality.* University Park Penn State Univ Pr 1965.

This book offers an analysis of the four arguments in the *Phaedo*, the dialogue in which Plato is claimed to have sought to give conclusive proofs in favor of immortality. After discussing the historicity and the purpose of the dialogue, the author proceeds with a step-by-step analysis of the arguments. He concludes that only the third and fourth are alone capable to yield "absolute demonstration." The interpretation of the platonic Forms ascribed to in this book is one of realism. The contention is made that "Plato's effort throughout the *Phaedo* is to show that the immortality of the soul is somehow involved in its relation to the Forms."

PATTERSON, Robert Leet. *The Philosophy Of William Ellery Channing.* NY Bookman 1952.

PATTERSON, Robert Leet. Dr Broad's Refutation Of McTaggart's Arguments For The Unreality Of Time. *Phil Rev* 50,602-609 N 41.

PATTERSON, Robert Leet. Mysticism And Experience. *Personalist* 21,374-388 O-Autumn 40.

PATTERSON, Robert Leet. Professor Laird And The Cosmological Argument. *Personalist* 24,372-382 O-Autumn 43.

PATTERSON, Robert Leet. The Status Of The Self In Pluralistic Idealism. *Phil Forum (Boston)* 23,12-28 1965-66.

PATTON, Kenneth L. *Man's Hidden Search: An Inquiry Into Naturalistic Mysticism.* Boston Meeting House Pr 1954.

PATTON, Kenneth L. Existentialism Is A Pessimistic Humanism. *Humanist* 10,67-68 Ap 50.

PATTON, Kenneth L. Natural Mysticism. *Humanist* 3,93-96 Autumn 43.

PATTON, Kenneth. Religion Without God. *Humanist* 7,9-18 Sum 47.

PATTON, Kenneth. Science, Religion, And Death. *Zygon* 1,332-346 D 66.

PATTON, Thomas E. A Liberalized System Of Quantificational Deduction. *Notre Dame J Form Log* 5,293-294 1964.

PATTON, Thomas E. A System Of Quantificational Deduction. *Notre Dame J Form Log* 4,105-112 1963.

PATTON, Thomas E. Church's Theorem On The Decision Problem. *Notre Dame J Form Log* 6,147-153 1965.

PATTON, Thomas E. On n -adic Representation Of Numbers. *J Sym Log* 28,161-163 Je 63.

PATTON, Thomas E. Reasoning In Moral Matters. *J Phil* 53,523-530 Ag 56.

PATTON, Thomas E. Some Comments On "About". *J Phil* 62,311-324 Je 65.

The workings of Nelson Goodman's criterion of absolute aboutness, in all but the simplest cases, are obscure. Goodman employs technical notions of designation and universal generalization, in particular, that are largely undefined. An interpretation of Goodman's criterion must clarify these notions and some others, guided by what seems most fundamental to his analysis. "Some Comments on 'About'" attempts to do this.

PATTY, Austin. Existential Teaching. *Educ Theor* 17,329-334 O 67.

PAUL, Anthony M (ed) and Olson, Raymond (ed). *Contemporary Philosophy In Scandinavia.* Baltimore Johns Hopkins Pr 1972.

This collection of philosophical papers by writers from Denmark, Finland, Norway and Sweden constitutes a thorough introduction to recent thought in contemporary philosophy. The contributions are printed under three heads: I) Logic, Philosophy of Language, Epistemology, and Philosophy of Science; II) Ethics, Political and Legal Philosophy; III) Philosophy of History and Interpretive Studies.

PAUL, L. *The Meaning Of Human Existence.* Philadelphia Lippincott 1950.

We are furnished with an examination of contemporary sceptical and materialistic thought in the light of Christian revelation in an endeavor to answer the question given as the title to the volume. Paul scores the humanistic and pantheistic ideas fostered since the Renaissance and he claims it is "Goethe and Rousseau and Hegel

and Spencer who are really on trial today." Much of contemporary scientific and philosophic speculation passes in review and is translated in the concluding section into Christian theological terms.

PAUL, Leslie Allen. *Alternatives To Christian Belief: A Critical Survey Of The Contemporary Search For Meaning.* Garden City NY Doubleday 1967.

PAUL, Sherman. *Emerson's Angle Of Vision; Man And Nature In American Experience.* Cambridge Harvard Univ Pr 1952.

PAUL, VI. Address To The Thomistic Congress. *New Scholas* 40,80-83 Ja 66.

PAULING, Linus. The Place Of Chemistry In The Integration Of The Sciences. *Main Currents* 7,108-111 Wint 50.

PAULY, Herta. The Autonomy Of Art: Fact Or Norm? *J Aes Art Crit* 18,204-214 D 59.

PAUSON, John J. *Beyond Morality And The Law.* Pittsburgh Philosophical Pr 1966.

PAUSON, John J. Postscripts And Addenda To *De Principiis Naturae.* *Mod Sch* 29,307-310 My 52.

PAUWELS, C F. Theological Problems Of Conversion. *Thomist* 11,409-423 O 48.

PAUWELS, Carl. Ecumenical Theology And Conversions. *Thomist* 27,570-598 Ap-Jl-O 63.

PAVLOV, Vassily. Mathematics For The Doctor In The Million. *Phil Sci* 11,47-52 Ja 44.

PAX, C V. Philosophical Reflection: Gabriel Marcel. *New Scholas* 38,159-177 Ap 64.

PAYNE JR, Perrell F. A Note On A Fallacy. *J Phil* 55,124-127 Ja 58.

PAYNE, F Anne. *King Alfred And Boethius: An Analysis Of The Old English Version Of The Consolation Of Philosophy.* Madison 1968.

PAYNE, Harry C. *The Philosophes And The People.* New Haven Yale Univ Pr 1976. Most eighteenth-century French philosophes belonged to the class of power and wealth. They took a remote elitist view of the masses of men, but Payne shows that they did not remain static. The philosophers perceived themselves as educators of mankind and tutors of those holding economic and legislative power. Payne depicts Rousseau as an outsider, as one who feels close to the people but is misunderstood by them, and who argues with the enlightened without gaining a real hearing and respect. Rousseau represents the point of transition from a utilitarian-institutional view of social change to one guided primarily by moral social vision, by the demands of virtue as a closer form of responsibility.

PAYZS, Kato Kiszely. The Realism Of Saint Thomas. *Proc Cath Phil Ass* 21,92-102 1946.

PAYZS, Tibor. Human Rights In A World Society. *Thought* 22,245-268 Je 47.

PAYZS, Tibor. The Human Person And An International Bill Of Rights. *Proc Cath Phil Ass* 21,130 1946.

PEACH, Bernard. A Nondescriptive Theory Of The Analytic. *Phil Rev* 61,349-367 Jl 52.

PEACH, Bernard. Analysis And Criteriology In Philosophy Of Ethics. *J Phil* 52,561-570 O 55.

PEACH, Bernard. History Of Philosophy As Justifiable Interpretation: A Reply To Henry Aiken. *Phil Phenomenol Res* 16,113-120 S 55.

PEACH, Bernard. Shaftesbury's Moral "Arithmetics". *Personalist* 39,19-27 Wint-Ja 58.

PEACH, Bernard. The Indefinability And Simplicity Of Rightness In Richard Price's Review Of Morals. *Phil Phenomenol Res* 14,370-385 Mr 54.

PEARCE, Glenn (ed) and Leach, James (ed) and Butts, Robert (ed). *Science, Decision And Value: Proceedings Of The Fifth University Of Western Ontario Philosophy Colloquium, 1969.* Boston Reidel 1973.

PEARCE, Roy Harvey. Note On Method In The History Of Ideas. *J Hist Ideas* 9,372-379 Je 48.

PEARCE, Roy Harvey. Pure Criticism And The History Of Ideas. *J Aes Art Crit* 7,122-132 D 48.

PEARCE, Roy Harvey. The "Ruines Of Mankind": The Indian And The Puritan Mind. *J Hist Ideas* 13,200-217 Ap 52.

PEARL, Leon. *Four Philosophical Problems: God, Freedom, Mind And Perception.* NY Harper & Row 1963.

PEARS, David F. *Ludwig Wittgenstein.* NY Viking Pr 1970.

The author presents an exposition and analysis of the evolution of the thought of Wittgenstein. The earlier and later views of Wittgenstein are contrasted through an analysis of the *Tractatus* and *Philosophical Investigations*. The *Tractatus* is seen in terms of Wittgenstein's objective of plotting the limits of language and of showing how this task deals with philosophical problems. The *Investigations* are viewed by the author as an extension and modification of the task begun in the *Tractatus*. The book also contains a short bibliography and a biographical sketch of Wittgenstein.

PEARS, David Francis (ed). *Bertrand Russell: A Collection Of Critical Essays.* Garden City NY Anchor Books 1972.

PEARS, David Francis (ed). *Freedom And The Will.* NY Macmillan 1963.

PEARS, David Francis. *What Is Knowledge?* NY Harper & Row 1971.

PEARSON, Clive Ingram. Ideas And Images. *Rev Metaph* 14,452-462 Mr 61.

The author argues that the received distinction between ideas and images as different classes of mental entity is radically mistaken; images are more properly to be classed with objects than with ideas. Failure so to class images has obscured the true and essential status of ideas, which the author defines as intentional or non-objective entities, and has led to an arbitrary and unjustified limitation to the range of noetic objects. After explaining his position, the author discusses its implications for the concept of ideas as universals, the analysis of memory and imagination, and the correspondence theory of truth.

PEARSON, Lionel. Real And Conventional Personalities In Greek History. *J Hist Ideas* 15,136-145 Ja 54.

PECCORINI, Francisco. *A Method Of Self-Oriented Thinking.* NY Pageant Pr Inter 1970.

It is shown that "believing"—Kant's answer to his own question, "Was heisst sich im denken orientieren?"—is a genuine way of "being sure" because it rests on the principle of the "unconditioned condition," whereby reason is urged to always exhaustively check all its accounting alternatives. The foundation of this principle, in turn, is traced to the "critical" updating of the "principle of determining reason," in which Kant had grounded Metaphysics in 1755, namely, to the principle of all synthetic "a priori" judgments on which the whole possible experience rests. Kant's habits of reasoning, in general, and the teleological principle's deduction in particular, are shown to be based on this critical principle.

PECHURO, E E. *History And Theory*, Vol I, 1 To Vol III, 2 (Edited By George H Nadel). *Hist Theor* 4,359–367 1965.

PECK, A L. Plato's *Sophist*: The Συμπλοκή Τῶν Εἰδῶν. *Phronesis* 7,46–66 1962.

PECK, Arthur L. Plato Versus Parmenides. *Phil Rev* 71,159–184 Ap 62.

Peck criticizes Vlastos' discussion of the Third Man argument ("The Third Man argument in the *Parmenides*," *Phil Rev*, 63, 319–349) for isolating Parmenides' argument from its context. Vlastos makes the unjustified distinction between a substantival and an adjectival F (F stands for a property word). He further tries to defend a non-existent non-sequitur in Parmenides' argument by his appeal to the "Self Predication Assumption." Peck also discusses the "Copy-Likeness" argument and the "Mastership" argument, as well as Plato's notion of soul and the light it sheds on the connection between the Forms and the sensible world.

PEGHAIRE, J L and Simon, Yves R. The Philosophical Study Of Sensation. *Mod Sch* 23,111–119 Mr 46.

PEGHAIRE, Julien. Forgotten Sense, The Cogitative According To St Thomas Aquinas. *Mod Sch* 20,123–140 Mr 43.

PEGHAIRE, Julien. Forgotten Sense, The Cogitative According To St Thomas Aquinas. *Mod Sch* 20,210–229 My 43.

PEGIS, A C. Cosmogony And Knowledge III: Between Thought And Being. *Thought* 20,473–498 S 45.

PEGIS, A O. In Umbra Intelligentiae. *New Scholas* 14,146–180 Ap 40.

PEGIS, A and Gilson, E. *St Thomas Aquinas And Philosophy.* West Hartford CT St Joseph College 1961.

PEGIS, Anton C. *At The Origins Of The Thomistic Notion Of Man.* NY Macmillan 1963.

In this Augustine lecture, Dr Pegis reconsiders a theme which he first broached in his doctoral dissertation: the teaching on the human soul in thirteenth-century philosophy. He now argues forcefully that, while the Thomistic explanation of human functioning appears to be Aristotelian, in actual fact the doctrine is rooted in the thought of Augustine of Hippo. The study also reviews something of the Greek Christian background of thirteenth-century psychology. An appendix provides translations of three selections from Nemesius' *On the Nature of Man*.

PEGIS, Anton C. *Christian Philosophy And Intellectual Freedom.* Milwaukeee Bruce 1960.

PEGIS, Anton C. *Principale Volitum*: Some Notes On A Supposed Thomistic Contradiction. *Phil Phenomenol Res* 9,51–70 S 48.

PEGIS, Anton C. *Sub Ratione Dei*: A Reply To Professor Anderson. *New Scholas* 39,141–157 Ap 65.

PEGIS, Anton C. *The Middle Ages And Philosophy: Some Reflections On The Ambivalence Of Modern Scholasticism.* Chicago Regnery 1963.

Largely concerned with the competing conceptions of medieval philosophy. Pegis advises the historian to admit that medieval thought was overwhelmingly theological. He also discusses the claim that neo-scholasticism is not a living philosophy today.

PEGIS, Anton C and Gilson, Etienne. *McAuley Lectures, 1960: St Thomas Aquinas And Philosophy.* West Hartford CT St Joseph College 1961.

PEGIS, Anton C. *Autonomy And Necessity: A Rejoinder To Professor Lovejoy.* *Phil Phenomenol Res* 9,89–97 S 48.

PEGIS, Anton C. Concerning William Of Ockham. *Traditio* 2,465–480 1944.

PEGIS, Anton C. Cosmogony And Knowledge: St Thomas And Plato. *Thought* 18,643–664 D 43.

PEGIS, Anton C. Cosmogony And Knowledge: The Dilemma Of Composite Essences. *Thought* 19,269–290 Je 44.

PEGIS, Anton C. *Creation And Beatitude In The Summa Contra Gentiles Of St Thomas.* *Proc Cath Phil Ass* 29,52–62 1955.

PEGIS, Anton C. Gilson And Thomism. *Thought* 21,435–454 S 46.

PEGIS, Anton Charles (ed). *Essays In Modern Scholasticism.* Westminster MD Newman Bookshop 1945.

PEGIS, Anton C. In Defense Of St Augustine. *New Scholas* 18,97–122 Ap 44.

PEGIS, Anton C. Matter, Beatitude And Liberty. *Thomist* 5,265–280 Ja 43.

PEGIS, Anton C. Nature And Spirit: Some Reflections On The Problem Of The End Of Man. *Proc Cath Phil Ass* 23,62–79 1949.

PEGIS, Anton C. Postscript. *Phil Phenomenol Res* 9,291–293 D 48.

PEGIS, Anton C. The Middle Ages And Philosophy. *Proc Cath Phil Ass* 21,16–24 1946.

PEGIS, Anton C. Thomism 1966. *Proc Cath Phil Ass* 40,55–67 1966.

PEGIS, Anton C. Toward The Rediscovery Of Man. *Proc Cath Phil Ass* 19,8–16 1943.

PEGIS, Anton and Gilson, Etienne. *Truth And The Philosophy Of Teaching.* West Hartford CT St Joseph College 1954.

PEIERLS, R E. *The Laws Of Nature.* NY Scribner 1956.

PEIFER, John Frederick. *The Concept In Thomism.* NY Bookman 1952.

PEIKOFF, Leonard. Altruism, Pragmatism And Brutality. *Ayn Rand Lett* 2, no 5 4 D 72.

An analysis of Nazi moral teachings reveals a union of altruism and pragmatism; these theories are the base used by the Nazis to justify brutal amorality.

PEIKOFF, Leonard. America's Philosophic Origin. *Ayn Rand Lett* 3, no 5 3 De 73.

The thesis of this article is that the political individualism which characterized the United States of America at its birth was the product of the dominant philosophy of the age—that America is the nation of the Enlightenment. The article delineates the dominant themes of the Enlightenment—its Aristotelian respect for nature, reason, man and earthly happiness, and its legendary epistemological and moral self-confidence—and shows how American political theory and the American system of government were built upon this base.

PEIKOFF, Leonard. Dogmatism, Pragmatism And Nazism. *Object* 9, no 4 Ap 70.

This essay discusses the union of religious dogmatism and pragmatist relativism in Nazi ideology, identifying the common denominator in these two doctrines which makes such a union possible. The influence of William James on Nazism is examined in this connection.

PEIKOFF, Leonard. Kant And Self-Sacrifice. *Object* 10, no 9 S 71.

This essay presents—and attacks—the principles of Kant's ethical system. Kant, it is maintained, is the first philosopher to advocate self-sacrifice as an end in itself and as a matter of philosophical principle essentially uncontradicted by any remnant of the Greek pro-self viewpoint.

PEIKOFF, Leonard. Nazi Politics. *Object* 8, no 2 F 69.

The author's forthcoming book, *The Ominous Parallels*, develops the theme that Germany's philosophical tradition was the root cause of the rise of Nazism. This excerpt identifies the Nazi political philosophy as a form of collectivism, and traces its philosophical roots and their historical development from Plato through Kant and Hegel to the twentieth century.

PEIKOFF, Leonard. Nazism And Subjectivism. *Object* 10, no 1 Ja 71.

The essence of Nazi epistemology is irrationalism, in the form of a combination of religious dogmatism and pragmatist relativism. Implicit in this is a third theory: subjectivism. This article examines the nature of subjectivism and traces its philosophical history from the early modern period to its adoption by the Nazis. The author discusses the political and practical implications of subjectivism in Nazi Germany.

PEIKOFF, Leonard. Nazism Versus Reason. *Object* 8, no 10 O 69.

This article locates the roots of Nazi totalitarianism in the irrationalist theories central to Nazi doctrine. The author traces the development of irrationalism from the decline of the Enlightenment through the German romantic tradition.

PEIKOFF, Leonard. Pragmatism Versus America. *Ayn Rand Lett* 3, no 16 6 My 74.

A companion-piece to the author's "America's Philosophic Origin," this article presents systematically the pragmatist philosophy of James and Dewey, and demonstrates that on every major issue, from metaphysics to politics, it is the antithesis of the philosophy of the Enlightenment, which gave birth to the United States.

PEIKOFF, Leonard. The Analytic-Synthetic Dichotomy. *Object* 6, no 5 My 67.

Working from the theory of concepts presented in Ayn Rand's *Introduction to Objectivist Epistemology*, this essay develops a full-scale attack on the analytic-synthetic dichotomy (and the associated *a priori*–*a posteriori*, necessary–contingent and logical–empirical distinctions). The historical background of the dichotomy is traced, and its epistemological and metaphysical roots are systematically identified and rejected.

PEISER, Werner. Aristotelianism And Thomism In Romanic Literature. *New Scholas* 16,365–392 O 42.

PELIKAN, Jaroslav. *From Luther To Kierkegaard: A Study In The History Of Theology.* St Louis Concordia 1950.

The book analyzes the interrelations that have existed between Lutheran theology and philosophical thought since the days of the Reformation. The author begins with an evaluation of the philosophical influences upon Luther's theology and examines the philosophical implications of his theological work. The influence of Melancthon's Aristotelianism on the philosophical tone of Lutheran theology is then treated, and another chapter describes the philosophical development of 17th century orthodox theology. The breakup of Lutheran theology under the impact of Rationalist theology is indicated, and the author then shows how Kant destroyed the foundations of Rationalism. A final chapter traces the development after Kant, indicating the various directions in which Lutheran theology went until, in Kierkegaard, many of Luther's basic insights were restored.

PELL, Elsie Estelle. *François Mauriac, In Search Of The Infinite.* NY Philosophical Lib 1947.

PELLES, Geraldine. The Image Of The Artist. *J Aes Art Crit* 21,119–138 Wint 62.

PELTZ, Richard W. Indexical Sentences And Cartesian Rationalism. *Phil Phenomenol Res* 27,80–84 S 66.

In *Meditation* I, Descartes apparently casts doubt on his ultimate rationalistic criterion of clear and distinct conception by invoking the evil genius. This doubt applies to two kinds of statements: those based on evidence of the senses and mathematical statements. "I am," however, is of a different logical kind, an indexical sentence, and thus may escape even the doubt created by the evil genius, being grounded only in clear and distinct conception. Indexical sentences cannot be separated from their pragmatic contexts of utterance in the way nonindexical sentences can. All sentences of the latter kind require a divine guarantee; some of the former do not. *meditation* V suggests that Descartes was aware of the logical difference between sentences like "2+2=4" and "I am." Similarly, the passage in the *Discourse on Method*, which invokes the divine guarantee, confines itself solely to the problem of truth in nonindexical sentences.

PELTZ, Richard W. Indexical Sentences And Nonformal "Logical" Relations. *Phil Stud* 13,39-42 1962.

PELTZ, Richard W. The Logic Of The *Cogito*. *Phil Phenomenol Res* 23,256-262 D 62.

PELTZ, Richard. Ontology And The Work Of Art. *J Aes Art Crit* 24,487-500 Sum 66.

PENDERGAST, Richard J. *Cosmos*. Bronx NY Fordham Univ Pr 1973.

The book is an attempt to wed traditional theological ideas with modern physics and developmental psychology. The author uses a "modified dualism" to achieve his aim, building on an alleged parallelism between cosmic and personal development." An interesting exercise, but not particularly convincing to the non-believer.

PENELHUM, T and Kennick, W E and Isenberg, A I. Symposium: Pleasure And Falsity. *Amer Phil Quart* 1,81-100 Ap 64.

PENELHUM, Terence (ed). *Immortality*. Belmont CA Wadsworth 1973.

PENELHUM, Terence. *Religion And Rationality: An Introduction To The Philosophy Of Religion*. NY Random House 1971.

PENELHUM, Terence. *Survival And Disembodied Existence*. NY Humanities Pr 1970.

The book casts doubt on the intelligibility of the notion of survival in a disembodied state because of the need for a reference to the body to define identity. For this purpose even veridical memories are regarded as incapable of providing sufficient criteria because of the impossibility of logically ruling out the possession of memories of another man. Reincarnation and change of bodies are also discussed briefly.

PENELHUM, Terence. Comments On Roderick Chisholm's "The Descriptive Element In The Concept Of Action". *J Phil* 61,625-627 O 64.

PENELHUM, Terence. Hume On Personal Identity. *Phil Rev* 64,571-589 O 55.

PENELHUM, Terence. On The Second Ontological Argument. *Phil Rev* 70,85-92 Ja 61.

PENELHUM, Terence. Personal Identity, Memory, And Survival. *J Phil* 56,882-902 O 59.

PENELHUM, Terence. Religion And Philosophical Sophistication. *Phil Forum (Pacific)* 5,74-77 D 66.

PENELHUM, Terence. The Logic Of Pleasure. *Phil Phenomenol Res* 17,488-503 Je 57.

PENNOCK, J Roland (ed) and Chapman, John W (ed). *Equality*. NY Atherton Pr 1967.

The ninth yearbook of the American Society for Political and Legal Philosophy contains eighteen essays. The first six essays discuss the various meanings of "equality" and the various kinds of egalitarianism. The next five essays consider the roles of equality in Christianity, Judaism, Hinduism, and existentialism. And the final seven essays examine political equality as it applies to the individual and to nations.

PENNOCK, James Roland (ed) and Chapman, J W (ed). *The Limits Of Law*. NY Lieber-Atherton 1974.

PEPLER, Conrad. Man In Medieval Thought. *Thomist* 12,136-154 Ap 49.

PEPPER, George B. A Re-examination Of The Ideal Type Concept. *Catholic Sociological Review* 24,185-201 Fall 63.

The following contention is contended: Ideal type concepts function in social theory only as preliminary devices which must eventually give way to operational formulations. For Max Weber, while ideal type concepts may instigate operational explanations, they have an abiding role in social theory because only they can explain the unique quality of the value-relevance of social data. For Talcott Parsons, ideal types are composed of two different kinds of concepts which represent elements that may vary independently of each other. With this distinction, Parsons demonstrates the possibility of combining a general analytic theory with type analysis. He also develops ideal type concepts on the level of general analytic theory with his distinction of "pattern variables."

PEPPER, George B. Anthropology, Science Or Humanity? *Anthropological Quarterly* 34,150-157 Jl 61.

The issue evaluated is whether Cultural Anthropology is a natural science or a humanistic study. After the views of various cultural anthropologists and philosophers are critically examined, the thesis advanced is that Cultural Anthropology is an interdisciplinary study. The uniqueness that characterizes each culture is best explained in humanistic terms, but the physical, physiological, and sociological processes which are intimately conjoined to that uniqueness are best explained by the analytic methods of the natural sciences. By restricting the study of culture to one or the other, the student of culture would be separating what in fact is united.

PEPPER, George B. Leslie A White's Theory Of Cultural Evolution. *Amer Cath Social Rev* 21,319-330 Wint 60.

The theory of culture first developed by Leslie A White and later elaborated by others is critically examined. Three central deficiencies in this theory are identified: (1) the importance of human personality for culture theory is wrongly denigrated; (2) the technological system within a culture is given a causal power far in excess of what the facts allow; and, (3) an untenable form of unilinear social evolution is advanced. Deficiency (1) is exposed by showing that the human mind is not reducible to technological and environmental conditioning as the philosophical analyses of Aristotle and C S Peirce prove. Deficiency (2) is demonstrated by appeal to historical evidence which manifest that ideological sources antedate technological ones for some significant social changes. Although White's unilinear view of cultural evolution can be reconciled with the many independent social developments that take place in the world by distinguishing between Special and General Evolution, deficiency (3) becomes evident when White attributes an inevitable and mystical power to the technological system.

PEPPER, Stephen C. *Ethics*. NY 1960.

PEPPER, Stephen C. *The Basis Of Criticism In The Arts*. Cambridge Harvard Univ Pr 1945.

Deciding that there are four tenable philosophic points of view, Professor Pepper examines the implications of each of these for the critic, in the chapters on

Mechanistic Criticism, Contextualistic Criticism, Organistic Criticism, and Formistic Criticism. A supplementary essay, though on "The Aesthetic Work of Art," analyzes the total aesthetic field: subject, object, perceptive series, perceptual grasp. In a final cursory sweep through painting, music, literature, and the dance, Professor Pepper subdivides the field into twelve major elements in the aesthetic process, which he then links to the four main points of view.

PEPPER, Stephen C. *The Sources Of Value*. Berkeley Univ Of Calif Pr 1958.

This book is a systematic presentation of the whole question of value, its nature and sources. The program is to enter the study of the common sense field of value by way of purposive behavior, and thence work, area by area, over the whole field. The hope is to find the basis for well-grounded decisions for action. Pepper first notes common fallacies, then criticizes the prevalent linguistic approach as inadequate, and finally turns in the direction of the empirical inquiry. On the psychological side he has been influenced by Tolman's work on purposive behavior. He proceeds systematically and examines carefully both appetition and aversion. This leads him to stress the importance of quiescence, that is, the completion of the drive, as terminal rather than what he calls the goal-object. He calls attention to the complexities of developed purposes in the way of cognition, means-end ordering and what he designates independence mutations. One notes, also, his use of Lewin's life-space schematism and his application of Darwinian motives. The whole outlook is naturalistic and empirical.

PEPPER, Stephen C. *The Work Of Art*. Bloomington Indiana Univ Pr 1955.

The work of art which is the object of criticism is "the totality of relevant material based on the perceptions stimulated by an aesthetic vehicle" in a discriminating spectator, according to Professor Pepper in this sequel to his *Basis of Criticism in the Arts*. He maintains that judgments of beauty, being "either descriptions of natural consummatory norms, or else comparisons of men's fugitive perceptions with these norms," may be true. Other lectures discuss "The Dynamics of the Master-piece," "The Control Object," "A Reply to Extreme Relativists in Criticism," and "The Concept of Fusion in Dewey's Aesthetic Theory."

PEPPER, Stephen C. *World Hypotheses; A Study In Evidence*. Berkeley Univ Of Calif Pr 1961.

This book is an analytical study which stresses issues rather than men. It makes a successful attempt to trace the source of these issues, and to show that some are unnecessary, and that the rest gather into clusters and are interconnected in systems closely corresponding to the traditional schools of philosophy.

PEPPER, Stephen C. A Proposal For A World Hypothesis. *Monist* 47,267-286 Wint 63.

PEPPER, Stephen C. A Reply To Henry David Aiken's "The Basis Of Criticism In The Arts". *Phil Rev* 57,83-88 Ja 48.

PEPPER, Stephen C and Potter, Karl H. The Criterion Of Relevancy In Aesthetics: A Discussion. *J Aes Art Crit* 16,202-216 D 57.

PEPPER, Stephen C. Art And Experience. *Rev Metaph* 12,294-299 D 58.

PEPPER, Stephen C. Comment On Aiken's "Criteria For An Adequate Aesthetics". *J Aes Art Crit* 7,156-158 D 48.

PEPPER, Stephen C. Controlled Experimentation In Criticism. *J Aes Art Crit* 23,153-158 Fall 64.

PEPPER, Stephen C. Emotional Distance In Art. *J Aes Art Crit* 4,235-239 Je 46.

PEPPER, Stephen C. Evaluative Definitions And Their Sanctions. *J Aes Art Crit* 21,201-208 Wint 62.

PEPPER, Stephen C. Further Consideration Of The Aesthetic Work Of Art. *J Phil* 49,274-279 Ap 52.

PEPPER, Stephen C. Is Non-Objective Art Superficial? *J Aes Art Crit* 11,255-261 Mr 53.

PEPPER, Stephen C. Metaphysical Method. *Phil Rev* 52,252-269 My 43.

PEPPER, Stephen C. Natural Norms In Ethics. *J Phil* 53,9-14 Ja 56.

PEPPER, Stephen Coburn. *A Digest Of Purposive Values*. Berkeley Univ Of Calif Pr 1947.

PEPPER, Stephen Coburn. *Concept And Quality: A World Hypothesis*. La Salle IL Open Court 1967.

PEPPER, Stephen C. On A Descriptive Theory Of Value: A Reply To Professor Margolis. *Zygon* 4,261-265 S 69.

PEPPER, Stephen C. On Professor Jarrett's Questions About The Aesthetic Object. *J Phil* 49,633-640 S 52.

PEPPER, Stephen C. Reply To Professor Hoekstra's "Pepper's *World Hypotheses*". *J Phil* 42,101-108 F 45.

PEPPER, Stephen C. Sanctions Versus Reasons For Value Judgments. *Ethics* 70,109-117 Ja 60.

PEPPER, Stephen C. Some Comments On Professor Kahn's Paper. *J Aes Art Crit* 9,51-55 S 50.

PEPPER, Stephen C. Survival Value. *Zygon* 4,4-11 Mr 69.

PEPPER, Stephen C. The Art Of Delight And The Art Of Relief. *Phil Phenomenol Res* 9,480-486 Mr 49.

PEPPER, Stephen C. The Concept Of Fusion In Dewey's Aesthetic Theory. *J Aes Art Crit* 12,169-176 D 53.

PEPPER, Stephen C. The Descriptive Definition. *J Phil* 43,29-36 Ja 46.

PEPPER, Stephen C. The Esthetic Object. *J Phil* 40,477-481 S 43.

PEPPER, Stephen C. The Status Of "World Hypotheses": A Rejoinder. *Phil Rev* 52,602-603 N 43.

PEPPER, Stephen C. The Work Of Art Described From A Double Dispositional Base. *J Aes Art Crit* 23,421-428 Sum 65.

PEPPER, Stephen C. Values And Value Judgments. *J Phil* 46,429-434 Jl 49.

- PEPPER, Stephen C. What Are Categories For? *J Phil* 44,546-555 S 47.
 PEPPER, Stephen C. Whitehead's "Actual Occasion". *Tulane Stud Phil* 10,71-88 1961.
 PERCY, Walker. Culture: The Antimony Of Scientific Method. *New Scholas* 32,443-475 O 58.
 PERCY, Walker. Naming And Being. *Personalist* 41,148-156 Spr-Apr 60.
 PERCY, Walker. Semiotic And A Theory Of Knowledge. *Mod Sch* 34,225-246 Mr 57.
 PERCY, Walker. Symbol As Hermeneutic In Existentialism. *Phil Phenomenol Res* 16,522-530 Je 56.
 PERCY, Walker. Symbol As Need. *Thought* 29,381-390 S 54.
 PERCY, Walker. Symbol, Consciousness, And Intersubjectivity. *J Phil* 55,631-640 Jl 58.
 PEREIRA, I Rice. *The Nature Of Space*. NY Pereira 1956.
 In this privately-printed treatise an artist whose "geometric paintings" are said to have given rise to "profound philosophical concepts" attempts to demonstrate that the apprehension of space and the development of the human consciousness are parallel.
 PERELMAN, Ch. Theoretical Relations Of Thought And Action. *Phil Today* 4,138-143 Sum 60.
 PERELMAN, C H. *The Idea Of Justice And The Problem Of Argument*. NY Humanities Pr 1963.
 A series of papers published in various journals, some translated from French by J Petrie, some in the original English. The book is concerned mainly with vindicating those weaker but still valuable arguments which logicians and philosophers have been apt to despise because they did not give strict proof. Professor Perelman has moral philosophy especially but not exclusively in mind. He thinks that the philosopher has much to learn from arguments in the field of law. His realisation of the rationality of these less rigorous forms of argument led him to abandon the view of the first paper that justice was merely the non-arbitrary carrying out of value judgments which were themselves arbitrary. The work does not however include a detailed survey of these types of argument.
 PERELMAN, C and Olbrechts-Tyteca, L. Act And Person In Argument. *Ethics* 61,251-269 Jl 51.
 PERELMAN, Chaim H. *Justice*. NY Random House 1967.
 The main problem this book attempts to solve is the relation of justice to reason. In the preliminary chapters the formal principle of justice (that like cases be treated alike) is discussed and the question raised whether one can go beyond this formal statement to provide rational criteria for ascertaining the justice of rules. In the chapters on "Justice and Justification" and "Justice and Reason," the author rejects his earlier view that judgments of value rest on arbitrary choice and argues that there is a model of reasoning appropriate to decision which is neither the sciences nor the model of arbitrary axiomatic systems. That model, suggested in the appendix "What the philosopher may learn from the study of law," is the judicial model—a model which allows for the disagreement of reasonable men. This model enables one to go from a political conception of justice in which laws are just, not arbitrary, because they conform to the values of a particular community, to a philosophical conception of justice that allows for criticism and justification of the rules of particular political communities.
 PERELMAN, Chaim. How Do We Apply Reason To Values? *J Phil* 52,797-801 D 55.
 PERELMAN, Chaim. Philosophy And The Sciences. *Phil Today* 9,273-277 Wint 65.
 PERELMAN, Chaim. Some Reflections On Classification. *Phil Today* 9,268-272 Wint 65.
 PERELMAN, Chaim. The Foundations And Limits Of Tolerance (Note: A Special Edition). *Phil Forum (Pacific)* 2,20-27 S 63.
 PERELMAN, Charles and Olbrechts-Tyteca, L. The New Rhetoric. *Phil Today* 1,4-9 Mr 57.
 PERELMAN, Ch. On Self-Evidence In Metaphysics. *Int Phil Quart* 4,5-19 F 64.
 PERELMAN, Ch. Reply To Henry W Johnstone, Jr's "A New Theory Of Philosophical Argumentation". *Phil Phenomenol Res* 16,245-247 D 55.
 PERELMAN, Ch. Value Judgments, Justifications And Argumentation. *Phil Today* 6,45-51 Spr 62.
 PERKINS, Merle L. Civil Theology In The Writings Of The Abbé de Saint-Pierre. *J Hist Ideas* 18,242-253 Ap 57.
 PERKINS, Moreland and Singer, Irving. Analyticity. *J Phil* 48,485-496 Ag 51.
 PERKINS, Moreland. Emotion And Feeling. *Phil Rev* 75,139-160 Ap 66.
 Perkins is criticizing Errol Bedford's essay "emotions" (*Aristotelian Society Proceedings*, Volume 57, Pages 281-304). Bedford held that statements referring to emotions are not reports of feelings, but are appraisals; and further that an emotion is not a kind of experience. Perkins argues that the primary verb used with "emotion" is "feel," that an emotion is a kind of experience, and that bodily feeling plays a central role in emotional experiences.
 PERKINS, Moreland. Emotion And The Concept Of Behavior. *Amer Phil Quart* 3,291-298 O 66.
 PERKINS, Moreland. Intersubjectivity And Gestalt Psychology. *Phil Phenomenol Res* 13,437-451 Je 53.
 PERKINS, Moreland. Notes On The Pragmatic Theory Of Truth. *J Phil* 49,573-586 Ag 52.
 PERKINS, Moreland. Two Arguments Against A Private Language. *J Phil* 62,443-458 S 65.
 Ludwig Wittgenstein's argument of 202, 2s8-2s9, *Ιηφεστιγαιονα*, occurs as a formal deduction amounting, informally, to a proof that the falsehood of R, "Smith uses 'E' to refer" is entailed by truth of U, "No one else can understand Smith's use of 'E'." given these three premises: (1) If (Smith's use of 'E' is part of a practice), then not
 (2) If not P, then not (Smith either uses 'E' correctly or incorrectly). (3) If P, then C. But a dilemma arises: if 'practice' means "social practice," (2) is false, by Ludwig Wittgenstein's own 243 "ὁ πραχτικῆς ἀλλοῦς ὁσὺταρον πραχτικῆς," [1] ὁ ὑπερῶνδῃ 206-207 γὰρ ποσὶβλε γρουνδῶ θορ [1], βὺτ τρεσε ἀρε νοτ οριγινῶλ ἡ Ἀυδωγ ὤιτγενσεῖν'σ. Σο α νεω ἀργυμεντ ἰσ ὁθβερεδ [νοτ ἡ βὺτ γρουνδεδ ἡ Ἀυδωγ ὤιτγενσεῖν'σ] τρᾶτ λιμῖσ ἰσῶεθ το ὑνερε μεντᾶλ εῤεῖντᾶ [IME], χοστρεῦσ χαπαχῖντ το ρεβερ το IME σὺ εῤταῖλγυ οχχασῖονᾶλ ψερβᾶλ χομμυνῖχᾶτιον ὁθ IME, ἀνδ σο χοηχλῦδεσ τηᾶτ νο "ὁσὺταρον πραχτικῆς"—ηερχε νο πριῤῥᾶτε λαγγναγε—χοῦλδ γενερατε ρεθερενχε το IME, νορ, τηερεθορε, το τηε σελθ (nor, therefore, to anything?).
 PERKINSON, H J. The Methodological Determination Of The Aims Of Education. *Educ Theor* 11,61-64 Ja 61.
 PERKINSON, Henry J. A Note On: "Can Educational Theory Guide Practice"? *Educ Theor* 14,93-94 Ap 64.
 PERKINSON, Henry J. Needs And The Curriculum. *Educ Theor* 9,235-238 O 59.
 PERL, Margula R. Newton's Justification Of The Laws Of Motion. *J Hist Ideas* 27,585-592 O-D 66.
 PEROTTI, James L. *Heidegger On The Divine: The Thinker, The Poet, And God*. Athens OH Ohio Univ Pr 1974.
 PERRY JR, William G. "Human Relations" And The Liberal Arts. *Humanist* 17,144-153 My-Je 57.
 PERRY, Charles M. Matter And God. *J Phil* 37,645-651 N 40.
 PERRY, Charles M. Norms, Attitudes, And Procedures. *J Phil* 39,337-341 Je 42.
 PERRY, Charner Marquis and Leys, Wayne A R. *Philosophy And The Public Interest*. Chicago C1959.
 The purpose of this pamphlet is to formulate the problems of, and to stimulate thought and discussion on, the concept of the public interest. The authors present a number of common and current theories on the nature of public interest, its relation to earlier, similar ideas, and its significance as a part of political theory.
 PERRY, Charner. A Metaphysical Ethics: *Man's Freedom* By Paul Weiss. *Rev Metaph* 3,523-534 Je 50.
 PERRY, Charner. Proposed Sources Of Practical Wisdom. *Ethics* 58,262-274 Jl 48.
 PERRY, Charner. Sound Ethics And Confused Language. *Ethics* 55,209-215 Ap 45.
 PERRY, Charner. The Good Life. *Phil Rev* 59,514-527 O 50.
 PERRY, Charner. The Rationale Of Political Discussion. *Proc Amer Phil Ass* 28,18-28 O 1955.
 PERRY, David L. *The Concept Of Pleasure*. NY Humanities Pr 1967.
 PERRY, David L. Cultural Relativism In Toulmin's Reason In Ethics. *Personalist* 47,328-339 Sum-Jl 66.
 Toulmin has advanced two erroneous positions: 1) that showing an act falls under an accepted practice conclusively shows it is right; and 2) that a social practice can be evaluated morally only if it would be practicable to change it. Regarding the first, commonly accepted practices and acts falling under them may be condemned morally. Regarding the second, a claim that a social change is not practicable is itself a moral appraisal. Further, not all objects of moral appraisal need be possible ends of actions.
 PERRY, David L. Prediction, Explanation And Freedom. *Monist* 49,234-247 Ap 65.
 Application of a *Spectator's* categories does not preclude an *Agent's* freedom. An agent cannot deliberate while anticipating his own decision, but deliberation is compatible with prediction of its outcome by a separate spectator. Prediction and explanation as such do not rule out freedom, although some bases for predicting and explaining intentions do preclude it. Misinterpretation of the fact that the agent category, reason, is not the spectator category, cause, may erroneously prompt denial that rational processes can be psychological causes.
 PERRY, David L. What Things Can Be Evaluated. *J Phil* 61,186-191 Mr 64.
 A thing can be evaluated just in case it belongs to a class of things for which there are criteria. R M Hare's view that there are criteria only for classes among whose members we conceivably might need to choose, is not altogether correct. Finally, there would seem to be no objects we would bother to identify which we could not evaluate as members of some class of comparison.
 PERRY, John (ed). *Personal Identity*. Berkeley Univ Of Calif Pr 1975.
 PERRY, John. Paradoxical Logic. *Phil East West* 13,155-158 Jl 63.
 PERRY, R C. The Social Character Of Heavenly Beatitude. *Thomist* 7,65-79 Ja 44.
 PERRY, Ralph B. *The Hope For Immortality*. NY Vanguard Pr 1945.
 PERRY, Ralph Barton. *Characteristically American*. NY Knopf 1949.
 "What is it to be American—in thought and deed and feeling?" Many have asked that question, and will continue to do so, but few are better equipped to answer it than the deliverer of these five lectures on the William W Cook Foundation at the University of Michigan late in 1948. If allowed only one word for his answer, it would be "individualism"; but if two were permitted, the qualifier "collective" would be added. Yet "collective individualism" says poorly what Professor Perry goes on to characterize very well, the American faith in man and in what he can accomplish by voluntarily united effort. "Inventive optimism, which moves mountains by learning how and applying the necessary leverage" is a better capsule sketch of it.
 PERRY, Ralph Barton. *Our Side Is Right*. Cambridge Harvard Univ Pr 1942.
 In his first chapter, which supplies the title to the whole volume, Professor Perry discusses two doctrines that undermine belief in the rightness of our cause, viz. the "wave" theory and moral relativism. In the second chapter, "Democracy at the Cross-Roads," the aims and the spirit of democracy are defined, and the hazards described to which democracy is exposed.

PERRY, Ralph Barton. *Puritanism And Democracy.* NY Vanguard Pr 1944.

PERRY, Ralph Barton. *Realms Of Value: A Critique Of Human Civilization.* Cambridge Harvard Univ Pr 1954.

Separate chapters are devoted to such realms as politics, law, economics, science, art, history, education, and religion. Of each of these major enterprises of man, Perry asks three questions: "What is its role in human life? How well do its existing forms perform this role? By what ideal standard is it to be appraised?" The book's first five chapters, however, consist of a review of Perry's own interest theory of value in the light of three decades of criticism. The next seven chapters are largely devoted to problems of morality and ethics.

PERRY, Ralph Barton. *Shall Not Perish From The Earth.* NY Vanguard Pr 1940.

In this book militant democracy is analyzed into its philosophic antecedents and contrasted with the roots of totalitarianism. For individualism in the one, there is uniformitarianism in the other; rationalism opposed to anti-intellectualism, universalism to tribalism and moral purposiveness to what the author calls, technicism. Aside from the development of the foregoing thesis throughout the volume, the best chapter is the second with its brief history of American philosophy making the telling point that, however foreign the source, each of the schools and theories was tempered by individualism, the prime characteristic of the genius of this country, one of the basic notions in the creed that is American democracy.

PERRY, Ralph Barton. *The Citizen Decides, A Guide To Responsible Thinking In Time Of Crisis.* Bloomington Indiana Univ Pr 1951.

PERRY, Ralph Barton. *The Thought And Character Of William James, Briefer Version.* Cambridge Harvard Univ Pr 1948.

PERRY, Ralph Barton. Catholicism And Modern Liberalism. *Proc Cath Phil Ass* 19,68-87 1943.

PERRY, Ralph Barton. Is There A North American Philosophy? *Phil Phenomenol Res* 9,356-369 Mr 49.

PERRY, Ralph Barton. Puritanism And Democracy. *J Phil* 43,132-133 F 46.

PERRY, Ralph Barton. William Pepperell Montague And The New Realists. *J Phil* 51,604-608 O 54.

PERRY, Rosalie Sandra. *Charles Ives And The American Mind.* Kent OH Kent State Univ Pr 1974.

This book is an argument that Ives's music reflects the central developments in his culture. Emerson's transcendentalism is presented as a major influence, along with its offshoots: stream-of-consciousness psychology, philosophic realism of a sort, religious revivalism and the social gospel, and a vague scientific pragmatism. Ives is said to have absorbed from this milieu the view that universal truths can be revealed in music through commonplace elements by use of free association and experimentation to lead the listener beyond anything heard.

PERSONS, Stow. *American Minds; A History Of Ideas.* NY Holt 1958.

This is an introduction to the history of American thought. Not an encyclopedia, it is designed to describe the principal ideas or "minds" that determined American intellectual life during its historical development. A "social mind" refers to the ideas and attitudes that give a society its individuality and binds together its members. There have been five such social minds in America: The Colonial Religious Mind (1620-60); The Mind of the American Enlightenment (1740-1812); The Mind of Nineteenth-Century Democracy (1800-60); The Naturalistic Mind (1865-1929); The Contemporary Neo-democratic Mind. This book discusses the leading characteristics of each successive social mind and its representative thinkers and movements. It is concerned primarily with the intellectual functions of the social mind. It argues that the formation of a social mind or cultural identity was especially difficult in America because of its diverse origins and the dispersal of its people; and that intellectual life is rooted in community.

PESCE, Domenico. A Note On Croce's Distinction Between Poetry And Literature. *J Aes Art Crit* 13,314-315 Mr 55.

PÉTER, Rózsa. Zusammenhang Der Mehrfachen Und Transfiniten Rekursionen. *J Sym Log* 15,248-272 D 50.

PETERFREUND, Sheldon Paul. *Introduction To American Philosophy.* NY Odyssey Pr 1959.

PETERFREUND, Sheldon P. The Status Of Contemporary Meta-Ethics. *Personalist* 45,207-213 Spr-Apr 64.

PETERS, Eugene H. *Hartshorne And Neoclassical Metaphysics: An Interpretation.* Lincoln 1970.

Peters represents Hartshorne's philosophy as a new system of metaphysics. Evidence of the systematic nature of Hartshorne's thought is found in the interrelatedness of the topics discussed, the assumptions underlying his arguments, and certain pervasive themes. After a short biographical sketch, separate chapters are devoted to Hartshorne's methodology, panpsychism, determinism and time, and theism. The methodological principle which is supposed to provide the key to Hartshorne's conception of metaphysics is that "a metaphysical truth is one whose denial results in incoherence." His axioms are said to include the rationalist and idealist assumptions that "reason is to be trusted," "to be... is to be capable of being known," and "the known is contained in the knower."

PETERS, Eugene Herbert. *The Creative Advance: An Introduction To Process Philosophy As A Context For Christian Faith.* St Louis Bethany Pr 1966.

PETERS, Francis E. *Aristoteles Arabus.* NY New York Univ 1968.

This monograph, subtitled "The Oriental Translations and Commentaries on The Aristotelian Corpus," is an attempt to say all that can be presently said about the fortunes of the individual Aristotelian texts and their exegetical outsiders from circa A D 1250 when the last of Ibn Rushd's commentaries on Aristotle arrived at the University of Paris and this particular chapter in the Aristotelian tradition came to an end.

PETERS, Francis E. *Aristotle And The Arabs: The Aristotelian Tradition In Islam.* NY New York Univ Pr 1968.

The purpose of this book is to provide a reliable introduction to the history of the influence of Aristotelianism on Islamic intellectual life. After the ancient stage of Aristotelianism, the medieval transmission stage exhibits two separate movements: the passage of Aristotle into Western Christianity and the absorption of Aristotelianism by the oriental world of Islam.

PETERS, Herman J and Browning, Robert L. On The Philosophical Neutrality Of Counselors. *Educ Theor* 10,142-147 Ap 60.

PETERS, J A J. Matter And Form In Metaphysics. *New Scholas* 31,447-483 O 57.

PETERS, R S. "Mental Health" As An Educational Aim. *Stud Phil Educ* 3,185-199 Spr 64.

PETERS, R S. Rejoinder To George McClure's "Growth As An Educational Aim: Reply To Rs Peters". *Stud Phil Educ* 3,346-349 Wint 64-65.

PETERS, R S. Remarks On Burnett's "An Analysis Of Some Philosophical And Theological Approaches To Formation Of Educational Policy And Practice". *Proc Phil Educ* 17,31-33 Mr 61.

PETERS, Richard. Two Remarks Concerning Menger And Schultz' Postulates For Substitutive Algebra Of The 2-place Functors In The 2-valued Calculus Of Propositions. *Notre Dame J Form Log* 5,125-128 1964.

PETERS, Robert L. Toward An "Un-Definition" Of Decadent As Applied To British Literature Of The Nineteenth Century. *J Aes Art Crit* 18,258-264 D 59.

PETERSEN, Aage. *Quantum Physics And The Philosophical Tradition.* Cambridge MA MIT Pr 1968.

PETERSON, Forrest H. *A Philosophy Of Man And Society.* NY Philosophical Lib 1970.

This book deals with the problem of the relation between man and society. The three great forces of culture, ideology and technology, continuously creating society, are discussed ontologically, historically and ethically. Beginning with existence as the basis of all enquiry, Greek philosophy, Machiavelli, Hobbes, Locke, Rousseau, Comte, Hegel, Marx and Dewey are examined critically in connection with the concepts of value, class, power, ideology, history and man as a social component. The concluding chapters deal with the ideological challenge of the Twentieth Century. Education, in fact universal education, has the most important role to play in the continual renewal and preservation of society. To this end the professional role of the teacher and his relation to the society, which has lost its meaning, must be recaptured.

PETERSON, James Allan. *Counseling And Values: A Philosophical Examination.* Scranton PA Internl Textbook 1970.

PETERSON, Penny and O'Connell, Walter. Humor And Repression. *J Existent* 4,309-316 Spr 64.

PETERSON, Philip L. On Specific Reference. *Semantikos* 1,63-82 1976.

The nature of specific references, being those that "pick out" an entity because the speaker has it "in mind" and/or "knows which it is", is pursued by considering the grammatical distinction of specific/non-specific indefinite noun phrases. Vendler's theory of singular terms is examined in order to show how the grammatical distinction arises. Although the grammatical distinction appears to render Vendler's theory circular, one way to avoid circularity is to take Russell's theory to be a theory of specific indefinite noun phrases. Identifying grammatical specificity with specific reference (an extension of Donnellan's distinction) turns out to be impossible.

PETERSON, Sven R. Benjamin Peirce: Mathematician And Philosopher. *J Hist Ideas* 16,89-112 Ja 55.

PETROV, I lu. Some Problems In The Logic Of Motion. *Soviet Stud Phil* 3,35-42 Fall 64.

PETROV, Iu P and Kaltakhchian, S T. On The Teaching Of Philosophy In The USSR. *Soviet Stud Phil* 3,58-64 Wint 1964-65.

PETROVIC, Gajo. *Marx In The Mid-Twentieth Century: A Yugoslav Philosopher Reconsiders Karl Marx's Writings.* NY Doubleday 1967.

In order "to penetrate to the essence of Marx's original thought and to think further in its spirit about the momentous philosophical questions of the contemporary world and man," three major kinds of issues are treated. The first kind, general and historical-philosophical, includes the relation between philosophy and Marxism, the essence and continuity of Marx's early and late thought, and dialectical and dogmatic materialism as opposed to creative Marxism. The second kind, philosophical anthropology, includes man, praxis, freedom, alienation, de-alienation, socialism, and humanism. The third kind includes praxis and being, truth and reflection; meaning, and logic and mathematics. Significant is the stress on humanism and freedom and the opposition to Stalinism in Marxism, with its dogmatism, nihilism, political domination, and economism. This work reflects the philosophical and political controversies that have occupied Yugoslav thinkers in two decades following the war.

PETROVIC, Gajo. Marx's Theory Of Alienation (translation). *Phil Phenomenol Res* 23,419-426 Mr 63.

The purpose is to stimulate discussion about some questions which necessarily arise in connection with Marx's theory of alienation. Some Marxists think there is no problem and others just comment on what Marx said and avoid what is controversial. The problem is posed whether self-alienation is merely historical, characterizing only one stage in the historical development of man or whether it is a permanent (non temporal) structural moment of human existence. The discussion here centers around the issue of how alienation could be essentially related to the nature of history.

PETRUZZELIS, Nicola. Value Of Art And Value In Art. *Phil Today* 5,283-285 Wint 61.

PETRY, Ray C (ed). *Late Medieval Mysticism*. Philadelphia Westminster Pr 1957.
This work is primarily a book of selections from the important medieval mystics. It contains a general introduction in which the historical setting for mysticism is drawn as well as brief introductory sketches to each section.

PETTIJOHN, William C. Salmon On "The Short Run". *Phil Sci* 23,149 Ap 56.

PEUKERT, Kurt Werner. Portmann's Dialogue With Philosophy. *Phil Today* 6,192-199 Fall 62.

PEYRE, Henri. The Influence Of 18th Century Ideas On The French Revolution. *J Hist Ideas* 10,63-87 Ja 49.

PEFFER, Rose. *Nietzsche: Disciple Of Dionysus*. Lewisburg PA Bucknell Univ Pr 1972.

Arguing that Nietzsche held a unified world view, this interpretation organizes his leading ideas by connecting them to the central symbol of Dionysus, which is explicated in terms of nihilism and the tragic with their implications for art and the meaning of truth. Nietzsche's doctrine of the eternal recurrence is held to be "a new ethics that is free of moral imperatives, guilt, responsibility, and resentment." The innocence of becoming is understood as the natural dialectic of creation and destruction without external purpose or aim, best imitated by man in playful aesthetic activity which overcomes opposites and contradictions by transcending them "in a Dionysian celebration of life and in his faith in the potential of man: his integrity, his courage and his will to create."

PEFFER, Rose. Eternal Recurrence In Nietzsche's Philosophy. *Rev Metaph* 19,276-300 D 65.

Approaching the idea from three viewpoints, the author contends that eternal recurrence is a central and unifying theme in Nietzsche's thought. She first considers its scientific basis, arguing for a reinterpretation of the doctrine because Nietzsche did not subscribe to the classical atomism of his time. She then considers the idea in its metaphysical perspective: it represents a repudiation of Platonism and an affirmation of life. Finally, urging the unity of the metaphysical and the ethical in Nietzsche's philosophy, the author interprets eternal recurrence as an idea created by life itself to serve life by strengthening the will to power.

PFEL, Hans. The Modern Denial Of God. *Phil Today* 3,19-27 Spr 59.

PFUTZ, Paul E. *The Social Self*. NY Bookman 1954.

This critical comparison of the conception of the "social self" held by G H Mead and Martin Buber shows that in spite of divergencies in methodology and philosophical tradition, their positions are strikingly similar. The chief substantive difference between the two philosophers is that Buber's conception includes man's relations to the world of things and to God, whereas Mead's is strictly human. The author concludes that Mead's analysis needs amendment in the direction of Buber's theocentric personalism as being a richer, truer statement of the total human situation.

PFUTZ, Paul. *Martin Buber: Philosopher Of The Personal*. Athens Univ Of Georgia Pr 1952.

PHELAN, Gerald B. *Saint Thomas And Analogy*. Milwaukee Marquette Univ Pr 1941.
Father Phelan introduces the subject of this lecture by asserting, after Cajetan, that "without an understanding of the doctrine of analogy it is impossible to acquire a knowledge of metaphysics." While this paper does not claim to give a full exposition of the doctrine, it does undertake to make explicit the special meaning of the word "analogy" as employed in metaphysics.

PHELAN, Gerald B. A Note On The Formal Object Of Metaphysics. *New Scholas* 18,197-201 Ap 44.

PHELAN, Gerald B and Anderson, James F. The Metaphysics Of Knowledge. *Proc Cath Phil Ass* 21,106-110 1946.

PHELAN, Gerald B. Being, Order, And Knowledge. *Proc Cath Phil Ass* 33,12-20 1959.

PHELAN, Gerald B. Justice And Friendship. *Thomist* 5,153-170 Ja 43.

PHELAN, Gerald B. Person And Liberty. *Proc Cath Phil Ass* 16,53-68 1940.

PHELAN, Gerald B. St Thomas And The Modern Mind. *Mod Sch* 20,37-47 N 42.

PHELAN, Gerald B. The Being Of Creatures: St Thomas' Solution Of The Dilemma Of Parmenides And Heraclitus (with Comments By William Carlo And W Norris Clarke). *Proc Cath Phil Ass* 31,118-131 1957.

PHELAN, Gerald B. The Existentialism Of Saint Thomas. *Proc Cath Phil Ass* 21,25-39 1946.

PHELAN, Gerald B. The Problem Of Communication Between Catholic And Non-Catholic Educators And Philosophers. *Proc Cath Phil Ass* 31,193-200 1957.

PHILIPS, E R. What The Physical Scientists Need From The Social Scientists. *Phil Sci* 15,87-89 Ap 48.

PHILIX, Philip H. *Education And The Common Good: A Moral Philosophy Of The Curriculum*. NY Harper & Brothers 1961.

Education in family and school should prepare people to meet "with courage and competence" the major problems of contemporary civilization. It should be based on a concept of value as commitment to objective, universal goodness rather than as satisfaction of desire, and on an ideal of democracy expressive of this moral commitment. Accordingly, intellect, mass media of communication, esthetic excellence, manners, work, recreation, nature, health, sex, social class, race, economic life, political organization, world responsibility, and religion—exemplifying the "pivotal values" of intelligence, creativity, conscience, and reverence—are treated in ways in which persons can and ought to learn to meet their problems with ultimate concern.

PHILIX, Philip H. *Man And His Becoming*. New Brunswick NJ Rutgers Pr 1964.

Understanding man requires an integrated philosophical picture of his three major aspects—body, mind, and spirit. The natural sciences and mathematics deal with man's universal properties; the social sciences, with his limited relational properties; the humanities, with his unique properties. Scientific technology, with its prediction

and control of natural processes, discloses human powers too and an intelligible nature like man which conditions his freedom. The natural sciences exhibit humanity in their universality of agreement and their commitment to standards like truth, binding on all men. The life-sciences, studying man, show that he is a self-consistent identity in a universal process of construction. The social sciences describe distinctively human functions—symbolization, culture, community. The humanities are concerned with unique, singular, concrete experiences, the immortal in the mortal. This work shows how each human discipline, analyzed philosophically, reveals man as a unity of body, mind, and spirit.

PHILIX, Philip H. *Modern Philosophies Of Education*, By John S Brubacher. *Stud Phil Educ* 3,98-102 Sum 63.

PHILIX, Philip H. A Note On Heredity, Environment, And Personality. *J Phil* 50,39-40 Ja 53.

PHILIX, Philip H. An Analytic View Of The Process Of Generalization. *Proc Phil Educ* 21,118-131 Ap 65.

PHILIX, Philip H. Educational Theory And Inspiration. *Educ Theor* 13,1-5 Ja 63.

PHILIX, Philip Henry. *Intelligible Religion*. NY Harper 1954.

The author argues that religious beliefs and practices become "intelligible"—and rationally defensible—when they are seen as based upon five fundamental and universal types of human experience: change, dependence, order, value, and imperfection. From this point of view, God is "a kind of dimension or complex of dimensions made manifest in all our experience," and the variety of other aspects of religion are likewise more or less "symbolic" expressions of man's attempts to make his five fundamental experiences meaningful. The analysis suggested by this interpretation is applied by the author to some traditional religious problems such as those of good and evil, a future life, and the significance of Christ.

PHILIX, Philip H. Equality As Uniqueness. *Stud Phil Educ* 3,332-334 Wint 64-65.

PHILIX, Philip H. Religion In The Thought Of Kilpatrick. *Stud Phil Educ* 1,212-220 N 61.

PHILIX, Philip H. The Warfare Of Science And Theology: Recent Phases. *Humanist* 12,65-70 Mr-Apr 52.

PHILBRICK, Frederick A. *Language And The Law: The Semantics Of Forensic English*. NY Macmillan 1949.

"It is important in many fields of study, and not the least in the law," says the author with meaningful implication for theories of natural law, "to get a firm grasp of the fact that abstract words have no fixed or 'correct' meanings. The theory, for example, that there is such a thing as justice that exists independently of human minds, and that the business of the law is to find out what it is, will not stand examination.... An abstract word has no correct meaning, never has had one, never will have one, and in the nature of things never can have one. For the lawyer, semantics has no more useful lesson." The concluding section gives in detail the facts of four famous cases and how counsel unconsciously employed the semantic principles here developed. He emphasizes the two prime uses of language in the law to convey facts and to arouse emotion.

PHILPOV, Alexander. *Logic And Dialectic In The Soviet Union*. NY East European Fund 1952.

This book analyzes the history of the employment of dialectic and logic in Soviet thought. Four stages are delineated: (1) the supremacy of dialectic until 1946; (2) the introduction of logic in school curricula in 1946; (3) the official reaction against "logical formalism" in 1948; and (4) the reemphasizing of logic and the virtual suppression of dialectic precipitated by Stalin's "On Marxism in Linguistics" (1950). Special attention is given to this latter work and its significance for the future, as well as to the logical writings of Asmus and Strogovich. The recent stress upon formal logic is interpreted as an attempt on the part of the Soviet government to preclude dialectical justification of any possible further revolutionary change.

PHILIPPE, M D. The Assumption In The Spiritual Life. *Thomist* 14,93-108 Ja 51.

PHILIPSON, M H. Some Reflections On Tragedy. *J Phil* 55,197-202 F 58.

PHILIPSON, Morris. *Outline Of A Jungian Aesthetics*. Evanston IL 1963.

The author recognizes that Jung objected to reducing the "total" meaning of the work of art to psychology and that it must not be treated in exclusively autobiographical terms. On this basis he proceeds to examine Jung's broader theory of man in order to use his as the proper context for a discussion of Jung's views on aesthetics and art. A basic chapter in this book is the one in which he treats the concept of symbol in Jung's psychology. In the second part of the book the author gives an outline of the Jungian aesthetic by first exhibiting its differences with the Freudian position and then offering an examination of such central topics as the work of art in its psychological and visionary modes. Part three concludes with a discussion of the psychic significance of art works and the creative process and the broader philosophical and cultural issues of universals, archetypes, psychological and epistemological aspects of symbolism that give the Jungian aesthetics its special character.

PHILIPSON, Morris. Dilthey On Art. *J Aes Art Crit* 17,72-76 S 58.

PHILLIPS, C W. A Note On The Negative Norm. *Mod Sch* 23,55-60 Ja 46.

PHILLIPS, D Z and Dilman, Ilham. *Sense And Delusion*. NY Humanities Pr 1971.

The alternate chapters of the book, written specifically by the authors in turn, form a kind of dialogue, although not a very contentious dialogue, between them. The chief problems are how one can pass the judgment on another man's life that it was meaningless, or come to recognize this of one's own past life and what the nature is of moral self-deception. They are illustrated in particular by a detailed consideration of parts of Tolstoy's novel, *The Death of Ivan Ilych*.

PHILLIPS, Dayton C. Ferguson On The Renaissance. *J Hist Ideas* 13,266-280 Ap 52.

PHILLIPS, Dayton. The Foundations Of Experience. *Phil Sci* 13,150-165 Ap 46.

PHILLIPS, E D. Parmenides On Thought And Being. *Phil Rev* 64,546-560 O 55.

- PHILLIPS, Harlan B.** Charles Beard: The English Lectures, 1891–1901. *J Hist Ideas* 14,451–456 Je 53.
- PHILLIPS, Harold.** Puritanism Or Democracy—A Comment. *J Phil* 43,414–418 Jl 46.
- PHILLIPS, Herbert J.** Causation And Selectivity. *Phil Sci* 9,139–145 Ap 42.
- PHILLIPS, Herbert J.** Historical Skepticism. *J Phil* 44,449–457 Ag 47.
- PHILLIPS, Herbert J.** Sanctions And Obligation In Naturalistic Ethics. *Phil Phenomenol Res* 7,612–620 Je 47.
- PHILLIPS, Herbert J.** Why Be Rational? *Ethics* 51,38–48 O 40.
- PHILLIPS, Jean.** The Concept "Disposition To Respond" In A Behavioral Semiotic. *Phil Sci* 17,347–353 O 50.
- PHILLIPS, John L.** *The Origins Of Intellect: Piaget's Theory.* San Francisco Freeman 1969.
- PHILLIPS, Margaret M.** *Erasmus And The Northern Renaissance.* NY Macmillan 1965.
- PHILLIPS, Rufus S.** *Evolving Universe.* NY Philosophical Lib 1952.
- PIATT, Donald Ayres.** Philosophy, Pragmatism, And Human Bondage. *Phil Rev* 58,412–428 S 49.
- PICARD, Max.** How Is Man Doing Today? *Phil Today* 5,212–220 Fall 61.
- PICK, John.** Divergent Disciples Of Walter Pater. *Thought* 23,114–128 Mr 48.
- PICKFORD, R W.** Ethics And Instinct. *Ethics* 50,379–401 Jl 40.
- PICKFORD, R W.** Psychological Aspects Of Punishment. *Ethics* 58,1–17 O 47.
- PICO DELLA MIRANDOLA, Giovanni.** Giovanni Pico della Mirandola On The Conflict Of Philosophy And Rhetoric (translation, With Comment By Quirinus Breen). *J Hist Ideas* 13,384–412 Je 52.
- PICÓN SALAS, Mariano.** Rousseau In Venezuela (translation). *Phil Phenomenol Res* 4,201–207 D 43.
- PIEPER, Josef.** Death And Immortality. *Phil Today* 6,34–44 Spr 62.
- PIEPER, Josef.** On The Idea Of "The Academic". *Thought* 30,577–594 D 55.
- PIEPER, Josef.** Some Reflections On The Notion Of Tradition. *Phil Today* 1,152–158 Fall 57.
- PIEPER, Josef.** The Condition Of Philosophy In The Modern World. *Proc Cath Phil Ass* 24,10–17 1950.
- PIEPER, Josef.** The Contemporary Aquinas. *Phil Today* 3,73–75 Spr 59.
- PIEPER, Josef.** The Spirit Of Controversy. *Phil Today* 2,166–171 Fall 58.
- PIERCE, James Smith.** Visual And Auditory Space In Baroque Rome. *J Aes Art Crit* 18,55–67 S 59.
- PIERCE, Roy.** *Contemporary French Political Thought.* NY Oxford Univ Pr 1966.
- PIEROLA, Raul Alberto.** Alejandro Korn And Contemporary Philosophy. *Phil Phenomenol Res* 14,354–364 Mr 54.
- PIKE, Alfred.** Perception And Meaning In Serial Music. *J Aes Art Crit* 22,55–62 Fall 63.
- PIKE, Alfred.** The Phenomenology Of Music And The Thomistic Aesthetic. *Thomist* 29,281–294 Jl 65.
- PIKE, Kenneth L.** *Language In Relation To A Unified Theory Of The Structure Of Human Behavior.* Glendale CA Sum Inst Of Ling 1954.
- PIKE, Nelson C.** Plantinga On The Free Will Defense: A Reply. *J Phil* 63,93–104 F 66.
- Plantinga contends that the argument against the existence of God offered by Flew and Mackie is deficient because the statement "God is omnipotent, omniscient, and all good" does not (as Flew and Mackie claim it does) entail "God creates no person who performs a morally wrong action." Plantinga's argument is stimulating and rigorous but it involves a mistake. Pike examines Plantinga's argument to show how it fails to reveal an inadequacy in the argument against the existence of God advanced by Flew and Mackie.
- PIKE, Nelson.** Divine Omniscience And Voluntary Action. *Phil Rev* 74,27–46 Ja 65.
- Pike argues that if an omniscient God exists, then no human action is voluntary. If God knew eighty years ago that Jones would mow his lawn last Saturday, then it was not in Jones' power last Saturday to refrain from mowing his lawn. To have this power to refrain, Jones would have to have the power on Saturday to do something that would make it the case that God did not hold the belief that he held (that Jones would now his lawn) eighty years ago; or else the power to make God's belief eighty years ago false. But neither retro-active causation nor making God's beliefs false is a coherent notion.
- PIKE, Nelson.** God And Evil: A Reconsideration. *Ethics* 68,116–124 Ja 58.
- PIKE, Nelson.** Hume On Evil. *Phil Rev* 72,180–197 Ap 63.
- Pike argues that Hume's argument for atheism based on the logical incompatibility of God and evil in the *Dialogues Concerning Natural Religion* is unconvincing. A being who permits suffering might be perfectly good providing only that there is a morally sufficient reason for his action. There may be difficulties showing what such a reason would be for God, but this problem does not constitute a logical incompatibility between God and evil.
- PIKE, Nelson.** Of God And Freedom: A Rejoinder. *Phil Rev* 75,369–379 Jl 66.
- Pike is replying to Saunders' criticism in "Of God and Freedom," (*Philosophical Review* Volume 75, Pages 219–225). He argues that Saunders' supposed counterexample is not a counterexample to any principle he had used, and that the case is too singular to serve as a model from which to construct a counterexample. Pike closes by suggesting that one line of thinking in Saunders is illuminating in regard to our application of the concepts of belief and person to a God who is analytically omniscient.
- PILLEY, John.** Educational Theory And The Making Of Teachers. *Educ Theor* 3,31–40 Ja 53.
- PINCOFFS, Edmund L.** *The Rationale Of Legal Punishment.* NY Humanities Pr 1966.
- The author presents the traditional arguments advanced to justify legal punishment, carefully examines their strengths and weaknesses, and constructs his own justification for legal punishment. He considers the arguments of the retributivists, and of the utilitarians, and contends that they are defensible. He shows that, far from being purists in theory, legislators in making laws and judges in applying penalties customarily appeal to justifying arguments from both competing theories. After rejecting the view that treatment by psychiatrists should replace punishment in all cases of criminal conduct, the author presents his case for legal punishment, maintaining that "there are better reasons for retaining than for abolishing it."
- PINCOFFS, Edmund L.** Objectivity And Henry Aiken. *J Phil* 61,192–197 Mr 64.
- In his paper, "The Concept of Moral Objectivity," Aiken raises and answers certain questions about the concept of moral objectivity, notably, the question whether moral objectivity and freedom are compatible. The present comment argues that Aiken's analysis of objectivity cannot be reconciled with our understanding of that term and also that it fails to resolve the impasse between moral objectivists and autonomists. Two uses of 'principle' are then distinguished, and it is argued that, granted this distinction, the "antinomy" of moral objectivity and freedom disappears.
- PINEDA, B Mantilla.** Concepción Biológico-historicista De Los Valores. *Phil Phenomenol Res* 9,558–567 Mr 49.
- PINGEL, Martha M.** *An American Utilitarian: Richard Hildreth As A Philosopher.* NY Columbia Univ Pr 1948.
- Miss Pingel's book on the most consistent American utilitarian gives an excellent new insight into the merits of his sober and truly self-reliant mind. Her work conclusively shows how much richer in substance is Hildreth's thought than that of only too many better known names of his time. It is especially to be welcomed that Miss Pingel made accessible a fair number of Hildreth's writings which have been hitherto unpublished or buried in old magazines and pamphlets of which not too many copies survive in American libraries.
- PINGS, Vern M.** Education And The New Science. *Educ Theor* 10,98–106 Ap 60.
- PINILLA, Antonio.** The Meaning Of A Philosophy Of Education. *Educ Theor* 4,200–205 Jl 54.
- PINKHAM, Gordon N.** Some Comments On Cheng, Peirce, And Inductive Validity. *Trans Peirce Soc* 3,96–106 Fall 67.
- PINNEY, Harvey.** The Structure Of Social Action. *Ethics* 50,164–193 Ja 40.
- PINSON, Koppel S (ed)** and Baron, Salo W (ed) and Nagel, Ernest (ed). *Freedom And Reason: Studies In Philosophy And Jewish Culture.* Glencoe IL Free Pr 1951.
- PIOTROWSKA, Irena** and Sobeski, Michal. The Primitive. *J Aes Art Crit* 1,12–21 Wint 41–42.
- PIOVESANA, G K.** The Beginnings Of Western Philosophy In Japan: Nishi Amane, 1829–1897. *Int Phil Quart* 2,295–306 My 62.
- PIOVESANA, Gino.** Contemporary Philosophy In Japan. *Phil Today* 2,128–138 Sum 58.
- PIPER, Herbert.** Pantheistic Sources Of Coleridge's Early Poetry. *J Hist Ideas* 20,47–59 Ja 59.
- PIPER, Raymond F.** *The Hungry Eye: An Introduction To Cosmic Art.* Los Angeles DeVoss 1956.
- This book by Piper is the personal story of his "adventurous quest around the world for Cosmic Art." The latter is religious, metaphysical art dealing in terms of an idealistic philosophy with ten "master topics: life and death, beginning and end, suffering and aspiration, love and light, salvation and God." Seven plates illustrate works of art which "unite aesthetic satisfaction with spiritual illumination."
- PIRONIO, Eduardo F.** Some Thoughts On Friendship. *Phil Today* 2,122–123 Sum 58.
- PITCHER, George.** *A Theory Of Perception.* Princeton NJ Princeton Univ Pr 1971.
- This investigation sets out the case for a causal, behavioral theory of sense perception which is a restricted direct realism. The first chapter attacks the principal arguments for sense-datum theories, incidentally revealing the author's metaphysical position. Chapter two traces the development and refinement of the philosophical theory while chapter three adduces from the literature of experimental psychology and physiology a significant body of confirming factual evidence for the theory. The last chapter develops an objection to the theory based on the perception of colors, and other secondary qualities, answers the objection and draws some general metaphysical and epistemological conclusions.
- PITCHER, George.** *The Philosophy Of Wittgenstein.* Englewood Cliffs NJ Prentice-Hall 1964.
- Wittgenstein the man, the *Tractatus*, and the *Investigations* are discussed carefully, intelligently and at length; but rarely with new insight or new clarity. Instead the discussion is valuable as a summary of recent Wittgenstein's main works appropriately.
- PITCHER, George.** Hart On Action And Responsibility. *Phil Rev* 69,226–235 Ap 60.
- PITCHER, George.** On Approval. *Phil Rev* 67,195–211 Ap 58.
- PITKIN, Hanna Fenichel.** *Wittgenstein And Justice; On The Significance Of Ludwig Wittgenstein For Social And Political Thought.* Berkeley Univ Of Calif Pr 1972.
- Wittgenstein's and subsequently others' two visions of language transformed traditional philosophic problems. Overcoming the view of language as referential and descriptive, problems of meaning, and learning can be approached in terms of context, words and worlds, grammar and forms of life, etc., which tell us more about the nature and function of philosophy. The philosophic approach of the "later" Wittgenstein in this way can be extrapolated to political and social theory. Action in the social sciences then can be clarified through performatory and judgmental models of explanation and freedom. In this way philosophy contributes to the study of political theory.

- PITT, Jack.** Generalizations In Historical Explanation. *J Phil* 56,578-585 Je 59.
- PITTMAN, Riley.** Student Values. *J Thought* 1,28-31 Ap 66.
- PIUS X.** Munificentissimus Deus. *Thomist* 14,3-21 Ja 51.
- PIVETEAU, Jean.** Authentic Man. *Phil Today* 8,179-181 Fall 64.
- PIZER, Donald.** Evolutionary Ideas In Late XIXth Century English And American Literary Criticism. *J Aes Art Crit* 19,305-310 Spr 61.
- PLACE, U T** and Smart, J J C. Contradictories And Entailment. *Phil Phenomenol Res* 15,541-544 Je 55.
- PLACE, U T.** Materialism As A Scientific Hypothesis. *Phil Rev* 69,101-104 Ja 60.
- PLAMENATZ, John Petrov.** *Man And Society: Political And Social Theory, Vol II.* NY McGraw-Hill 1963.
- PLAMENATZ, John.** *Man And Society: Political And Social Theory—Machiavelli Through Rousseau, Vol I.* NY McGraw-Hill 1963.
- PLANT, Raymond.** Hegel. Bloomington Indiana Univ Pr 1973.
- PLANTINGA, Alvin (ed).** *Faith And Philosophy, Philosophical Studies In Religion And Ethics.* Grand Rapids MI Eerdmans 1964.
- This book contains nine essays on different aspects of the relation between Christian faith and philosophy, four dealing with the issue of faith and reason and the nature of God, and the other five with questions of ethical theory.
- PLANTINGA, Alvin.** *God And Other Minds: A Study Of The Rational Justification Of Belief In God.* Ithaca NY Cornell Univ Pr 1967.
- PLANTINGA, Alvin.** A Valid Ontological Argument? *Phil Rev* 70,93-101 Ja 61.
- PLANTINGA, Alvin.** An Existentialist's Ethics. *Rev Metaph* 12,235-256 D 58.
- PLANTINGA, Alvin.** Comment On Paul Ziff's "The Simplicity Of Other Minds". *J Phil* 62,585-586 O 65.
- PLANTINGA, Alvin.** Induction And Other Minds. *Rev Metaph* 19,441-461 Mr 66.
- Centering on the observation of pain behavior as purported evidence for the existence of other minds, the author advances a line of objection to the traditional analogical argument as typified by a passage from A J Ayer. He critically analyzes the logic of such inductive reasoning and concludes that for lack of a valid criterion the analogical position is untenable, that is, the claim to infer the sensation of pain in another body is logically indefensible.
- PLANTINGA, Alvin.** It's Actual, So It Must Be Possible. *Phil Stud* 12,61-64 1961.
- In an earlier paper Norwood Hanson argues that the following two propositions are inconsistent: (A) If P is true, then P is logically possible and B. If P is logically contingent, then P entails no necessary propositions. They are inconsistent, says Hanson, for it can be demonstrated that: C. If P is logically contingent, then "P is logically possible" is necessary. Further, he argues, by the first principle P entails "P is possible," while by principle C, "P is possible" is necessary; hence a necessary proposition is entailed by a contingent one, which contradicts principle B. The author argues that what Hanson has actually shown is that the conjunction of "P is contingent" with "P is logically impossible" is contradictory, which, he says, is quite different from what he claims to prove.
- PLANTINGA, Alvin.** Kant's Objection To The Ontological Argument. *J Phil* 63,537-545 O 66.
- PLANTINGA, Alvin.** Pike And Possible Persons. *J Phil* 63,104-108 F 66.
- This piece is a reply to Nelson Pike's "Plantinga on the Free Will Defense." In essence, the author accuses Pike of trying to show that a proposition P (God has created free persons who sometimes do what is wrong) is self-contradictory by deducing a contradiction from the conjunction of P with a proposition Q (God could have created free persons who never do what is wrong) that is neither necessarily true nor entailed by P.
- PLANTINGA, Alvin.** Things And Persons. *Rev Metaph* 14,493-519 Mr 61.
- PLANTINGA, Cornelius A.** The Biblical Personalism Of Philipp Kohnstamm. *Personalist* 22,364-375 O-Autumn 41.
- PLASS, Paul.** *Works And Days* 547f. *Phronesis* 8,83-89 1963.
- PLASS, Paul.** Socrates' Method Of Hypothesis In The *Phaedo*. *Phronesis* 5,103-115 1960.
- PLASSMANN, Thomas.** Franciscan Studies: A Survey And Introduction. *Fran Stud* 1,3-10 Mr 41.
- PLATT, David.** God, Goodness And A Morally Perfect World. *Personalist* 46,320-326 Sum-Jl 65.
- PLATT, James H** and Jenkins, Russell L. These Problems Of "Communication". *Educ Theor* 5,146-151 Jl 55.
- PLATT, John Rader (ed).** *New Views Of The Nature Of Man.* Chicago Univ Of Chicago Pr 1965.
- PLATT, John R.** Commentaries On Resources From The Physical Sciences. *Zygon* 1,33-42 Mr 66.
- PLATTEL, Martin G.** *Social Philosophy.* Pittsburgh Duquesne Univ Pr 1965.
- The Aristotelian-Thomistic cosmology is not adequate to understand contemporary man. Technology has made man homeless but thrown him together with his fellow-man. It points to "the inescapable experience of being—a-person as co-existence." Philosophy, as a unity of conceptual knowledge and intuitive ideas, seeks to explicate its insights concerning man: the open self, communication, the Absolute Person, the mystery of being-together, the dialogue, love, and the family as a personal community. Plattele also explores the mundane side of human intersubjectivity in politics, economics and law. This work combines sympathetic knowledge of modern European philosophy with religious devotion and humanistic values.
- POCHMANN, G K.** Mathematics In Wittgenstein's Tractatus. *Phil Math* 2,1-12 1965.
- POCHMANN, George K (ed)** and Anton, John P (ed). *Science, Philosophy And Our Educational Tasks.* Buffalo 1966.
- The relation between the teaching of science and philosophy is discussed. The main theme connecting these essays, given as symposium papers on the "Teaching of Philosophy," is an effort to view science and philosophy both as methods and outcomes of the employment of reason. The papers explore different aspects of the relationship between the organization and presentation of philosophy in American higher education in the light of the central role of science and the changes it has effected on the conception of the substance of philosophy.
- POCHMANN, George Kimball.** *Plato.* NY Dell 1973.
- POCHMANN, George Kimball.** A Note On Harrison's Notes On 'Das Mystische'. *S J Phil* 2,130-132 Fall 64.
- POCHMANN, George Kimball.** A Theory Of Systems: A Rough Sketch. *Rev Metaph* 13,45-59 S 59.
- POCHMANN, George Kimball.** Concepts And Bases In Körner's Logic. *Phil Phenomenol Res* 23,111-118 S 62.
- POCHMANN, George Kimball.** D'Arcy Thompson: His Conception Of The Living Body. *Phil Sci* 20,139-148 Ap 53.
- POCHMANN, George Kimball.** Is Quantity Prior To Quality? *Phil Sci* 21,62-67 Ja 54.
- POCHMANN, George Kimball.** Körner On The Logic Of Thinking: Some Queries And Objections. *Mod Sch* 38,324-333 My 61.
- POCHMANN, George Kimball.** Metaphysical Truth And The Diversity Of Systems. *Rev Metaph* 15,51-66 S 61.
- The author argues that, although there is incontestably a plurality of philosophical systems, they do not share equality of worth or parity of truths. To establish and explain this position, he first submits that systems should be estimated only in terms of their categorically affirmative parts. He then contends that truth belongs not to systems but to propositions. Maintaining that systems are not merely schemes deduced from unitary principles but are instead episodic, the author proceeds to discuss the requirements of internal consistency and the notion of degrees of falsity.
- POCHMANN, George Kimball.** Some Neglected Considerations On Pleasure And Pain. *Ethics* 61,51-55 O 50.
- POCHMANN, George K.** Nature And The Living Thing In Aristotle's Biology. *J Hist Ideas* 14,167-190 Ap 53.
- POCHMANN, George K.** Professor Henle On The Four Figures Of Syllogism. *Phil Sci* 19,333-341 O 52.
- PLUMPE, J C.** Vivum Saxum, Vivi Lapides: The Concept Of "Living Stone" In Classical And Christian Antiquity. *Traditio* 1,1-14 1943.
- POCHMANN, Henry A.** *German Culture In America, Philosophical And Literary Influences 1600-1900.* Madison 1957.
- POCKLINGTON, T C.** Philosophy Proper And Political Philosophy. *Ethics* 76,117-130 Ja 66.
- Many writers have alleged the existence of connections between political theory on the one hand and epistemology and theory of value on the other. Three main kinds of connections are discussed: logical, empirical (historical and psychological) and "relationships of congeniality." That the connections are logical, e.g., between absolutist ethics and totalitarian political beliefs, can not be true because the claims of the former are descriptive and those of the latter normative. That historical, contingent relations exist is disproved by historical fact. A vague sort of "congeniality" or analogy between the two sets of belief is insignificant.
- POCOCK, J G A.** *Reappraisals In History,* By J H Hexter. *Hist Theor* 3,121-135 1963.
- POGGIOLI, Renato.** *Rozanov.* NY Hillary House 1962.
- POGGIOLI, Renato.** Aesthetics Of Stage And Screen. *J Aes Art Crit* 1,63-69 Spr 41.
- POGGIOLI, Renato.** Naboth's Vineyard Or The Pastoral View Of The Social Order. *J Hist Ideas* 24,3-24 Ja-Mr 63.
- POGORZELSKI, Henry A.** Commutative Recursive Word Arithmetic In The Alphabet Of Prime Numbers. *Notre Dame J Form Log* 5,13-23 1964.
- POLAK, Fred L.** Responsibility For The Future And The Far-Away. *Phil Today* 2,22-28 Spr 58.
- POLANYI, M.** *Beyond Nihilism.* NY Cambridge Univ Pr 1960.
- POLANYI, Michael.** *Personal Knowledge (towards A Post-critical Philosophy).* Chicago Univ Of Chicago Pr 1958.
- Its wisdom and sensitivity make *Personal Knowledge* required reading for epistemologists. By stressing the active components in scientific knowing—appraisal and commitment—Polanyi shows that knowledge is less "objective," more complex, and more widely distributed in nature than is tacitly supposed by most epistemologies. Knowing implies a foundation in skills, a confidence in one's ability to judge beyond the range of well-formulated rules, and a commitment to the existence of an answer to one's questions before the answer is in sight. Like a Platonic dialogue, this book conveys more than it states, and the broad foundation of insight embodied in the examples would support more conceptual superstructure than Polanyi provides.
- POLANYI, Michael.** *The Logic Of Liberty; Reflections And Rejoinders.* Chicago Univ Of Chicago Pr 1951.
- POLANYI, Michael.** *The Study Of Man.* Chicago Univ Of Chicago Pr 1959.
- POLANYI, Michael.** *The Tacit Dimension.* Garden City NY Doubleday 1967.
- POLANYI, Michael** and Prosch, Harry. *Meaning.* Chicago Univ Of Chicago Pr 1975.
- This work represents the culmination of Polanyi's thinking concerning the concept of meaning. Polanyi argues that science itself, being based on personal knowledge, represents but one example of the derivation of meaning from human imagination

and creativity. Meaning can be found in other manifestations of the human imagination as well. These include art, social interaction, mythology and religion. Polanyi argues for the possibility of a religious consciousness, for the development of the concept of mutual authority, and for a free society based on mutual autonomy and moving toward richer and fuller meanings.

POLANYI, Michael. Science And Religion. *Phil Today* 7,4-14 Spr 63.

POLANYI, Michael. Tacit Knowing. *Phil Today* 6,239-262 Wint 62.

POLANYI, Michael. The Unaccountable Element In Science. *Phil Today* 6,171-182 Fall 62.

POLE, David. *Later Philosophy Of Wittgenstein.* Fair Lawn NJ Essential Books 1958.

POLIN, Raymond. Against Wisdom. *Phil Phenomenal Res* 16,1-17 S 55.

POLIN, Raymond. Reply To Sister Kevin's "For Wisdom's Sake, A Word That All Men Love". *Phil Phenomenal Res* 17,239-240 D 56.

POLIN, Raymond. The Value Of Man. *Personalist* 40,129-140 Spr-Apr 59.

POLINGER, Elliott H. Saint-Simon, The Utopian Precursor Of The League Of Nations. *J Hist Ideas* 4,475-483 O 43.

POLITELLA, Joseph. *Taoism And Confucianism.* Iowa City Sernoll 1967.

POLITELLA, Joseph. Meister Eckhart And Eastern Wisdom. *Phil East West* 15,117-134 Ap 65.

POLITIS, Constantine. Limitations Of Formalization. *Phil Sci* 32,356-360 O 65.

POLLARD, William G. *Chance And Providence, God's Action In A World Governed By Scientific Law.* NY Scribner 1958.

The theme developed is that the Biblical idea of providence can be reconciled with the view of the world as presented by contemporary science, especially quantum mechanics. Present-day science pictures the universe as one of chance and accident, whereas in most situations any one of a large number of alternatives may occur. Why one rather than another happens, science does not know. The Biblical doctrine of divine providence asserts that God determines the particular occurrence; and He does this without disrupting the "probability pattern of events" disclosed by science. Thus, chance and accident on the one hand and divine providence on the other are simply "two images of the same reality."

POLLARD, William G. Indeterminacy, Mystery, And A Modern Epistemology. *Zygon* 1,181-185 Je 66.

POLLIN, Burton R. Godwin's *Letters Of Verax.* *J Hist Ideas* 25,353-373 Jl-S 64.

POLLITT, J. J. *The Ancient View Of Greek Art: Criticism, History, And Terminology.* New Haven Yale Univ Pr 1974.

This book is a study of the extant sources on what the Greeks thought about their own art, especially painting, sculpture and architecture. The author reconstructs and assesses the ancient terminology and theories of art criticism by coping with three crucial problems: (i) to clarify the issues imbedded in modern attitudes toward Greek art; (ii) to sort the extant testimonia and identify the distinctive types of writings on art; and (iii) to note the changes in meaning of basic concepts and relate such fluctuations to the historical context of specific styles and techniques. Ancient writers on art are classified into four groups, each standing for a separate tradition: professional, philosophical, literary or rhetorical, and popular. These traditions and their Roman variants are discussed in depth in part one. Part two concentrates on writers on art history in antiquity. The periods covered range from the eighth century BC to about the fourth century AD, with special attention to the Classical and Hellenistic ages.

POLLOCK, John L. *Knowledge And Justification.* Princeton NJ Princeton Univ Pr 1974.

Philosophers have generally held that the only way to analyze a concept is to state its truth conditions. In this book it is argued that attempts at such analyses in epistemology have almost invariably failed, and an alternative theory of conceptual analysis is proposed which proceeds in terms of justification conditions. After laying a theoretical foundation for this alternative scheme of analysis, it is applied to a number of traditional epistemological problems, including perception, knowledge of the past, induction, knowledge of other minds, and *a priori* knowledge.

POLLOCK, John L. Implication And Analyticity. *J Phil* 62,150-157 Mr 65.

This is an attempt to clarify the logical concepts of implication and analyticity. Implication is characterized in terms of the relation of *immediate implication*, where we say that P immediately implies Q if and only if the inference from P to Q is immediate, requiring no argument. Such immediate implications arise from our "semantical intuitions," with the help of which we directly perceive logical relations. Then several ways of defining analyticity in terms of implication are discussed, and it is shown that they are all equivalent. Finally, the relationship between implication and the relation, "Part of what it means to say that P is that Q," is discussed. In the light of the paradoxes of strict implication, it is argued that these two relations are not equivalent, but rather, that the latter relation is equivalent to *immediate* implication.

POLLOCK, Robert C. A Reappraisal Of Emerson. *Thought* 32,86-132 Mr 57.

POLLOCK, Robert C. Freedom And History. *Thought* 27,400-420 Autumn 52.

POLLOCK, Robert C. History Is A Matrix. *Thought* 26,205-218 Sum 51.

POLLOCK, Robert C. The Basis Of A Philosophical Anthropology. *Thought* 25,197-220 Je 50.

POLLOCK, Robert. Catholic Philosophy And American Culture. *Thought* 17,445-463 S 42.

POLLOCK, Thomas C. *The Nature Of Literature: Its Relation To Science, Language And Human Experience.* Princeton NJ Princeton Univ Pr 1942.

Professor Pollock develops a theory of literature with deliberate neglect of aesthetics, on the ground that aesthetics "is dependent upon, and of a higher order of abstraction than, the theories of the individual arts, including literature. Literary theory is grist for the mill of esthetics."

POLS, Edward. *The Recognition Of Reason.* Carbondale S Illinois Univ Pr 1963.

Will that old phoenix metaphysics rise from the ashes of antimetaphysical positivism and existentialism? For the author of this book, the question is no longer whether metaphysical philosophies will be produced, but only what form they will take. There is a human need for an interpretation of the whole order of things. Reason's powers induce acts of radical origination and reflexivity. Hence the title of the volume. The author argues that the alternative of basing philosophy either on experience alone or on reason alone is bankrupt. The position developed professes to transcend both traditional empiricism as well as rationalism. Reason, it is argued, contributes to the structure and order of things. To study this ordering force one should proceed to study both the structure of the world and the hierarchical structure of reason. The metaphor dominating this inquiry is that of the myth of Theseus. Reason is "a thread that will guide us through a labyrinth of... difficulties."

POLS, Edward. *Whitehead's Metaphysics: A Critical Examination Of Process And Reality.* Carbondale S Illinois Univ Pr 1967.

POLYA, G. *Mathematics And Plausible Reasoning, 2v.* Princeton NJ Princeton Univ Pr 1954.

PÓLYA, G. Sur Les Types Des Propositions Composées. *J Sym Log* 5,98-103 S 40.

POMERANTZ, Alfred. *Of Man And God.* NY Philosophical Lib 1965.

POMEROY, Ralph S. Contingency And The Intended Self. *Phil Forum (Pacific)* 3,46-56 S 64.

POMMER, Henry F. The Process Of Agreement. *Main Currents* 13,112-114 My 57.

PONCELET, A. *Finitude Et Culpabilité* (Review In English), By P Ricoeur. *Int Phil Quart* 1,713-724 D 61.

PONCELET, Albert. *Philosophische Anthropologie* (Review In English), By H -E Hengstenberg. *Int Phil Quart* 1,333-346 My 61.

PONCELET, Albert. The Christian Philosophy Of Maurice Blondel. *Int Phil Quart* 5,564-593 D 65.

The paradox is brought out of Blondel's philosophy's claim to be at once a true philosophy respecting the autonomy of human reason in investigating the problem of human destiny with full objectivity, without being prejudiced ahead of time by the Christian answer, and at the same time its openness to the Christian answer as one that must necessarily be considered by reason itself. This was quite contrary to the rationalistic temper of the university philosophical world in Blondel's time and awakened strong resistance. His claim that action itself is an essential ingredient for the clarification of thought and the revelation of truth was also contrary to and ahead of the spirit of his time. The author shows how the combination of intellectual rigor with openness and respect for the role of action go hand in hand throughout this unique type of philosophy.

PONTET, Maurice. Evolution According To Teilhard de Chardin (translation). *Thought* 36,167-189 Je 61.

POPE, Hugh. *Saint Augustine Of Hippo; Essays Dealing With His Life And Times And Some Features Of His Work.* Westminster MD Newman Pr 1949.

POPKIN, R H and others. *George Berkeley: Lectures Delivered Before The Philosophical Union Of The University Of California.* Berkeley Univ Of Calif Pr 1957.

POPKIN, Richard H And Others. *George Berkeley.* Berkeley Univ Of Calif Pr 1957. Articles and contributors are as follows: The New Realism of Bishop Berkeley, Richard H Popkin; Berkeley's Attack on Matter, Celestine J Sullivan, Jr and others; Bishop Berkeley on Existence in the Mind, Karl Aschenbrenner; Mathematical Reasoning and Its Objects, Edward W Strong; Berkeley's Uses of the Test of Certainty, Stephen C Pepper; Berkeley's Theology, Robert H Hurlbutt; Berkeley as a Political Philosopher, Joseph Tussman; Berkeley's *De Motu*.

POPKIN, Richard H. *The History Of Scepticism From Erasmus To Descartes.* NY Humanities Pr 1961.

This book is both a scholarly reconstruction and a forceful statement of the case against the possibility of systems. Of considerable interest is the discussion of the religious motivation of many of the sceptics and Popkin's argument that Descartes was a "sceptique malgré lui."

POPKIN, Richard H. A Note On The "Proof" Of Utility In J S Mill. *Ethics* 61,66-68 O 50.

POPKIN, Richard H. An Examination Of Two Inconsistencies In Aristotelian Logic. *Phil Rev* 56,670-681 N 47.

POPKIN, Richard H. Berkeley And Pyrrhonism. *Rev Metaph* 5,223-246 D 51.

POPKIN, Richard H. Charron And Descartes: The Fruits Of Systematic Doubt. *J Phil* 51,831-836 D 54.

POPKIN, Richard H. David Hume And The Pyrrhonian Controversy. *Rev Metaph* 6,65-82 S 52.

POPKIN, Richard H. Did Hume Ever Read Berkeley? *J Phil* 56,535-544 Je 59.

POPKIN, Richard H. Ethical Naturalism And Hedonics. *J Phil* 48,518-523 Ag 51.

The author maintains ethical naturalism is in actuality two theories: (1) a scientific thesis, a science such as hedonics can be developed, (2) a philosophical thesis which considers value statements as equivalent in meaning to statements in hedonics. This distinction is established to show that the adequacy of certain scientific conclusions is irrelevant to the discussion of the validity of ethical naturalism.

POPKIN, Richard H. Father Mersenne's War Against Pyrrhonism. *Mod Sch* 34,61-78 Ja 57.

POPKIN, Richard H. George Tucker, Early American Critic Of Hume. *J Hist Ideas* 13,370-375 Je 52.

POPKIN, Richard H. Joseph Glanvill: Precursor Of Hume. *J Hist Ideas* 14,292-303 Ap 53.

POPKIN, Richard H. Randall's *Career Of Philosophy*: Three Reviews: I. *J Phil* 63,709-719 N 66.

The first two of J H Randall's projected three volumes on *The Career of Philosophy* are examined from the point of view of the historian of science. The triumphant emergence of science and technology differentiates modern Western civilization from all others. Has this new power served worthy or unworthy ends? Some investigators of nature have sought only to enjoy the spectacle of what they discovered; others have insisted on deriving material benefits from their researches. Both groups have poured forth an unending flood of new ideas and speculations, which have fructified the traditional fields of philosophy proper. These have produced an abundant harvest, which in turn has enriched the surging stream. The resulting interaction has made a substantial contribution to the flowering of modern thought from Copernicus to Darwin.

POPKIN, Richard H. So, Hume Did Read Berkeley. *J Phil* 61,773-778 D 64.

A recently discovered letter of David Hume to Michael Ramsay, seems to settle the question I raised earlier whether Hume actually did read Berkeley. This letter, written shortly after the completion of the *Treatise*, mentions Malebranche, Berkeley, Bayle, and Descartes as authors to be read in order to understand "the metaphysical Parts of my Reasoning." The letter also indicates that the Chevalier Andrew Michael Ramsay played a major role in Hume's intellectual career at the time. This document will be of great significance in evaluating Hume's place in the history of philosophy, in establishing the actual historical context from which his views arose, and in assessing the extent of Berkeley's influence in this context.

POPKIN, Richard H. The Development Of The Philosophical Reputation Of Joseph Glanvill. *J Hist Ideas* 15,305-311 Ap 54.

POPKIN, Richard H. The High Road To Pyrrhonism. *Amer Phil Quart* 2,18-32 Ja 65. A survey of sceptical thought in the latter half of the 17th century, and an attempt to characterize its major features. After the appearance of Descartes' philosophy, the sceptical attack was redirected against Cartesianism rather than against Aristotelianism and various Renaissance theories. Gassendi, Sorbière, Foucher, and Huet used many traditional sceptical arguments about epistemology to bring about the downfall of Cartesianism. Pierre Bayle generalized the sceptical attack to undermine all types of theories in science, theology, metaphysics, etc. The paper attempts to bring out the unique features of Bayle's critical scepticism and of his fideism, to show how different his attacks and his conclusions were from those of previous sceptics, and to indicate that Hume, alone, of the major Enlightenment figures, seems to have felt the impact of Bayle's total scepticism and of his completely irrational fideism.

POPKIN, Richard H. The Sceptical Crisis And The Rise Of Modern Philosophy, II. *Rev Metaph* 7,307-322 D 53.

POPKIN, Richard H. The Sceptical Crisis And The Rise Of Modern Philosophy, III. *Rev Metaph* 7,499-510 Mr 54.

POPKIN, Richard H. The Sceptical Crisis And The Rise Of Modern Philosophy: I. *Rev Metaph* 7,132-151 S 53.

POPKIN, Richard H. The Skeptical Precursors Of David Hume. *Phil Phenomenol Res* 16,61-71 S 55.

POPKIN, Richard. The Function Of Definitions In Social Science. *J Phil* 40,491-494 S 43.

POPOV, P S. The Logic Of Aristotle And Formal Logic (translation). *Phil Phenomenol Res* 8,1-22 S 47.

POPOVICH, M V. Philosophic Aspects Of The Problem Of Meaning And Sense. *Soviet Stud Phil* 1,23-30 Spr 63.

POPPER- LYNKEUS, Josef. *Security For All And Free Enterprise: A Summary Of The Social Philosophy Of Josef Popper-Lynkeus*, Henry I Wachtel (ed). NY Philosophical Lib 1955.

This work is a biographical outline of the writings and achievements of the engineer-social philosopher Josef Popper-Lynkeus. It contains translations of several of his short literary pieces, and an interpretive rendering of his *A Guaranteed Subsistence for All as a Solution of the Social Problem*.

POPPER, Karl R. *Conjectures And Refutations, The Growth Of Scientific Knowledge*. NY Basic Books 1962.

POPPER, Karl R. *The Open Society And Its Enemies*. Princeton NJ Princeton Univ Pr 1950.

POPPI, Antonino. The Background Of Situation Ethics. *Phil Today* 1,266-278 Wint 57.

PORRECO, Rocco E. Philosophical Pluralism And The Teaching Of Philosophy. *Proc Cath Phil Ass* 37,153-158 1963.

PORTE, Jean. Schémas Pour Le Calcul Des Propositions Fondé Sur La Conjonction Et La Négation. *J Sym Log* 23,421-431 D 58.

PORTE, Joel Miles. *Emerson And Thoreau: Transcendentalists In Conflict*. Middletown CT Wesleyan Univ Pr 1966.

PORTER, Gene L. *The Nature Of Form In Process: A Principia Forma*. NY Philosophical Lib 1969.

PORTER, Jenny Lind. Physical Locale In *The Ring And The Book*. *Personalist* 41,48-59 Wint-Ja 60.

PORTER, Jenny Lind. The Valleys Of Morning: A Fantasy. *Personalist* 29,187-198 Spr-Apr 48.

PORTER, Lucius C. A Conversation With Confucius. *Phil East West* 1,67-70 JI 51.

PORTMANN, Adolf. Colors Of Life. *Main Currents* 23,39-46 N-D 66.

PORTMANN, Adolphe. Science Of Man. *Phil Today* 7,83-99 Sum 63.

PORTNOY, Julius. *The Philosopher And Music: A Historical Outline*. NY Humanities Pr 1954.

An outline history of Western music and of philosophic theories about music, this volume begins with the pre-Socratics, considers the medieval disputes concerning the proper liturgical function of music, and deals briefly with the musical aesthetics of Romanticism and with contemporary theories. The author contends that philosophers have been preoccupied largely with the moral and social effects of music, while the composers themselves have emphasized the primacy of the aesthetic and emotional aspects of their music.

PORTNOY, Julius. Is The Creative Process Similar In The Arts? *J Aes Art Crit* 19,191-196 Wint 60.

PORTNOY, Julius. Platonic Echoes In Soviet Musical Criticism. *J Aes Art Crit* 8,245-250 Je 50.

PORTNOY, Julius. Similarities Of Musical Concepts In Ancient And Medieval Philosophy. *J Aes Art Crit* 7,235-243 Mr 49.

POS, H J. UNESCO Report On The Investigation Concerning Freedom. *J Phil* 49,29-44 Ja 52.

This article summarizes UNESCO's research on views of philosophers from different nations on several topics related to freedom. At the close of the article, general features are drawn from the replies of the philosophers who participated.

POST, Emil L. Note On A Conjecture Of Skolem. *J Sym Log* 11,73-74 S 46.

POST, Emil L. Recursive Unsolvability Of A Problem Of Thue. *J Sym Log* 12,1-11 Mr 47.

POSTAL, Paul M and Katz, Jerrold J. *An Integrated Theory Of Linguistic Descriptions*. Cambridge MA MIT Pr 1964.

This book is primarily a technical study in linguistics in which the authors use some of the techniques of Chomsky to give a linguistic description of a natural language.

POTEAT, William H. God And The "Private-I". *Phil Phenomenol Res* 20,409-416 Mr 60.

POTEAT, William H. What Is A Poem About? *Phil Phenomenol Res* 17,546-550 Je 57.

POTTER, Karl H (ed). *The Padarthatattvanirupanam Of Raghunatha Siromani*. Cambridge Harvard Univ Pr 1957.

POTTER, Karl H. *Presuppositions Of India's Philosophies*. Englewood Cliffs NJ Prentice-Hall 1963.

The book argues that Indian philosophy is richly relevant not merely to the interests of orientalist but to basic philosophical problems, whenever and wherever these arise. It concludes with a list of ten specific points where India can contribute to considerations currently occupying philosophers in the West.

POTTER, Karl H. A Query To Mr Goodman. *Phil Stud* 8,81-85 1957.

The problem taken up in this article is one put forth earlier by Nelson Goodman: "The fact that every two qualia ('atoms') among a given group form a togetherness pair is not a sufficient guarantee that some one concretum contains them all." According to the author, Goodman's "answer" amounts to a revision which accommodates not only qualia but "sums" of qualia as well. The author, in addition, charges that the meaning of the word "sum" is not clear until an operation is specified, and that the only operation appropriate in Goodman's case is the thinking together of qualia in space and/or time—but since Goodman's qualia are not spatially or temporally located, it is difficult to know what the term means for him.

POTTER, Karl H. An Ontology Of Concrete Connectors. *J Phil* 58,57-64 F 61.

After pointing out that the distinction between abstract and concrete is not the same as that between universal and particular, the author proposes that the absolutely concrete is made up of connectors. This proposal, he contends, avoids the pitfalls of the extreme empiricist and the extreme rationalist theories. In support of his proposal, he considers the cases of causation in general and production in particular.

POTTER, Karl H and Pepper, Stephen C. The Criterion Of Relevancy In Aesthetics: A Discussion. *J Aes Art Crit* 16,202-216 D 57.

POTTER, Karl H. Are The Vaiśeṣika "Gunas" Qualities? *Phil East West* 4,259-264 O 54.

POTTER, Karl H. Attitudes, Games, And Indian Philosophy. *Phil East West* 6,239-246 O 56.

POTTER, Karl H. Dharma And Mokṣa From A Conversational Point Of View. *Phil East West* 8,49-64 Ap-Jl 58.

POTTER, Karl H. More On The Unrepeatability Of Gunas. *Phil East West* 7,57-60 Ap-Jl 57.

POTTER, Karl H. Negation, Names, And Nothing. *Phil Stud* 15,49-56 1964.

POTTER, Karl H. The Naturalistic Principle Of Karma. *Phil East West* 14,39-50 Ap 64.

POTTER, Ralph K. New Scientific Tools For The Arts. *J Aes Art Crit* 10,126-134 D 51.

POTTER, Van R. Teilhard de Chardin And The Concept Of Purpose. *Zygon* 3,367-376 D 68.

POTTER, Vincent G. *Charles S Peirce On Norms And Ideals*. Amherst Univ Of Mass Pr 1968.

POTTER, Vincent G. "C S Peirce's Argument For God's Reality: A Pragmatist's View in *The Papin Festschrift*, Joseph Armenti (ed), 224-244. Villanova PA Villanova Univ Pr 1976.

Peirce does not have a single completed definition of Continuity which is implicit throughout his later writing. From about 1880 to 1911 he attempts several mathematically precise definitions. These attempts show a clear development marked by several significant changes of increasing sophistication. These changes might be conveniently located by reference to Peirce's stance with respect to George Cantor as follows: 1) Pre-Cantorian, until 1884; 2) Cantorian, 1884-1894; 3) Kantian, 1895-1908; 4) Post-Cantorian, 1908-1911.

- POTTER, Vincent G.** Peirce's Analysis Of Normative Science. *Trans Peirce Soc* 2,5-32 Spr 66.
- POUILLON, Henri.** Grosseteste's Contribution To The History Of Philosophy (with Comment By Beatrice H Zedler). *Proc Cath Phil Ass* 27,142-155 1953.
- POULET, Georges.** Timelessness And Romanticism. *J Hist Ideas* 15,3-22 Ja 54.
- POUND, Roscoe.** *Contemporary Juristic Theory*. Claremont CA Claremont Coll 1940. These three lectures uphold the "long taught tradition" of the law as against the onslaughts of all forms of rampant absolutisms, especially that of the administrative disregard of fundamental legal principles. In the second lecture Pound reviews the antinomies in the theories of law which have led realists to abandon theories for administrative absolutes of the American realists, Marxian and other varieties. He considers conflicting claims, desires and demands, their classification, their legal recognition and the means for their attainment within the law.
- POUND, Roscoe.** *Introduction To The Philosophy Of Law*. New Haven Yale Univ Pr 1959.
- POUND, Roscoe.** *Justice According To Law*. New Haven Yale Univ Pr 1951.
- POUND, Roscoe.** *Law Finding Through Experience And Reason: Three Lectures*. Athens Univ Of Georgia Pr 1960. Dean Pound restates the essentials of his philosophy of law. He defines various senses of the term "law" and critically examines several leading theories of law, particularly the analytic, metaphysical, historical and realistic. In discussing the doctrine of fixed law, *stare decisis*, he contends in criticism that though law must be stable, it cannot stand still, but must be adjusted continuously to the changes in the society to which it applies; nor can one simply apply to legal questions methods of formal logic, deduction, and reasoning by analogy. Pound further attempts to distinguish his brand of pragmatic "sociological jurisprudence" from neo-realist jurisprudence: Knowledge of the facts is not enough, for one must take into account the social context of interests, demands, and needs. He argues that jurisprudence must relate law to the social sciences and that it should become a science of "social engineering."
- POUND, Roscoe.** *New Paths Of The Law*. Lincoln 1950.
- POUND, Roscoe.** *Social Control Through Law*. New Haven CT Yale Univ Pr 1942. This book is concerned with the important and inclusive issues in the philosophy of law, namely, the questions of the defining elements of law, the ends of law, and the search for an adequate measure of values. Two factors give this book its special flavor. The materials of contemporary continental writers, especially of those who have come to our shores in recent years, enter as an object of attention and as a partial influence upon Dean Pound's thoughts and expressions. The second factor which characterizes this book is the special concern Dean Pound here shows for distinguishing his own position from that of the realists in law.
- POWEL, Lydia** and Thorndike, E L and Woodyard, Ella. The Aesthetic Life Of Communities. *J Aes Art Crit* 2,51-58 Fall 42.
- POWELL, J P.** Teaching Successfully And Just Teaching. *Educ Theor* 18,112-117 Spr 68.
- POWERS, William T.** Biological Research And Catholic Philosophy. *Proc Cath Phil Ass* 22,172-175 1947.
- POWYS, John Cowper.** *In Spite Of: A Philosophy For Everyman*. NY Philosophical Lib 1953.
- POZSGAY, Lawrence J.** Zeno's Achilles Paradox. *Mod Sch* 43,375-396 My 66.
- PRABHAVANANDA, Swami.** *Vedic Religion And Philosophy*. Hollywood CA 1950.
- PRADINES, Maurice.** A Marvelous Journey. *Phil Today* 5,205-211 Fall 61.
- PRAKASH, Buddha.** The Hindu Philosophy Of History. *J Hist Ideas* 16,494-505 O 55.
- PRANGER, Robert John.** *Action, Symbolism, And Order: The Existential Dimensions Of Politics In Modern Citizenship*. Nashville Vanderbilt Univ Pr 1968.
- PRASAD, Rajendra.** Tradition, Progress, And Contemporary Indian Philosophy. *Phil East West* 15,251-258 Jl-O 65.
- PRATT, Carroll C.** The Design Of Music. *J Aes Art Crit* 12,289-300 Mr 54.
- PRATT, Carroll C.** The Stability Of Aesthetic Judgments. *J Aes Art Crit* 15,1-11 S 56.
- PRATT, Dickson (ed)** and Goetzmann, William Harry (ed). *The American Hegelians: An Intellectual Episode In The History Of Western America*. NY Knopf 1973.
- PRATT, James Bissett.** *Can We Keep The Faith?* New Haven Yale Univ Pr 1941. Professor Pratt is not asking a rhetorical question. He is attempting to answer two very real and complicated questions. Is the Christian faith philosophically tenable? Is the Christian faith culturally worth retaining in attempting critical answers to these questions he is uncommonly plain-spoken.
- PRATT, James Bissett.** Reply To Professor Moore's "The Development Of Pratt's Conception Of The Self". *J Phil* 38,78-80 Ja 41.
- PRATT, James Bissett.** Sat, Chit, Ananda. *Personalist* 24,181-189 Ap-Spr 43.
- PRATT, James Bissett.** Why Religion Lives. *Personalist* 21,352-373 O-Autumn 40.
- PRATT, Kenneth J.** Rome As Eternal. *J Hist Ideas* 26,25-44 Ja-Mr 65.

This article traces the periods in which the idea of the eternity of Rome has been most effectively used. From Imperial Rome to the Twentieth century, the concept of the eternity of Rome is seen as basically irrational, yet having vast symbolic importance. Despite its difficulties, Rome has seen itself as eternal, and has worked in both secular and ecclesiastical ways to fulfill this vision of itself.

- PRATTE, Richard.** *Contemporary Theories Of Education*. Scranton PA Interntl Textbook 1971.

The author provides helpful distinctions between various types of educational perspective, e.g., "progressivism" is analyzed as differentially a "life adjustment" philosophy or as "experimentalism." Similar distinctions are made for classicism between "essentialism" and "perennialism," and for educational radicalism which the author discusses under the specific themes of "reconstructionism" or social

radicalism and "existentialism" or personal radicalism. The book includes a novel assessment of "linguistic analysis" and "general semantics" as applied to educational theory. The thesis of the work is that educational theory, while drawing insight and data from other disciplines, is in fact an independent discipline in its own right.

- PRAZAK, Milos.** *Language And Logic*. NY Philosophical Lib 1963.

This book explains everything about the history of epistemology, ideas of God and of morality, the theory of relativity, all the different schools of logic, the main literary currents, a general survey of sociological thinking, and the main philosophical thoughts of today and their criticism, in a total of 144 pages of text. Many other topics are also discussed. As a consequence, every discussion is over-brief and superficial. The style is both vague and dogmatic. The title might just as easily have been "Science and Society," or perhaps "God and Soviet Linguistics."

- PRECOPE, John.** *Iatrophilosophers Of The Hellenic States*. NY Heinman 1962.

- PRELLER, Victor.** *Divine Science And The Science Of God*. Princeton NJ Princeton Univ Pr 1967.

The author examines the logical status of religious language in the light of recent developments in American analytic philosophy. The problems inherent within religious language are presented in relation to the referential status of the word "God." Preller argues that the significance of any referential terms is dependent upon the ability of that term to play a significant role within a unified conceptual system. To state the meaningfulness of religious language, Preller explicitly rejects the epistemological presuppositions of traditional empiricism. St Thomas' philosophical and theological treatises serve as a model for religious language in the book.

- PRESSON, Virginia.** G E Moore's Theory Of Sense-Data. *J Phil* 48,34-41 Ja 51.

Moore's definition of "sense-data" is explicated and several criticisms of it are presented by the author. She examines two assumptions in Moore's definition which seem to be incompatible with one another: (1) his doctrine of sense-data as the "real or ultimate" subjects of our perceptual judgements, (2) his "common sense principle."

- PRESTON, Malcolm G.** Concerning An Essential Condition Of Cooperative Work. *Phil Sci* 15,96-99 Ap 48.

- PRESTON, Raymond.** Aristotle And The Modern Literary Critic. *J Aes Art Crit* 21,57-72 Fall 62.

- PRESTON, Robert A.** *Causality And The Thomistic Theory Of Knowledge*. Washington DC 1960.

- PRETE, Sesto.** Humanistic And Renaissance Studies In Review. *Traditio* 22,451-497 1966.

- PREU, James.** Swift's Influence On Godwin's Doctrine Of Anarchism. *J Hist Ideas* 15,371-383 Je 54.

- PREUS, Anthony.** *Science And Philosophy In Aristotle's Biological Works*. NY Olms 1975.

This book is an investigation of interpenetration of scientific and philosophical methods and goals in Aristotle's biological works. It includes a chapter on Aristotle's sources and methods, an investigation of the central argument in *Generation of Animals*, a discussion of the principles of understanding the organic parts and their variations, an examination of the use of the concept of necessity in the biological books, and of the use of the personalized concept of nature, particularly in the analogies drawn between art and nature. The book also includes an extensive bibliography and indices. In general, the author argues that Aristotle's direction and method is largely determined by his philosophical interests, but correlatively, the biological facts force some adjustments to earlier philosophical positions.

- PREUS, Anthony.** Aristotle On Biology As Philosophy. *Oneota Review* 1,5-11 1964.

This article argues that Aristotle's work in biology was motivated by philosophical interests; *Parts of Animals I* and several other methodological passages are discussed in this light.

- PREUS, Anthony.** Aristotle's *Parts Of Animals* 2: 16: 659b13-19: Is It Authentic? *Classical Quarterly* 18,170-178 N 68.

parts of Animals II 16, 659b13-19, is argued to be a later insertion in the text of Aristotle. The several points of view expressed in these few lines are in considerable discord with opinions stated elsewhere in Aristotle's works, and the passage does not fit well in the context. If the lines are inauthentic, this would clear the way for a more sensible theory of the development of Aristotle's notion of connate *pneuma*, since this is the only passage in *Parts of Animals* which uses this idea.

- PREUS, Anthony.** Aristotle's Three Theories Of The Soul. *Proc Creighton Club* 16-31 Spr 73.

Aristotle's hylomorphic, noetic, and pneumatic theories are presented and compared in terms of possible theories of Aristotle's philosophical development, and in terms of cognitive dissonance.

- PREUS, Anthony.** Science And Philosophy In Aristotle's *Generation Of Animals*. *J Hist Biology* 3,1-52 Spr 70.

Aristotle's concept of substantial or entitative change is crucial for his ontology. This study compares the scientific and metaphysical motifs in critical chapters of the article, presenting a new interpretation of Aristotle's theory of sexual generation, as well as contributing to the understanding of his development of philosophical biology. Modern scientific and philosophical concepts of reproduction are introduced to assist in the comprehension of the way in which Aristotle's theory was developed.

- PREVOTS, Claude.** On The Nature Of Legal Deliberation. *Monist* 49,424-442 Jl 65.

Edward H Levi is taken to be claiming in *An Introduction To Legal Reasoning* that decisions in law courts are determined by a process of comparing cases to generate and apply implicit rules, rather than determined by appeal to the meaning of pre-established, comprehensive rules of a legal system. He maintains the ambiguity of concepts in established rules of law makes such concepts, as against reasoning by appeal to example, ineffectual in controlling the result of legal deliberation. His

- argument is held to be insufficiently warranted. The nature of legal deliberation is explored with reference to reasoning by appeal to example, and it is argued that such an appeal may be seen as an attempt to establish that two cases or sets of cases are of the same legal type.
- PREYER, Robert O.** Julius Hare And Coleridgean Criticism. *J Aes Art Crit* 15,449-460 Je 57.
- PRIBRAM, Karl.** *Conflicting Patterns Of Thought*. Washington DC Public Affairs Pr 1949.
- This book is an ambitious attempt to connect in a condensed, outline form the four leading social philosophies of the present with what he believes to be their corresponding "patterns of thought." Dr Pribram is eager to get on with his defense of one of the four patterns, nominalism, as the sole source of light and leading in politics and economics. The other three, universalism, intuitionism, and dialectical reasoning, are "fruits of the same tree of logic," and lead to all manner of disasters. Nominalism alone rejects "the identity of thinking and being," and offers "no prospect of finding absolute verities"; with the result that "only nominalistic reasoning can provide methods of settling international conflicts by peaceful means."
- PRICE- WILLIAMS, D R.** Proprioception And Personal Identity. *Phil Phenomenol Res* 17,536-545 Je 57.
- PRICE, Charles P.** Revealed Religion In An Age Of Science. *Zygon* 2,23-33 Mr 67.
- PRICE, H H.** *Thinking And Experience*. Cambridge Harvard Univ Pr 1953.
- PRICE, H H.** Appearing And Appearances. *Amer Phil Quart* 1,3-19 Ja 64.
- PRICE, H H.** Comment On: "Price's Theory Of The Concept". *Rev Metaph* 12,481-485 Mr 59.
- PRICE, H H.** The Present Relations Between Eastern And Western Philosophy. *Phil Today* 1,33-38 Mr 57.
- PRICE, Henry Habberley.** *Belief: The Gifford Lectures Delivered At The University Of Aberdeen In 1959-1960*. NY Humanities Pr 1969.
- PRICE, Jacob M.** *What Is History*, By E H Carr. *Hist Theor* 3,136-145 1963.
- PRICE, John V.** *The Ironic Hume*. Austin Univ Of Texas Pr 1965.
- PRICE, John V.** Sceptics In Cicero And Hume. *J Hist Ideas* 25,97-106 Ja-Mr 64.
- PRICE, Kingsley Blake.** Does Hume's Theory Of Knowledge Determine His Ethical Theory? *J Phil* 47,425-433 Jl 50.
- This article criticizes the belief that Hume's theory of knowledge implies his ethical theory. After presenting a formulation of each theory, the author presents his argument against implication: (1) Propositions which are implied by others can mean nothing different from the latter. (2) If Hume's ethical theory is implied by his theory of knowledge, propositions in the former must mean the same as some of those in his epistemology. The author points out numerous counter-examples in the remainder of this article.
- PRICE, Kingsley Blake.** Hume's Analysis Of Generality. *Phil Rev* 59,58-76 Ja 50.
- PRICE, Kingsley Blake.** Is A Work Of Art A Symbol? *J Phil* 50,485-502 Jl 53.
- PRICE, Kingsley Blake.** Is There Artistic Truth? *J Phil* 46,285-290 My 49.
- PRICE, Kingsley.** *Education And Philosophical Thought*. Boston Allyn & Bacon 1962.
- PRICE, Kingsley.** A Reply To Nathaniel L Champlin's Review Of *Education And Philosophical Thought*. *Stud Phil Educ* 3,28-35 Sum 63.
- PRICE, Kingsley.** Is A Philosophy Of Education Necessary? *J Phil* 52,622-633 O 55.
- PRICE, Kingsley.** Response To The Presidential Address. *Educ Theor* 18,315-317 Fall 68.
- PRICE, Kingsley.** The Work Of Art And The Postures Of The Mind. *Rev Metaph* 12,540-569 Je 59.
- PRICE, Kingsley.** What Is A Philosophy Of Education? *Educ Theor* 6,86-94 Ap 56.
- PRICE, Maurice T.** *Sinism—A Historical Critique*. *J Hist Ideas* 9,214-236 Ap 48.
- PRICE, Maurice T.** Reply To H G Creel's "Sinism—A Clarification". *J Hist Ideas* 10,452-453 Je 49.
- PRIEST, T A.** The Concept Of Sarvodaya In Gandhian Education. *Educ Theor* 10,148-160 Ap 60.
- PRIMER, Irwin.** Erasmus Darwin's *Temple Of Nature*: Progress, Evolution, And The Eleusinian Mysteries. *J Hist Ideas* 25,58-76 Ja-Mr 64.
- PRIOR, A N.** *Changes In Events And Changes In Things*. Lawrence Univ Of Kansas 1962.
- PRIOR, A N.** 'Opposite Number'. *Rev Metaph* 11,196-201 D 57.
- PRIOR, A N** and Ferrater Mora, José and Harris, Errol E. *The University Of Kansas Lectures: "The Idea Of Man," "Analysis And Insight," And "Changes In Events And Changes In Things"*. Lawrence Univ Of Kansas 1961.
- Ferrater Mora's paper is devoted to the thesis that man makes his own life—a person constituting himself historically. Harris's lecture is a two-pronged attack on contemporary analytic philosophy. One part of the argument attempts to show that the enterprise is self-refuting, based on an epistemology of naive positivistic empiricism which most of its present proponents have themselves rejected. The other part of the argument is ad hominem, showing the urgent necessity for a synthetic and constructive philosophy which will be able to develop a way of life and system of values capable of stemming the drift toward nuclear self-annihilation. Prior, starting with the MacTaggart-Broad time puzzle and digressing backward through St Augustine, offers an adverbial analysis of time and tenses, based on the theory that there are only things, not events, and that things are present tense, when they are.
- PRIOR, A N** and Meredith, C A. Modal Logic With Functorial Variables And A Contingent Constant. *Notre Dame J Form Log* 6,99-109 1965.
- PRIOR, A N** and Meredith, C A. Notes On The Axiomatics Of Propositional Calculus. *Notre Dame J Form Log* 4,171-187 1963.
- PRIOR, A N.** Axiomatisations Of The Modal Calculus **Q**. *Notre Dame J Form Log* 5,215-217 1964.
- PRIOR, A N.** Epimenides, The Cretan. *J Sym Log* 23,261-266 S 58.
- PRIOR, A N.** Identifiable Individuals. *Rev Metaph* 13,684-696 Je 60.
- The author's purpose is to examine N L Wilson's views on the identity of individuals, as put forth in his 1959 paper, "Substances without Substrata." He first considers Wilson's puzzle, "What would the world be like (or look like) if Julius Caesar had all the properties of Mark Antony, and Mark Antony had all the properties of Julius Caesar?" He then discusses the notion of possible worlds and reviews St Thomas Aquinas's position on *creatio ex nihilo*. The author maintains that the temporal aspect of logical possibility should not be neglected in philosophical analysis and debate.
- PRIOR, A N.** Indirect Speech Again. *Phil Stud* 14,12-14 1963.
- PRIOR, A N.** Indirect Speech And Extensionality. *Phil Stud* 15,35-37 1964.
- PRIOR, A N.** Is Necessary Existence Possible? *Phil Phenomenol Res* 15,545-547 Je 55.
- PRIOR, A N.** K1, K2 And Related Modal Systems. *Notre Dame J Form Log* 5,299-304 1964.
- PRIOR, A N.** Limited Indeterminism. *Rev Metaph* 16,55-61 S 62.
- The author examines Jonathan Edwards' predestinarian argument that if an act of will could occur without a cause, then anything at all could likewise occur without having been caused; and that one cannot claim it is uniquely the nature of volitions to come uncaused into being, for nothing has any nature until it exists. He contends that the argument depends upon false metaphysical assumptions, and that by adopting an alternative view (namely, that the world consists not of events but of interacting things whose behavior is partly determined by their dispositions or capacities), one can allow for a limited indeterminism.
- PRIOR, A N.** Many-Valued And Modal Systems: An Intuitive Approach. *Phil Rev* 64,626-630 O 55.
- PRIOR, A N.** Modality And Quantification In S5. *J Sym Log* 21,60-62 Mr 56.
- PRIOR, A N.** On A Family Of Paradoxes. *Notre Dame J Form Log* 2,16-32 1961.
- PRIOR, A N.** On Propositions Neither Necessary Nor Impossible. *J Sym Log* 18,105-108 Je 53.
- PRIOR, A N.** On Some *Consequentiae* In Walter Burleigh. *New Scholas* 27,433-446 O 53.
- PRIOR, A N.** Peirce's Axioms For Propositional Calculus. *J Sym Log* 23,135-136 Je 58.
- PRIOR, A N.** Postulates For Tense-Logic. *Amer Phil Quart* 3,153-161 Ap 66.
- Sufficient texts show that for Aristotle the universal notion expresses the same real thing as the particular, though in a different way. His grounds for a universal so conceived are twofold. First, in every sensible thing there is a basic formal principle that, though individual, brings each instance into formal identity with all the other instances. Secondly, in human intellectual cognition there is an active principle that raises knowledge above the status of photographing or registering or cataloguing, and actualizes what was only potential in the real thing. In knowing sensible things universally, the human intellect is able to grasp the concrete thing as characterized by a formal nature, thereby knowing it in a way that holds equally for all other instances. Though patently incomplete, this conception of the universal is free from internal contradictions. It provides a framework for fruitful discussion, and remains a challenge.
- PRIOR, A N.** Quantification And L-modality. *Notre Dame J Form Log* 3,142-147 1962.
- PRIOR, A N.** The Interpretation Of Two Systems Of Modal Logic. *J Comp Syst* 1,201-208 D 54.
- PRIOR, A N.** The Logic Of Negative Terms In Boethius. *Fran Stud* 13,1-6 Mr 53.
- PRIOR, A N.** Two Additions To Positive Implication. *J Sym Log* 29,31-32 Mr 64.
- PRIOR, A W.** The Syntax Of Time-Distinctions. *Fran Stud* 18,105-125 Je 58.
- PRIOR, Arthur** and Prior, Mary. Erotetic Logic. *Phil Rev* 64,43-59 Ja 55.
- PRIOR, Mary** and Prior, Arthur. Erotetic Logic. *Phil Rev* 64,43-59 Ja 55.
- PRIOR, Moody E.** Bacon's Man Of Science. *J Hist Ideas* 15,348-370 Je 54.
- PRITCHARD, Stanford K.** Metaphysics And The Metaphysical Experience. *Int Phil Quart* 6,214-229 Je 66.
- The paper attempts to ground the legitimacy of metaphysics in man's inherent capacity to have the "metaphysical experience of Being." After a review of some of the ways metaphysics has been defined in the past, the thesis is advanced that because Being—"the most abstract of all concepts"—can be shown to be accessible to man's thought and discourse, this validates the activity of metaphysics—conceptualization at various levels of abstraction. The main body of the paper consist of a phenomenological description of how Being becomes accessible to man as an experience which arises out of dread, boredom, love, joy, "creatureliness," and other self-pervasive moods. The author draws on the work of Brossart, Maritain, and Heidegger to argue that such an intuition of Being goes beyond psychology and autobiography to become the source of sound philosophy and enriched experience.
- PROGOFF, Ira.** *Jung's Psychology And Its Social Meaning*. NY Julian Pr 1953.
- PROGOFF, Ira.** An Evolutionary Psychology Of Wholeness. *Main Currents* 15,27-31 N 58.
- PROGOFF, Ira.** The Depth And Magnitude Of Human Nature. *Main Currents* 16,97-101 My 60.
- PROGOFF, Ira.** The Psychological Dimension Of Religion. *J Existent* 3,167-178 Fall 62.
- PROSCH, Harry.** *The Genesis Of Twentieth Century Philosophy: The Evolution Of Thought From Copernicus To The Present*. Garden City NY Doubleday 1964.
- The author states in his Preface that the main purpose of this book is to help the modern reader understand what issues contemporary philosophers are presently debating and why. In order to perform this service the author provides an account of

the background of modern Western thought by going as far back as the origins of the Copernican revolution, an intellectual event of primal significance and one that constitutes the great break with medieval mentality. The book is divided into four parts, each dealing with the following themes: (1) the advent of modern science, (2) the philosophical problems involved in the metaphysical and epistemological sense, (3) the philosophical problems in the moral and political setting, and (4) the shape that contemporary philosophy has taken. The last part concentrates on the schools of marxism, pragmatism, analytical philosophy and existentialism.

PROSCH, Harry and Polanyi, Michael. *Meaning*. Chicago Univ Of Chicago Pr 1975.

This work represents the culmination of Polanyi's thinking concerning the concept of meaning. Polanyi argues that science itself, being based on personal knowledge, represents but one example of the derivation of meaning from human imagination and creativity. Meaning can be found in other manifestations of the human imagination as well. These include art, social interaction, methodology and religion. Polanyi argues for the possibility of a religious consciousness, for the development of the concept of mutual authority, and for a free society based on mutual autonomy and moving toward richer and fuller meanings.

PROSCH, Harry. Limits To The Moral Claim In Civil Disobedience. *Ethics* 75,103-111 Ja 65.

Non-violent civil disobedience can be counted as a form of moral persuasion only under certain rigidly delimited circumstances which are unlikely to occur. Even in these circumstances it is likely to fail in its purpose of changing the mind of the person forced to walk over our bodies. Non-violent civil disobedience resorts to a kind of fighting for the right because pure persuasion has failed. The principle that it is morally right to fight for the right, however, must be rejected because it cannot serve as a common or universal principle of action.

PROSCH, Harry. The Problem Of Ultimate Justification. *Ethics* 71,155-174 Ap 61.

PRUFER, Thomas. A Protreptic: What Is Philosophy? *Stud Phil Hist Phil* 2,1-19 1963.

PRUFER, Thomas. Ancients And Moderns: Notes On Interpreting Hume. *Stud Phil Hist Phil* 4,69-74 1967.

PRUFER, Thomas. The Philosophical Act. *Int Phil Quart* 2,591-594 D 62.

PRYCE, M H L (ed) and Körner, S (ed). *Observation And Interpretation: A Symposium Of Philosophers And Physicists*. NY Academic Pr 1957.

PUCELLE, Jean. Philosophical Presuppositions Of Toynbee's Philosophy Of History. *Int Phil Quart* 2,538-550 D 62.

PUFFER, Claude E. Freedom And Responsibility In Education. *Phil Phenomenal Res* 7,240-248 D 46.

PUGNO, Lawrence (ed) and Ford, Gervais W (ed). *The Structure Of Knowledge And The Curriculum*. Chicago Rand McNally 1964.

PUHVEL, Jaan (ed). *Substance And Structure Of Language: Lectures Delivered Before The Linguistic Institute Of The Linguistic Society Of America*. Berkeley CA Univ Of Calif Pr 1969.

PULIGANDLA, R. *Fact And Fiction In B F Skinner's Science And Utopia: An Essay On Philosophy Of Psychology*. St Louis Green 1974.

PULIGANDLA, R. *Fundamentals Of Indian Philosophy*. Nashville Abingdon Pr 1975.

This text is a systematic introduction to the major systems, orthodox as well as heterodox. It is presented in such a way that an interested neophyte will have no problem in grasping the key issues. In an introductory chapter he criticizes Western parochialism as judging "the philosophies of others by standards and criteria of one's own culture." He asserts rather that the basic philosophical problems in Indian and European systems "are astoundingly similar." He demonstrates this in each of the chapters, starting out with the three major heterodox schools: Cārvākaism, Jainism, and Buddhism. He then develops the orthodox systems, generally covering their epistemology, metaphysics, and theology where applicable. In the remaining two chapters he deals with "Time and History in the Indian Tradition" and "A Glimpse at the Contemporary Scene."

PULLBERG, Stanley and Berger, Peter. Reification And The Sociological Critique Of Consciousness. *Hist Theor* 4,196-211 1965.

PULLIAM, John D. The Gospel According To St Jerome: A Critique Of Professor Bruner. *J Thought* 2,61-77 Ap 67.

PULLIAM, John D. Walt Whitman's Contribution To American Educational Theory. *Educ Theor* 17,335-342 O 67.

PULLIAM, John. A Description And Analysis Of Myrdal's Theory Of Social Change Including The Role Of Education. *J Thought* 1,33-42 Jl 66.

PULOS, C E. *The Deep Truth: A Study Of Shelley's Scepticism*. Lincoln 1954.

Although "perhaps no major English poet's philosophy is so elusive as Shelley's," the author contends that the poet's "hitherto neglected scepticism" forms "the logical center of his thought, the point where his empiricism terminates and his idealism begins." After a survey of the sceptical tradition, this study explores the influence of Hume and Sir William Drummond (not Berkeley) in bringing about Shelley's rejection of commonsense materialism, and in "presenting Plato in a new light." The central conflict in his philosophy was "between his empiricism and his platonism," and "read in the light of the sceptical tradition," his thought "reveals itself as remarkably consistent and coherent."

PUNDEFF, Marin. *Ocherki Logiki Istoricheskogo Issledovaniia*, By B A Grushin. *Hist Theor* 4,72-77 1964.

PUNER, Helen Walker. *Freud: His Life And His Mind*. NY Howell Soskin 1947.

PUNKE, Harold H. Honesty As The Best Policy. *J Phil* 41,141-146 Mr 44.

PUNKE, Harold H. Science Is A Stern God. *J Phil* 42,65-72 F 45.

PUNKE, Harold H. Vested Interests And Civilization. *J Phil* 42,533-538 S 45.

PUNZO, Vincent C. *Reflective Naturalism*. NY Macmillan 1969.

PURCELL, George R. Karl Marx The Philosopher. *Little Flower Magazine* 49,22-24 Je-Jl 68.

This article attempts to show the basic philosophical composition of Marxism, and, in at least one respect, the weakness of Marx as a philosopher and theoretician. The central theme explains and criticizes Marx's philosophy of change as a universal, absolute principle, pointing out in conclusion the difference between his position and a view held by traditional philosophers.

PURTILL, R L. Hartshorne's Modal Proof. *J Phil* 63,397-408 Jl 66.

This paper restates and criticizes the modal version of the Ontological Argument given by Charles Hartshorne in *The Logic of Perfection*. I show that the argument is valid in modal systems as strong as Lewis' S5 and that it is not subject to some familiar refutations of the ontological argument. I argue that, nevertheless, the ontological argument does not prove what it sets out to, and that the value of Hartshorne's modal version of the argument is that it enables us to state with some precision why this is so.

PURTILL, R L. Moore's Modal Argument. *Amer Phil Quart* 3,236-243 Jl 66.

An argument against a sceptical view of Russell given by G E Moore in "Four Forms of Scepticism" contains some premises which involve the idea of being possibly mistaken. I analyze this argument in terms first of modal logic and then of probability theory. I argue that on either interpretation Moore's general line of attack is effective against the sceptical view, and particularly against the "argument from error" which can be stated as "You have sometimes been mistaken about x, so it is possible you are now mistaken about x."

PURTILL, Richard L. *Reason To Believe*. Grand Rapids MI Eerdmans 1974.

Professor Purtill's book defends a conservative "evangelical" understanding of the Christian faith. *Reason To Believe* is a highly readable volume. It is primarily an elementary discussion of the understanding of philosophical problems inherent within the traditional and orthodox Christian Faith. Professor Purtill is anxious in his volume not to permit so-called "liberal" interpretations of Christianity to take the place of serious philosophical wrestling with the traditional problems posed by the Christian faith, for example, the nature of faith, God, the universe, revelation, life after death, etc.

PURTILL, Richard L. Proofs Of Miracles And Miracles As Proofs. *Christian Scholar's Review* 6 1976.

As against Hume's view that "a miracle can never be proved so as to be the foundation of a system of religion" I argue that the possibility of miracles can be defended on philosophical grounds, that there is historical evidence for the occurrence of certain miracles and that such miracles can in fact give grounds for the preference of one system of religious belief over another.

PURTILL, Richard L. The Intelligibility Of Disembodied Survival. *Christian Scholar's Review* 5 1975.

I consider some recent arguments against disembodied survival by D Z Phillips, Antony Flew and Terence Penelhum. I argue that Penelhum's arguments are stronger than those of Flew or Phillips but ultimately fail to establish their point; we can produce reasonable criteria for the identity of disembodied persons and attempts to reject such criteria rest on a question-begging preference for a bodily continuity criterion.

PUSTILNIK, Jack. Austin On Some Problems Of Perception. *S J Phil* 3,18-22 Spr 65.

PUTMAN, Hilary. Formalization Of The Concept "About". *Phil Sci* 25,125-130 Ap 58.

PUTNAM, Caroline Canfield. *Beauty In The Pseudo-Denis*. Washington DC 1960.

PUTNAM, Caroline Canfield. The Philosopher-Monk According To The Pseudo-Areopagite. *Stud Phil Hist Phil* 4,3-17 1967.

PUTNAM, Carol. Ulrich Of Strasbourg And The Aristotelian Causes. *Stud Phil Hist Phil* 1,139-159 1961.

PUTNAM, Hilary. *Philosophy Of Logic*. NY Harper & Row 1971.

This monograph raises the nominalist-realist issue in connection with the question of the indispensability of quantification over abstract entities such as sets. It is argued that quantification is necessary for science and that acceptance of quantification commits us to acceptance of the existence of the mathematical entities involved. Nominalism is rejected as in principle inadequate to the language of physics; and other objections to the indispensability argument, such as linguistic purism, conventionalism, and fictionalism, are disposed of in turn.

PUTNAM, Hilary. A Definition Of Degree Of Confirmation For Very Rich Languages. *Phil Sci* 23,58-62 Ja 56.

PUTNAM, Hilary. A Note On Constructible Sets Of Integers. *Notre Dame J Form Log* 4,270-273 1963.

PUTNAM, Hilary. An Unsolvability Problem In Number Theory. *J Sym Log* 25,220-232 S 60.

PUTNAM, Hilary and Davis, Martin. Reductions Of Hilbert's Tenth Problem. *J Sym Log* 23,183-187 Je 58.

PUTNAM, Hilary and Hensel, Gustav. On The Notational Independence Of Various Hierarchies Of Degrees Of Unsolvability. *J Sym Log* 30,69-86 Mr 65.

PUTNAM, Hilary and Ullian, J S. More About 'About'. *J Phil* 62,305-310 Je 65.

In an earlier note, published in *Mind*, a question raised by Nelson Goodman was answered: it was shown that if a statement S is absolutely about k, the negation of S must be also. The solution given, however, applied directly to only a special class of cases, and so was open to misunderstanding. Here the authors extend the earlier solution and then provide an alternative treatment which is felt to have independent interest.

PUTNAM, Hilary. Comments On Comments On Comments. *Phil Sci* 31,1-6 Ja 64.

PUTNAM, Hilary. Comments On The Paper Of David Sharp, "The Einstein-Podolsky-Rosen Paradox Re-examined". *Phil Sci* 28,234-237 Jl 61.

PUTNAM, Hilary. Craig's Theorem. *J Phil* 62,251–259 My 65.

Reichenbach's "straight rule" for estimation says that when m of the n observed α are β , you should estimate the long run frequency of β among A as m/n . W C Salmon recently claimed to prove that this is the only sound rule for estimating on the basis of observed frequencies. But quite aside from difficulties connected with Goodman's riddles about "grue," the proof is defective. At least two more premises are needed to single out the straight rule as both sound and useful. No one has yet given a good reason for believing either of these premises, so Salmon's "vindication of induction" has not yet succeeded.

PUTNAM, Hilary. Decidability And Essential Undecidability. *J Sym Log* 22,39–54 Mr 57.

PUTNAM, Hilary. It Ain't Necessarily So. *J Phil* 59,658–670 O 62.

This paper argues for the following conclusions: The distinction between statements necessary relative to a body of knowledge and statements contingent relative to a body of knowledge is an important methodological distinction. The traditional philosophical distinction between statements necessary in some eternal sense and statements contingent in some eternal sense is not workable. Rescuing moves, which consist in saying that if a statement which appears to be necessary relative to a body of knowledge at one time is not necessary to a body of knowledge at a later time, then (a) it was not the same statement or (b) it was only mistaken to be a necessary statement, are unsuccessful.

PUTNAM, Hilary. Mathematics And The Existence Of Abstract Entities. *Phil Stud* 7,81–87 1956.

PUTNAM, Hilary. Psychological Concepts, Explication, And Ordinary Language. *J Phil* 54,94–99 F 57.

PUTNAM, Hilary. Red And Green All Over Again: A Rejoinder To Arthur Pap. *Phil Rev* 66,100–103 Ja 57.

PUTNAM, Hilary. Reds, Greens, And Logical Analysis. *Phil Rev* 65,206–217 Ap 56.

PUTNAM, Hilary. Robots: Machines Or Artificially Created Life? *J Phil* 61,668–690 N 64.

Is it possible for a robot to be conscious? If so, what are the necessary and sufficient conditions? Why should we care? By discussing the minds of machines Putnam seeks a new way of approaching traditional issues in the philosophy of mind. After reviewing a succession of failed attempts—attempts to show that we must say that robots are conscious, or that they are not, or that we cannot tell—Putnam concludes that the question of the title calls for a decision rather than a discovery. It seems preferable—because otherwise discriminatory on the basis of softness or hardness of body parts—to extend our concept so that robots are conscious.

PUTNAM, Hilary. Three-Valued Logic. *Phil Stud* 8,73–80 1957.

The article goes into various objections to a logic which employs the notion of a 'middle' truth-value, paying special attention to whether such a notion makes sense and whether such a three-valued logic has a use. In support of the latter point the author refers to the work of Reichenbach who demonstrates that adopting a three-valued logic permits one to preserve both the laws of quantum mechanics and the principle that no causal signal travels with infinite speed—a condition not possible if ordinary two-valued logic is used.

PUTNAM, Hilary. Trial And Error Predicates And The Solution To A Problem Of Mostowski. *J Sym Log* 30,49–57 Mr 65.

PUZZO, D A. Gaetano Salvemini: Historiographical Essay. *J Hist Ideas* 20,217–235 Ap 59.

PUZZO, Dante A. Racism And The Western Tradition. *J Hist Ideas* 25,579–586 O–D 64.

QADIR, C A. Contemporary Philosophy And Religion. *Int Phil Quart* 5,361–378 S 65.

The anti-religious tendency of contemporary philosophical thought is strengthened by the Logical Positivist criterion of meaningfulness, according to which the language of religion is nonsensical and absurd. In common with the Logical Positivists, Professor Braithwaite holds that, of all the three conditions by which the truth of a statement can be determined, religious discourse does not fulfill any. It is asserted, accordingly, that religious language is either anthropomorphic or it means nothing. The article subjects the criterion of meaningfulness to a searching analysis and exposes its hollowness. It is contended that all that the Logical Positivists can say, on the basis of the criterion, is that the Language of religion is neither tautologous nor descriptive, but the further conclusion that it is meaningless is, to use legal terminology, excessive. It is also argued that the dilemma posed above can be "escaped." The meaningfulness of the religious language can be discovered in the context of analogy, obedience, and encounter.

QUAN, Stanislaus. The Solution Of The Achilles Paradox. *Rev Metaph* 16,473–485 Mr 63.

The author argues that although Zeno's argument from his data is irrefutable there is concealed in the wording of his paradox a set of conditions which render it impossible for Achilles to win the race. The crucial facts are that Zeno separates the runners at the start and that Achilles' time is made relative to the distance covered by the tortoise in the first movement of the discontinuous race. The author then demonstrates that Achilles would overtake the tortoise if his movement were continuous. He also argues that Aristotle understood why Zeno's paradox could not be refuted mathematically.

QUARANTA, John V. A Psychologist Looks At The Problem Of Psychology And Ethics (with Comment By J Roland E Ramirez). *Proc Cath Phil Ass* 31,106–117 1957.

QUASTEN, Johannes. Greek Philosophy And Sacred Music. *New Scholas* 15,255–260 Jl 41.

QUASTEN, Johannes. Tertullian And "Traditio". *Traditio* 2,481–483 1944.

QUAY, Paul M. Contraception And Conjugal Love. *Theological Studies* 22,18–40 1961.

This article seeks to show the moral evil of contraception through personalist rethinking of natural-law ethics. The relations between human psychology and a "natural law" are studied. This leads to a phenomenological analysis of human sexual activity in its relations to the total person and to others. Sexual activity is seen as the natural language of love; and the basic principle of sexual morality is formulated: One may neither use this language to say what is false, nor corrupt the language itself so that it says truly what is unreal or inhuman. This principle is applied to the matter of contraception, and various difficulties are considered.

QUAY, Paul M. Morality By Calculation Of Values. *Theology Digest* 23,347–364 1975.

Serious flaws inhere in moral arguments which substitute "value" and "disvalue" for "good" and "evil." When "value" is used in any of its usual senses, certain key elements in any moral situation must be neglected since they cannot be wholly reduced to any complex of values whatever. If, instead, "value" is taken as identical to "good" in meaning, then the central arguments concerning the "moral calculus," based on a summation of values, are erroneous. Finally, unfortunate consequences are shown to flow from either approach and especially from a sliding back and forth between them.

QUAY, Paul M. Statistical Physics. *New Catholic Encyclopedia* 13,664a–669b 1967.

The various problems to which statistical mechanics address itself are discussed, as well as its methods, its achievements, and its relations to other branches of physics—with an eye upon philosophical as well as physical understanding. Its limitations, also, are indicated, with particular focus upon the problems connected with ergodicity, irreversibility, and the existence of a genuinely statistical thermodynamics.

QUESADA, Francisco Miró. The Impact Of Metaphysics On Latin-American Ideology, (translation). *J Hist ideas* 24,539–552 O–D 63.

QUESNELL, Quentin. Participated Understanding: The Three Acts Of The Mind. *Mod Sch* 31,281–288 My 54.

QUIHILLALT, Michel E. An Interpretation Of Classes As Physical Wholes. *Phil Rev* 68,30–51 Ja 59.

QUILLIAN JR, William F. The Problem Of Moral Obligation. *Ethics* 60,40–48 O 49.

QUILLIAN, William F. *The Moral Theory Of Evolutionary Naturalism.* New Haven Yale Univ Pr 1945.

QUILTY, Roger Paul. *The Influence Of Hughes Félicité De Lamennais' Epistemology On His Theory Of Democracy.* Washington DC 1954.

QUINE, W V. A Proof Procedure For Quantification Theory. *J Sym Log* 20,141–149 Je 55.

QUINE, W V and Church, Alonzo. Some Theorems On Definability And Decidability. *J Sym Log* 17,179–187 S 52.

QUINE, W V and Craig, William. On Reduction To A Symmetric Relation. *J Sym Log* 17,188 S 52.

QUINE, W V and Goodman, Nelson. Elimination Of Extra-logical Postulates. *J Sym Log* 5,104–109 S 40.

QUINE, W V and Goodman, Nelson. Steps Toward A Constructive Nominalism. *J Sym Log* 12,105–122 D 47.

QUINE, W V. Concatenation As A Basis For Arithmetic. *J Sym Log* 11,105–114 D 46.

QUINE, W V. Element And Number. *J Sym Log* 6,135–149 D 41.

QUINE, W V. Identity, Ostension, And Hypostasis. *J Phil* 47,621–632 O 50.

The problem of identity is discussed through an analysis of ostension of spatio-temporally extended objects. The author begins by explicating this system and then shows how it differs from the ostension of irreducible universals, such as "square" and "triangle." The author concludes by explaining that detachment from one's conceptual scheme is not possible, but the scheme can be changed "plank by plank" to correspond with a pragmatic standard.

QUINE, W V. Implicit Definition Sustained. *J Phil* 61,71–73 Ja 64.

QUINE, W V. Interpretations Of Sets Of Conditions. *J Sym Log* 19,97–102 Je 54.

QUINE, W V. J L Austin: Comment. *J Phil* 62,509–510 O 65.

QUINE, W V. On Ω -inconsistency And A So-called Axiom Of Infinity. *J Sym Log* 18,119–124 Je 53.

QUINE, W V. On Carnap's Views On Ontology. *Phil Stud* 2,65–72 O 51.

QUINE, W V. On Existence Conditions For Elements And Classes. *J Sym Log* 7,157–159 D 42.

QUINE, W V. On Formulas With Valid Cases. *J Sym Log* 21,148 Je 56.

QUINE, W V. On Natural Deduction. *J Sym Log* 15,93–102 Je 50.

QUINE, W V. On Ordered Pairs. *J Sym Log* 10,95–96 S 45.

QUINE, W V. On Relations As Coextensive With Classes. *J Sym Log* 11,71–72 S 46.

QUINE, W V. On The Logic Of Quantification. *J Sym Log* 10,1–12 Mr 45.

QUINE, W V. On Universals. *J Sym Log* 12,74–85 S 47.

QUINE, W V. Ontological Reduction And The World Of Numbers. *J Phil* 61,209–215 Mr 64.

Reduction of one predicate to another is satisfactory if the two are coextensive. But this standard is unsuited to an ontological reduction, where the aim is to dispense with the putative values of the original predicate. Since coextensiveness is not the issue, what is? Some have concluded that isomorphism is all that matters, but a little analysis reveals that modelling does not assure reducibility. Three conditions are formulated, constituting a standard of what is to count as a reduction of one theory, or ontology, to another, and this standard is applied to certain familiar cases of ontological reduction.

QUINE, W V. Ontology And Ideology. *Phil Stud* 2,11–15 Ja 51.

QUINE, W V. Quantification And The Empty Domain. *J Sym Log* 19,177–179 S 54.

QUINE, W V. Quantifiers And Propositional Attitudes. *J Phil* 53,177–186 Mr 56.

QUINE, W V. Reduction To A Dyadic Predicate. *J Sym Log* 19,180–182 S 54.

QUINE, W V. Russell's Ontological Development. *J Phil* 63,657–667 N 66.

In 1903 Russell held that every word referred to a thing or a concept. Only things existed; still, concepts had being. In 1905 he invoked contextual definition to make do with a narrower realm of being. In 1908 he used contextual definition to "reduce" classes to "propositional functions" or attributes. Perhaps he did this because of feeling that classes, if there were any, would claim existence, while attributes claim only being. Another factor was confusion of attributes with open sentences. By 1914 he stopped distinguishing between existents and other beings. Attributes and relations now exist. Propositions, as other than sentences, are repudiated by 1918, but facts are accepted, which could as well be called true propositions. In 1914 he slotted bodies themselves for reduction, to sense data. The plan he sketched was improved and partly executed by Carnap in 1928, but is hopeless. Subsequently Russell has tended more toward naturalism.

QUINE, W V. Speaking Of Objects. *Proc Amer Phil Ass* 31,5–22 O 58.

QUINE, W V. The Problem Of Interpreting Modal Logic. *J Sym Log* 12,43–48 Je 47.

QUINE, W V. Two Dogmas Of Empiricism. *Phil Rev* 60,20–43 Ja 51.

QUINE, W V. Unification Of Universes In Set Theory. *J Sym Log* 21,267–279 S 56.

QUINE, Willard V. *Theory Of Deduction, Parts I–IV.* Cambridge Harvard Coop Soc 1948.

QUINE, Willard Van Orman. *From A Logical Point Of View: 9 Logico-Philosophical Essays.* Cambridge Harvard Univ Pr 1953.

Most of these logico-philosophical essays deal with semantics and related areas, and have been rewritten from articles in seven different journals. Among them is "New Foundations for Mathematical Logic," which first appeared in 1937, and to which some supplementary remarks have been added. A bibliography is included for reference.

QUINE, Willard Van Orman. *Mathematical Logic.* Cambridge Harvard Univ Pr 1951.

Professor Quine's new book is a comprehensive presentation of mathematical logic which leads the reader in a very systematic manner from quite elementary to the most advanced topics, including the important results which have been obtained in recent years. The book is one of the most authoritative standard works on mathematical logic now available; in particular, it embodies the progress both in content and in method which has been made in mathematical logic since the publication of the older standard work, *Principia Mathematica*—a progress to which the author himself has very actively contributed.

QUINE, Willard Van Orman. *Methods Of Logic.* NY Holt 1950.

QUINE, Willard Van Orman. *Philosophy Of Logic.* Englewood Cliffs NJ Prentice-Hall 1970.

This book offers a survey of the central topics in the philosophy of logic. There are chapters on "Meaning and Truth," "Grammar," "Truth," "Logical Truth," "The Scope of Logic," "Deviant Logics," and "The Ground of Logical Truth." Some of the topics discussed are the status and elimination of propositions, Tarski's definition of truth and the notion of satisfaction, the relation of logic to set theory, and the question of the viability of alternative logics.

QUINE, Willard Van Orman. *Set Theory And Its Logic.* Cambridge Harvard Univ Pr 1963.

This book is an introduction to set theory. By leaning heavily on modern logic, Quine develops a substantial amount of set theory axiomatically without either being naive about the antinomies or prejudicing the issue of infinite classes. This development felicitously allows Quine a neutral ground on which, in his concluding chapters, to describe, compare and connect various conflicting full-blooded systems: Russell's theory of types, Zermelo's system, two of Quine's own, and von Neumann's. This treatment of set theory, allowing formalism without sectionalism, is singular and should instruct and delight the theorist as well as the beginning reader.

QUINE, Willard Van Orman. *The Roots Of Reference.* La Salle IL Open Court 1973.

QUINE, Willard Van Orman. *Word And Object.* Cambridge MA 1960.

This is Quine's most ambitious semantical undertaking in which concessions to the material object language accompany a stimulus-behavioral account of verbal meaning. He further shores up favorite theses of the past, including difficulties in the way of synonymy claims and the advantages for scientific communication of formalizing ordinary discourse.

QUINE, Willard V. Notes On Existence And Necessity. *J Phil* 40,113–126 Mr 43.

QUINE, Willard V. On What There Is. *Rev Metaph* 2,21–38 S 48.

QUINE, Willard V. Reply To Professor Ushenko's "Dr Quine's Theory Of Truth-Functions". *J Phil* 39,68–71 Ja 42.

QUINN, John M. *The Thomism Of Étienne Gilson.* Villanova PA Villanova Univ Pr 1971.

QUINN, John M. The Concept Of Time In St Augustine. *Stud Phil Hist Phil* 4,75–127 1967.

QUINN, John M. The Irreversibility Of Time: A Realistic Approach. *Proc Cath Phil Ass* 39,103–111 1965.

QUINONES, Ricardo J. Views Of Time In Shakespeare. *J Hist Ideas* 26,327–352 JI–S 65.

QUINTON, Anthony. The Soul. *J Phil* 59,393–409 JI 62.

This is an argument for the constructability of an empirical concept of the soul, which, like Locke's, interprets the soul as a sequence of mental states logically distinct from the body and is neutral with regard to the problem of the subject. The soul is defined

as a series of mental states connected by continuity of character and memory. The objection that a memory criterion presupposes a bodily criterion is considered. Arguments for it are judged forceful but not conclusive. Finally, the paper deals with the complex question whether a soul can exist in an entirely disembodied state.

RAAB, Francis V. A Criterion Of Necessity. *Rev Metaph* 6,123–132 S 52.

RAAB, Francis V. Free Will And The Ambiguity Of "Could". *Phil Rev* 64,60–77 Ja 55.

RAAB, Francis V. History, Freedom, And Responsibility. *Phil Sci* 26,114–124 Ap 59.

RAAB, Francis V. Of Minds And Molecules. *Phil Sci* 32,57–72 Ja 65.

RABIL JR, Albert. *Merleau-Ponty: Existentialist Of The Social World.* NY Columbia Univ Pr 1967.

A detailed, critical examination of Merleau-Ponty's philosophy and its background in European science, philosophy and politics. The clarity of Rabil's style make it possible for him to compress much material into a short book. For Merleau-Ponty, the intelligibility of the physical order depends on a perceptive world in which structure is given to an observer, but in which structure belongs neither to the observer nor to the thing observed; it belongs rather to the world in which both are related. In the understanding of this interworld between man and the world lies the key to the understanding of the social and existential phenomenology in which Merleau-Ponty attempts to avoid both the errors of intellectualism and the errors of empiricism. Rabil often makes illuminating comparisons between Merleau-Ponty's ideas and those of other philosophers such as Hegel, Marx, Bergson, Husserl, Marcel and Sartre. The various criticisms which have been advanced against Merleau-Ponty by Alquié, de Waelels, Moreau, Kaelin, Strasser, Ballard, and Kwant are also discussed with care.

RABIN, Michael O and Elgot, Calvin C. Decidability And Undecidability Of Extensions Of Second (first) Order Theory Of (generalized) Successor. *J Sym Log* 31,169–181 Je 66.

RABIN, Michael O. On Recursively Enumerable And Arithmetic Models Of Set Theory. *J Sym Log* 23,408–416 D 58.

RABINOWITZ, Eugene. Science And Humanities In Education. *Humanist* 18,274–285 S–O 58.

RABINOWITZ, Margula. Absolute Space—Again. *J Hist Ideas* 23,279–281 Ap–Je 62.

RABINOWITZ, W Gerson. *Aristotle's Protrepticus And The Sources Of Its Reconstruction.* I. Berkeley Univ Of Calif Pr 1957.

This monograph is the first of two inquiries into the *testimonia* and fragments of the *Protrepticus*. The history of the reconstruction of the *Protrepticus*, with a summary of the important scholarly contributions to this end, is presented. Next, the fragments are given in English translation and a commentary appended to each.

RABINOWITZ, W Gerson and Matson, W I. Heraclitus As Cosmologist. *Rev Metaph* 10,244–257 D 56.

This is a review article of G S Kirk's *Heraclitus: The Cosmic Fragments*.

RABINOWITZ, W Gerson. Platonic Piety: An Essay Toward The Solution Of An Enigma. *Phronesis* 3,108–120 1958.

RABINOWITZ, William and Travers, Robert M W. Problems Of Defining And Assessing Teacher Effectiveness. *Educ Theor* 3,212–219 JI 53.

RADCLIFF, Peter. Alfred Sidgwick On Meaning. *J Hist Phil* 4,225–234 JI 66.

RADER, Melvin Miller. *Ethics And Society: An Appraisal Of Social Ideals.* NY Holt 1950.

Part One of this book surveys formalistic ethics, rejecting the doctrine that right action is mere obedience to laws, whether conceived as laws of society, God, nature, a *priori* reason, or intuition. Part Two examines teleological ethics, maintaining that the moral task is to achieve the maximum good through the cultivation and harmonious integration of interests. Relativism, hedonism, voluntarism, etc., are measured against this standard. Part Three considers social ideals as means to the cultivation and fulfillment of interests. Aristocracy, democracy, liberalism, fascism, and socialism are evaluated.

RADER, Melvin. "Shelley's Theory Of Evil" in *Shelley: A Collection Of Critical Essays*, George M Ridenour (ed). Englewood Cliffs NJ Prentice-Hall 1965.

This book is an answer to the prevailing view that Shelley in *Prometheus Unbound* and other mature works thought of evil as superficial and temporary. Influenced by Plato and Spinoza, Shelley distinguished between two types of evil, one kind, objective and ineradicable, the other kind, subjective but deep-rooted. The latter can be escaped by minds freed of hatred and superstition, minds that conceive existence *sub specie aeternitatis*; but this escape will require a very profound transformation in human nature.

RADER, Melvin and Jessup, Bertram. *Art And Human Values.* Englewood Cliffs NJ Prentice-Hall 1976.

In Part One a general theory of value is defined and aesthetic theory is examined from this viewpoint. The characterization of aesthetic value as a gestalt avoids a onesided emphasis on *form* and *quality* (the objective component) or *feeling* (the subjective component). The *gestalt* consists of the two components and their interlocking relation. The authors then explore the aesthetic value in common life, fine art, and nature. Part Two discusses art in relation to religion, morals, history, science, economic activity, freedom, and urban and regional planning. The book is thus a far-ranging examination of art and aesthetic value in their various and broad connections with the condition of man. It is a critique of culture from an aesthetic perspective.

RADER, Melvin. Community In Time Of Stress. *Univ Of Colorado Studies* 83–98 Ag 61.

This article is a study of John Dewey's concept of "community." According to Dewey, the term refers to a process rather than a locality. Its roots are personal rather than abstract and impersonal. It is based on free mutuality rather than like-mindedness, and it excludes exploitation or one-sided domination. It is perpetually in the making, and the individual's commitment to it is not simply retrospective but dynamic and

forward-looking. The function of the state should be mainly to integrate and augment the various techniques of free associations. Science and technology should be reoriented and increasingly directed toward the cultivation of intimate groups and free, cooperative individuals.

RADER, Melvin. Crisis And The Spirit Of Community. *Proc Amer Phil Ass* 27,40-58 N 1954.

RADER, Melvin. Isolationist And Contextualist Esthetics: Conflict And Resolution. *J Phil* 44,393-406 JI 47.

Isolationist esthetics insists that art is separate from the rest of life; contextualist esthetics asserts the integrality of life and art. To illustrate this conflict the author discusses art from a threefold standpoint: the work of art, the artist, and the public. The conflict in principle can be resolved if art can be shown to involve a fusion of the isolated and the contextual. This fusion occurs when artistic expression is the creation of a specific variant of a generic value. The specificity satisfies the requirement of isolationism, the generality satisfies contextualism.

RADER, Melvin. Polarity And Progress. *J Phil* 42,673-683 D 45.

We should not exaggerate the value of dialectical synthesis. Imitation, maturation, adaptation, and cooperation may involve little conflict-resolution and yet be extremely valuable. The human mind has a tendency to think in terms of dyadic relations, but the most valuable syntheses often depend upon triadic or even more complex relationships. No single rule can be applied in choosing among various ways of resolving conflicts.

RADER, Melvin. Science And World Community. *Scientific Monthly* 62,500-510 Je 46.

Apart from technological applications, science contributes in two essential respects to a cooperative social order. In content, the field, the organic totality, the space-time configuration, the ecological community have been increasingly emphasized. In method, science consists of "the community of interpretation"—a correlation and comparison of social perceptions and judgments. But specialization tends to counteract the communalizing effect. To supply the needed synthesis we must rely not upon a single great interpreter but a community of interpreters.

RADER, Melvin. Technology And Community: The Mandates Of Survival. *Scientific Monthly* 66,502-513 Je 48.

A discussion of the relation of modern technology to both the small primary community and the great society. Technology has undermined the former and imperilled the latter, and it has created staggering power for either good or ill. If for good, we must preserve and revitalize the small, intimate community, in which men and women learn the ways of human fellowship, and we must create the great community of all peoples, which will find institutional expression in a peaceful world order. We must strive to rectify the disequilibrium that results from the relative underdevelopment of the humanities and social sciences in comparison with the immense development of the physical technologies and the natural sciences.

RADER, Melvin. The Artist As Outsider. *J Aes Art Crit* 16,306-318 Mr 58.

In our technological civilization, the artist tends to be an "outsider"—one who feels estranged from society. This tendency is heightened by the growth of vast bureaucratized collectives, such as big business, big labor, and big government. Art, being the sphere of spontaneity and creativity, has suffered greatly from bureaucracy and mechanical rationalization. The main basis of living for the artist, as for the ordinary citizen, should be neither isolated individualism nor anonymous collectivity, but the meeting between man and man, each giving and receiving from a center of inwardness.

RADER, Melvin. The Conflict Of Fascist And Democratic Ideals. *Antioch Rev* 3,246-261 Je 43.

RADER, Melvin. The Root Values Of Art. *J Phil* 38,324-331 Je 41.

The greater proportion of the world's art can be analysed into main types corresponding to certain universal ("root") values. Among such values are the perfection of abstract form, the delight in activity, the interest in knowledge, the enjoyment of fitness, the exhilaration of conflict, and the love of harmony. From these roots have evolved different types of art: abstract, empathic, realistic, functionalist, dialectical, and formalist. The greatest art reconciles opposed values—time and eternity, activity and repose, conflict and harmony.

RADER, Melvin. Toward A Definition Of Cultural Crisis. *Kenyon Review* 9,262-278 Spr 47.

"Cultural" in the title is used to denote the activities of a society in its entire range. A cultural crisis is a dynamic state of disequilibrium, in which wants are frustrated, resources are unused or misused, and potentialities are fettered by the disproportionate development of cultural factors. Two sorts of uneven development are especially critical: overdevelopment of the privileged at the expense of the underprivileged, and overdevelopment of certain traits at the expense of others.

RADFORD, Robert. Aristotle On Doing Evil. *J Thought* 19-22 Ap 66.

RADHAKRISHNAN, Sarvepalli. *Recovery Of Faith*. NY Harper 1955.

The author maintains that the current need for "a spiritual reawakening" as the basis for achieving and maintaining a world community can be satisfied only by belief in a practice of "the eternal religion" here described. Such a religion, while not identical with any of the major historic faiths, nevertheless is implicit in all attempts in the various religions to achieve mystical experience of "a Transcendent Supreme." Several alternatives to this "eternal religion" are critically examined and found wanting at the same time that its necessity and feasibility, as a kind of world "ecumenical movement" among the faiths of mankind, are defended.

RADHAKRISHNAN, S (ed) and Raju, P (ed). *The Concept Of Man: A Study In Comparative Philosophy*. Lincoln NE Johnsen 1960.

RADHAKRISHNAN, S And Others (eds). *History Of Philosophy, Eastern And Western, VI: Indian, Chinese And Japanese Thought*. NY Macmillan 1953.

RADHAKRISHNAN, S. *The Hindu View Of Life*. NY Macmillan 1939.

RADHAKRISHNAN, S and Santayana, George and Dewey, John. On Philosophical Synthesis. *Phil East West* 1,3-5 Ap 51.

RADIN, Max. *Law As Logic And Experience*. New Haven Yale Univ Pr 1940.

Professor Radin accepts Mr Holmes' view and thus the book presents an empiric approach to law. According to his own words in the preface, the author intends to strike a middle course between conceptualism and realism. He expresses his agreement with William Occam with reference to the nature of our concepts and this way seems to admit tacitly the truth of the criticism that has been made against Llewellyn, viz. that his realism in fact is a renewal of nominalism.

RADIN, Max. *The Code Of Maimonides*, Books 13 And 14 (translation). *Rev Metaph* 3,519-522 Je 50.

RADNER, Michael (ed) and Winokur, Stephen (ed). *Analyses Of Theories And Methods Of Physics And Psychology*. Minneapolis 1970.

RADO, T and House, R W. A Generalization Of Nelson's Algorithm For Obtaining Prime Implicants. *J Sym Log* 30,8-12 Mr 65.

RAFF, Charles. Introspection And Incorrigibility. *Phil Phenomenol Res* 27,69-73 S 66.

In his recent article, "Is Introspection Incorrigible," D M Armstrong presents versions of four current arguments designed to show that a person's introspective knowledge of his current mental state is not incorrigible. Each argument is shown to be unsound. To evaluate Armstrong's arguments, three different technical senses of "incorrigible" are distinguished. One of Armstrong's arguments is an attempt to show that, if introspection is incorrigible, then it is meaningless to speak of awareness of one's own current mental state. In this argument Armstrong employs a "contrast principle" of meaningfulness which has the unwanted consequence that many sentences which express necessary truths turn out to be meaningless. In another of his arguments, Armstrong appeals to an ontological principle: if individuals *a* and *b* are non-identical, then it is possible that *a* exists and *b* does not exist. This principle is shown to be unacceptable.

RAFFA, Piero. Some Contemporary Italian Aestheticians. *J Aes Art Crit* 20,287-294 Spr 62.

RAFFÉ, W G. Rāgas And Rāginīs: A Key To Hindu Aesthetics. *J Aes Art Crit* 11,105-117 D 52.

RAGGIO, Andrés R. Direct Consistency Proof Of Gentzen's System Of Natural Deduction. *Notre Dame J Form Log* 5,27-30 1964.

RAHDER, Johannes. Harivarman's Satyasiddhi-sāstra. *Phil East West* 5,348 Ja 56.

RAIFFA, Howard and Keeney, Ralph L. *Decisions With Multiple Objectives: Preferences And Value Tradeoffs*. NY Wiley 1976.

This book is an attempt to develop a science for multiple objective decision making. The authors show how the decision maker can systematically resolve choices between uncommensurable objectives. They illustrate the theory by many concrete examples taken from a host of disciplines. They give special attention to the value or preference aspects involved in decision analysis. The book is divided into four main categories: (1) the structuring of multi-objective problems, (2) the theory (based on the utility theory of von Neuman-Morgenstern) of quantifying preferences over multiple objectives, (3) the application of that theory, and (4) special topics, an examination of preferences over time and of aggregation of individual preferences.

RAIFFA, Howard and Luce, R Duncan. *Games And Decisions: Introduction And Critical Survey*. NY Wiley 1957.

This book emphasizes the central ideas and results of game and decision theory "unencumbered by their technical mathematical details," and omits most proofs and solutions of specific games, but does make use of considerable abstract notation and mathematical language. It surveys most of the diverse results in the field, with special attention throughout to "the major intuitive and empirical objections" to the application of these theories to problems in the social science field. The first twelve chapters deal with two-person and many-person game theory, chapter thirteen takes up decision making when outcomes are uncertain rather than merely risky, and the last chapter treats of group decision making.

RAINICH, G Y. A Formal System. *Notre Dame J Form Log* 1,123-126 1960.

RAINICH, G Y. Notes On Foundations, I. *Notre Dame J Form Log* 2,224-227 1961.

RAINICH, G Y. Notes On Foundations, II. *Notre Dame J Form Log* 3,61-63 1962.

RAITZ, Keith L. The Performance Element In Ryle's Concept Of Understanding. *Proc 1974 Oh Val Phil Educ Soc* 93-101 1974.

Some confusion exists concerning the performance element in Gilbert Ryle's concept of understanding, quite possibly because of the tendency to refer to Ryle's analysis as the performance account of understanding, which, strictly speaking, it clearly is not. The notion of competent performance does play a prominent role in his account, and because it does, Ryle's remarks about performance are all too often mistaken for the whole of his explication. This essay is an attempt to put the notion of performance in its proper perspective by examining three critical attacks, each of which centers around the performative element in Ryle's concept of understanding.

RAJU, P (ed) and Radhakrishnan, S (ed). *The Concept Of Man: A Study In Comparative Philosophy*. Lincoln NE Johnsen 1960.

RAJU, P T And Others (eds). *Comparative Studies In Philosophy*. NY Harper 1951.

The book contains twenty-one chapters written by scholars on comparative philosophy to be presented in honour of S Radhakrishnan, one of the world's leading thinkers and an ex-President of India.

RAJU, P T And Others (eds). *The Great Asian Religions*. NY Macmillan 1962.

This book is an anthology of religious literatures: the Indian by P T Raju the Chinese by W T Chan, the Islamic by I R al Faruqi, and the Japanese by J M Kitagawa.

RAJU, P T. *Idealistic Thought Of India*. Cambridge Harvard Univ Pr 1953.

This is a thick book of 456 pages. It deals with the development of Buddhist and Vedāntic idealism and their comparisons in the light of western idealism as a

- philosophy of reality and value. It shows that for idealism reality is transcendental and is the same as value. For its law, reality, existence, self, and value are, on ultimate analysis, the same, and for a true philosophy which is to be a guide to man's life, have to be the same. In spite of the great controversies between Buddhism and the Vedānta, the drive of the thought of both is towards the same goal. It is the first work that articulates the structure of Buddhist and Vedāntic thought. It is reviewed as a great book. It is available in German translation also (Maisenheim am Glen, Verlag Anton Hain, 1969).
- RAJU, P. T.** *Introduction To Comparative Philosophy*. Lincoln 1962.
This book is the first to be explicitly on comparative philosophy. It appeared also in Dutch translation (Aula Boeken, Antwerp and Utrecht). It takes the three traditions—western (including the Jewish, and the Greek), Chinese, and Indian—as wholes, attempts to present their conceptual structures in their growth and formations, and shows how important they are to one another as complementaries. Its importance lies in showing that man's orientations are to the material world, the biological and social world, and the inward world of spirit. Unfortunately, present-day philosophers who give equal importance to all the three are considered to be old-fashioned and an unbalance is developing in the life's outlook in the world, East and West.
- RAJU, P. T.** "Indian Epistemology And The World And The Individual" in *The Status Of The Individual In East And West*, C. A. Moore (ed). Honolulu Univ Of Hawaii Pr 1968.
The real significance of the Indian epistemological doctrines has not been appreciated by the Western philosophers; most important of all, the importance of the doctrine of illusion for the Indian thinkers has been missed. The full scope of the Indian epistemology goes far beyond what is called logic and epistemology in the West. This paper tries to bring out that the full scope and the status of the individual has to be grasped with reference to the whole, which does not of course mean that the individual has no status of his own. If the philosophy of language is part of epistemology, then it also has wider scope than the so-called empirical analysis of sentences and word-meanings. The chapter was written with all this in view.
- RAJU, P. T.** "Metaphysical Theories Of Indian Philosophy" in *Essays In East West Philosophy*, C. A. Moore (ed). Honolulu Univ Of Hawaii Pr 1951.
This is a bird's eye view of all the religio-metaphysical theories of India presented in a skeletal form from the early beginnings to the present. It will be useful as a first reading for the absolute beginner. It removes the impression wrongly held in many quarters that Indian philosophy is mere *Schwärmerei*, or mere religious thought based on mere intuition. There is an academical side to the whole development. But we should also guard ourselves against treating metaphysics as the weaving of mere intellectual theories without stable moorings.
- RAJU, P. T.** "Religion And Spiritual Values In Indian Thought" in *Philosophy And Culture: East And West*, C. A. Moore (ed). Honolulu Univ Of Hawaii Pr 1962.
This chapter discusses the nature of Indian religion and the Indian meaning of spiritual as distinct from those of the West. It shows how Indian religious thought developed from early polytheism to the absolute monism of Sankara. It explains the chief problems of God-realization, the problem of evil, the Bhagavadgītā philosophy of action, relation between religion and spiritual values, the place of ethical codes in the social and religious life of India, and the relation of the spiritual and aesthetic values. It is meant to give a general picture of the relation of the religious, ethical, and social life of India.
- RAJU, P. T.** "Three Chapters" in *The Indian Mind*, C. A. Moore (ed). Honolulu Univ Of Hawaii Pr 1967.
The three chapters concerned are "Metaphysical Theories in Indian Philosophy," "Religion and Spiritual Values in Indian Thought," and "Extracts from 'Indian Epistemology and the World and the Individual'" read at the 1949, 1959, and 1964 sessions of the East-West Philosophers Conference.
- RAJU, P. T.** Activism And Spiritual Communion. *Main Currents* 17,75–83 Mr–Ap 61.
- RAJU, P. T.** Actuality. *J Phil* 55,661–672 Jl 58.
The paper discusses the meanings of actuality, existence and contingency, their similarities and differences with reference to the four categorical classifications given by Kant. It also has bearings to some contemporary views.
- RAJU, P. T.** Being, Existence, Reality, And Truth. *Phil Phenomenol Res* 17,291–315 Mr 57.
This was considered to be an important paper which attempted to clarify the meanings of the four words which are still being used confusingly in both the same and different senses. Their meanings coincide, but also differ; that is, there is overlapping both in meaning and usage. Incidentally, the paper brings in also the Indian meanings and usages, which also have similar difficulties. In their usage the ontological, the cosmological, the epistemological and logical, and even the artistic (imitative art) meanings are mixed up. The intent is to raise the question: To what or to which are all these meanings moored or to be moored? In a way, but only in a way, this paper anticipates my papers on Being.
- RAJU, P. T.** Coherence And The Moral Criterion. *Ethics* 50,206–218 Ja 40.
- RAJU, P. T.** Comparative Philosophy And Spiritual Values: East And West. *Phil East West* 13,211–226 O 63.
- RAJU, P. T.** Critical Humanism: An Indian Viewpoint. *Personalist* 32,259–269 Sum–Jl 51.
- RAJU, P. T.** Existence, Finite Or Infinite. *Phil East West* 12,241–250 O 62.
This is a review article of Professor F. J. von Rintelen's work, *Philosophie der Endlichkeit* published in English under the title *Beyond Existentialism* by George Allen and Unwin Ltd, London 1961. The original German edition was published in the same year by Verlag Anton Hain, Meisenheim. The mistake of existentialists like Heidegger is that they regard Being generally as finite, because it is known as within *Dasein*. But is not the mountain known as very small when it is reflected in a mirror? *Sein* may be known only as reflected in *Dasein*, but yet can be infinite. One may say that *Dasein* is a particularised and limited state of *Sein*, which, as beyond any individual, must be infinite. What is the implication of Kant's view that existence can never be a predicate?
- RAJU, P. T.** Existence: An Epistemological Study. *Phil Phenomenol Res* 12,265–277 D 51.
This paper discusses the relation to the subjective, the objective, reality, and truth, and also to validity. It shows that existence, is concerned with epistemology—i.e., in answer to the question, how one comes to know of existence at all, comes to know how anything exists at all—has to be self-conscious (i.e., of the form of I-am). Why does not man think that the objects he sees, even the real objects, are not merely ideas entertained by him, suspended before his mind? This paper will be of interest to those thinkers who seek an answer to the question. Other questions in philosophy are of derivative importance, if they are philosophical questions at all.
- RAJU, P. T.** Feigl On Intuition. *Phil East West* 8,149–164 O 58–Ja 59.
- RAJU, P. T.** Idealisms: Eastern And Western. *Phil East West* 5,211–234 O 55.
This is a comparison of western and eastern (including the Chinese) idealistic thought in its growth. It gives in a short space a summary of the similarities and differences.
- RAJU, P. T.** Indian Epistemology And The World And The Individual. *Phil East West* 14,311–332 O 64.
This paper is particularly important for its summary and supplement. The summary gives the different epistemological perspectives in India, and also warns against drawing conclusions about any world outlook from the structure of the language of the nation or culture, particularly when the people belonging to that culture have themselves developed many metaphysical views from the structure of their own language. The supplement warns that, besides the usual three meanings of truth—ultimate, empirical or pragmatic, and apparent—there is also another distinction between truth as proven *pramāṇya* and truth as bound to Being or Existence. So far as my knowledge goes, western scholars and almost all Indian writers have not noticed the importance of this distinction.
- RAJU, P. T.** Intuition As A Philosophical Method In India. *Phil East West* 2,187–207 O 52.
It is generally thought that Indian philosophers discussed philosophical topics by using intuition as a method of proof. The paper denies that the method was ever used as a method of criticism or construction or even proof. Yes, there is an intuitive basis for all reasoning and experience; but it does not mean that the intuitive method is ever used as a proof of the reality of anything. The Nyāya accepted it as a valid means of knowing imperceptible entities like atoms, a power given to the yogis; but it is disputed and denied by almost all the other schools. Even the Nyāya does not accept intuition in argument. (Even the so-called intuitions (guesses) of the primitives had to be substantiated pragmatically at the risk of life itself).
- RAJU, P. T.** The Concept Of The Spiritual In Indian Thought. *Phil East West* 4,195–214 O 54.
- RAJU, P. T.** The Development Of Indian Thought. *J Hist Ideas* 13,528–550 O 52.
This was the Woodward Lecture given at Yale University, February 8, 1950. It gives in a skeletal form the general development of Indian thought.
- RAJU, P. T.** The Educational Significance Of Indian And Comparative Philosophy. *Ball State Univ Forum* 12,69–75 1971.
This is the international Philosophy Lecture given at the Ball State University, on 17 October 1969. It shows that Indian and Comparative Philosophy has a significant place in the curriculum of American Education for broadening its outlook and for making it global, which the outlook of every nation ought to be.
- RAJU, P. T.** The Existential And Phenomenological Consciousness In The Philosophy Of Rāmānuja. *J Amer Orient Soc* 84,395–404 O–D 64.
Husserl did not make much use of the idea that there is what can be called existential consciousness, perhaps there is no such idea in his phenomenology. What is called phenomenological consciousness is concerned with the grasp and understanding of phenomena and has a definite, fixed structure, basically common to all the members of the species, and is relatively fixed and cosmic. Its structure can be explicated only with reference to the phenomena it grasps. These two forms of consciousness are explicitly demarcated by Rāmānuja, and the significance of the demarcation can be understood in the writings of some of his scholarly followers. Heidegger also is not right in thinking or at least indicating that the I in its entirety is phenomenological. It has deeper roots.
- RAJU, P. T.** The Logos And The Mahān ātmā. *Ohio J Relig Stud* 1,37–55 Jl 73.
This is a study of the idea of the Logos, as coming between the Supreme Being, Supreme Person, or the Absolute and man. This idea is necessary in philosophy as pure ontology even if it attempts to establish right relation between *Sein* and *Dasein*, in any of its forms (Heidegger, Jaspers, Marcel, Sartre etc) as shown in my address at the Vienna International Congress, "Man, Logos, and Philosophy." All religious thought, Christian, Greek, Zoroastrian, Islamic, and Indian—as shown in this paper—was obliged to accept the idea of the Logos in terms of intellect, power, love, language, and God-realization. So far as my knowledge goes, Chinese thought—except perhaps in Chinese Buddhism—does not seem to have given much thought to the idea.
- RAJU, P. T.** The Nature Of The Individual. *Rev Metaph* 17,33–48 S 63.
The individual is the true particular, and he cannot be classed under any universal. And it is the true I or I-consciousness, or I-am. I cannot apply I-am to anybody except myself. It is the most irrefutable experience. Although Plato and Aristotle distinguished between the particular and the individual, the distinction slowly lost its significance in recent and contemporary philosophy so much so that the individual has become merely a value of the universal justifying Heidegger's remark that the modern man is only a *das Man*. And there is no point in criticizing eastern thought that it gives no importance to the individual so long as the distinction between the particular and the individual is not regarded as important.

RAJU, P. T. The Reality Of Negation. *Phil Rev* 50,585–601 N 41.

The paper discusses the relation between negation and reality, in what sense negation is part of reality and is real. It discusses the significance of all the related concepts in both western and Indian philosophy. If reality is positive, *something that is*, then negation itself must in some way and in some aspect be positive. What can it be?

RAJU, P. T. The Western And The Indian Philosophical Traditions. *Phil Rev* 56,127–155 Mr 47.

This was the first important paper published by me on comparative philosophy in USA. In a way, it was the forerunner of my book, *Introduction to Comparative Philosophy* (University of Nebraska Press, 1962). For a quick bird's eye view of the two traditions, it will be very useful. It will be useful particularly for those who cannot find time enough to read my thicker books on comparative philosophy.

RAJU, R. T. The Structure Of The I-Consciousness. *Phil Today* 8,219–227 Wint 64.

RALEIGH, Henry P. More On The Creation Of Art. *J Aes Art Crit* 25,159–166 Wint 66.

RALEY, Harold C. Jose Ortega y Gasset: *Philosopher Of European Unity*. University AL Univ Of Alabama Pr 1971.

Although Ortega never left a systematic treatment on the unification of Europe, his ideas on the subject can be found, primarily, in his famous *The Revolt of the Masses*. H C Raley has correlated these thoughts and placed them in the appropriate context of Ortega's (1) theory of human life, both individual and collective, (2) interpretation of the origin and evolution of European nations from prenational feudalism through the present bankruptcy of nationalistic structures, and (3) Spanish "circumstance" which brought the problem to his attention.

RALSTON, Zachary Taylor. *Gabriel Marcel's Paradoxical Expression Of Mystery*. Washington DC 1961.

RAMIREZ, J Roland E. The Ultimate Why Of Evolution. *New Scholas* 33,446–492 O 59.

RAMIREZ, Santiago. The Authority Of St Thomas Aquinas. Washington DC Thomist Pr 1952.

RAMIREZ, Santiago. The Authority Of St Thomas Aquinas. *Thomist* 15,1–109 Ja 52.

RAMIREZ, Santiago. The Impact Of Theology. *Thomist* 17,558–569 O 54.

RAMM, Bernard. *Types Of Apologetic Systems, An Introductory Study To The Christian Philosophy Of Religion*. Wheaton IL Van Kampen Pr 1953.

RAMSDELL, Edward Thomas. The Perfectionism Of Personalistic Ethics. *Personalist* 23,44–52 Ja–Wint 42.

RAMSEY, Ian T (ed). *Biology And Personality: Frontier Problems In Science, Philosophy, And Religion*. NY Barnes & Noble 1966.

RAMSEY, Ian T (ed). *Biology And Personality: Frontier Problems In Science, Philosophy And Religion*. NY Barnes & Noble 1965.

RAMSEY, Ian T. *Models And Mystery*. NY Oxford Univ Pr 1964.

RAMSEY, Ian T. *On Being Sure In Religion*. NY Oxford Univ Pr 1963.

RAMSEY, Ian T. Biology And Personality: Some Philosophical Reflections. *Phil Forum (Boston)* 21,32–47 1963–64.

RAMSEY, Paul (ed). *Faith And Ethics, The Theology Of H Richard Niebuhr*. NY Harper 1957.

This work contains critical essays on the theology of H Richard Niebuhr. Hans W Frei traces the relation of Niebuhr's thought to leading nineteenth century thinkers and movements, especially idealism, historicism, and existentialism. Frei also presents the chief concerns of Niebuhr, including cultural relativism, value theory, theology, and Christology. James Gustafson critically reviews Niebuhr's contributions to Christian ethics and social policy.

RAMSEY, Paul. *Basic Christian Ethics*. NY Scribner 1950.

RAMSEY, Paul. *Fabricated Man: The Ethics Of Genetic Control*. New Haven Yale Univ Pr 1970.

RAMSEY, Paul. *Nine Modern Moralists*. Englewood Cliffs NJ Prentice-Hall 1962. "Christ transforming the Natural Law" is the principle explaining the fulfillment of the ethics of natural law. Critical examination of Dostoevski shows that there is no human freedom apart from the limits set by God, no forgiving of man's guilt save by Christ's suffering; of Marx, that the religious immanentism of Marx requires a transcendent God; of Sartre, that "sex in being" is not mutual antagonism but "the lateral" communication of subjectivities"; of Tillich and Brunner, that the relation of divine love to justice is not identity or dualism but transformation; of Maritain and Cahn, that the natural law is not deduced or revealed but inherent in man's natural sense of injustice; and of the two Niebuhrs, that Christ transforms natural law and relativism.

RAMSEY, Paul. *War And The Christian Conscience: How Shall Modern War Be Conducted Justly*. Durham NC Duke Univ Pr 1961.

"How shall modern war be conducted justly?" Ramsey argues, from the position of "protestant ethics," that the modern form of "just war" is "counter-forces" as opposed to "counter-people" warfare, and examines the available weapons and political-military problems accordingly.

RAMSEY, Paul. The Idealistic View Of Moral Evil: Josiah Royce And Bernard Bosanquet. *Phil Phenomenol Res* 6,554–589 Je 46.

RAMSEY, Paul. The Theory Of Democracy: Idealistic Or Christian? *Ethics* 56,251–266 Jl 46.

RAMSEY, Paul. Two Concepts Of General Rules In Christian Ethics. *Ethics* 76,192–207 Ap 66.

This essay explores the implications of John Rawls' "Two Concepts of Rules" for the Christian ethics of love, attempting to decide the significance of the distinction between summary rules and rules of practice for a viable form of agapism. The author finds that the concept of practice rule implies that agents may not be at liberty

to choose the particular most loving act if that act is contrary to a general practice which most embodies love. But he also suggests that a kind of non-practice general rule is important, on the grounds that there are universal truths about what love requires.

RAMSEY, R Paul. *Deeds And Rules In Christian Ethics*. NY Scribner's 1967.

This is a notably expanded and revised version of a book which Ramsey first published (in Scotland) in 1965. Parts of the volume are papers which he has published in various journals, but these are worked into a continuing argument. The general thesis of the entire volume is that Christian ethics, whether based on *agape* or *koinonia*, ineluctably has certain rules or principles over and above the basic one, "do what love, or the Christian community, requires." Ramsey argues that this is so by examination of the "situation ethics" of J Fletcher, P Lehmann, and J A T Robinson, among others. He also makes considerable use of recent essays on ethics by W K Frankena and J Rawls in which problems and developments of various theological ethical systems are presented.

RAMSPERGER, A G. Absolute Truth, Relative Reality, And Meaningful Events. *J Phil* 48,29–33 Ja 51.

This article offers a clarification of terms in statements such as: "There are no absolute truths," "Truth is relative," and "There is no meaning in the events in the external world." The author holds truth and falsity are predicated primarily of meanings regarded as parts of the given character of natural occurrences, not primarily of sentences or propositions.

RAMSPERGER, A G. On Feigl's "Existential Hypotheses". *Phil Sci* 17,182–185 Ap 50.

RAMSPERGER, Albert G. Meaning Without Mind. *Phil Rev* 55,674–679 N 46.

RAMSPERGER, Albert G. Objects Perceived And Objects Known. *J Phil* 37,291–297 My 40.

RAMSTETTER, Philibert. Introduction To A Franciscan Spirituality. *Fran Stud* 2,326–367 D 42.

RANCURELLO, Antos C. *A Study Of Franz Brentano: His Psychological Standpoint And His Significance In The History Of Psychology*. NY Academic Pr 1968.

RAND, Ayn. *Capitalism: The Unknown Ideal*. NY 1966.

This collection of essays offers a moral justification of capitalism. Based on the Objectivist ethics presented in the author's *Atlas Shrugged* and *The Virtue Of Selfishness*, *Capitalism: The Unknown Ideal* argues that laissez-faire capitalism is the only moral social system, and that it is the only system geared to the requirements of human survival, and that its ruling principle is justice. Divided into two parts, "Theory and History" and "Current State," the book discusses such issues as: the moral basis of individual rights (including property rights); the concept of "the common good"; the roots of war; patents and copyrights; the property status of airwaves; the intellectual bankruptcy of Conservatism; the immorality and destructiveness of the mixed economy-welfare state.

RAND, Ayn. *For The New Intellectual: The Philosophy Of Ayn Rand*. NY Random House 1961.

This book is an anthology of philosophical passages from the author's novels (*We The Living*, *Anthem*, *The Fountainhead*, *Atlas Shrugged*), presenting the essentials of her philosophy, Objectivism. The excerpts are preceded by a long title essay on the role of philosophy in the history of Western culture.

RAND, Ayn. *The New Left: The Anti-Industrial Revolution*. NY 1971.

The thesis of this book is two-fold: that the New Left represents an assault on the Industrial Revolution with everything it stands for and presupposes: reason, freedom, individualism, capitalism, progress, and civilization; and that the New Left is not an innovation, but is the docile product and logical consequence of the mystic-altruist-collectivist mainstream of modern philosophy. Essays discuss the philosophical meaning and sources of: the student "rebellion"; the Woodstock "festival"; the APA's endorsement of political resolutions; the ecology crusade; and the disastrous state of contemporary education, from nursery school to university.

RAND, Ayn. *The Virtue Of Selfishness: A New Concept Of Egoism*. NY 1964.

This collection of essays presents the essentials of the Objectivist ethics—an objective morality of rational self-interest. In the opening essay the author derives a standard of moral value from the fact of man's nature as a living organism—specifically, from the fact that reason is man's basic means of survival; she offers an original analysis of the concept of value, derives cardinal values and virtues, and discusses the relationship between happiness and morality. Subsequent essays develop central moral and political implications of these fundamentals, including: the principles governing proper human relationships; the thesis that there are no conflicts of interest among rational men; a validation of individual rights and a discussion of the nature and purpose of government; and a demonstration of the immorality of ethical subjectivism, pragmatism, altruism and collectivism.

RAND, Ayn. An Untitled Letter. *Ayn Rand Lett* 2, no 9 29 Ja 73.

The thesis of this article is the immorality—the profound injustice—of the egalitarianism surfacing today in the name of "justice." Various manifestations of this movement are discussed, with special attention given to the doctrine as it appears in John Rawls's *A Theory Of Justice*. This theory, and the review of it by Marshall Cohen, are criticized at length.

RAND, Ayn. Art And Cognition. *Object* 10, no 4 Ap 71.

What kinds of objects may be properly classified as works of art? What are the valid forms of art—and why these? This essay derives the answers to these questions from the nature of man's cognitive apparatus and from the need which art fulfills in man's life. Literature, painting, sculpture, architecture, music and the performing arts are discussed; a new hypothesis on the nature of man's response to music is proposed and discussed at length. Non-objective approaches both to art and to its definition are rejected.

RAND, Ayn. Art And Moral Treason. *Object Newslett* 4, no 3 Mr 65.

This is an essay on the role of Romantic art in a human being's moral development, and the adverse effects on this development of the current cultural antipathy to Romanticism.

RAND, Ayn. Art And Sense Of Life. *Object* 5, no 3 Mr 66.

A companion-piece to the author's "Philosophy and Sense of Life," this article is a study of the role of the mind in art: a study of the fundamental value premises and the subconscious mechanism involved in artistic creation and response.

RAND, Ayn. Basic Principles Of Literature. *Object* 7, no 7 Jl 68.

This essay outlines an esthetics of literature, discussing the nature, purpose, and principles of literature's four main aspects: theme, plot, characterization, style.

RAND, Ayn. Causality Versus Duty. *Object* 9, no 7 Jl 70.

This article contrasts two fundamentally distinct approaches to morality: the ethics of duty and the ethics of causality. The concept of "duty" is rejected as incompatible with a rational morality. By contrast, the author develops an approach to morality which is neither deontological nor subjectivist.

RAND, Ayn. Collectivized "Rights". *Object Newslett* 2, no 6 Je 63.

A companion-piece to the author's "Man's Rights," this article refutes all claims to the existence of group "rights" apart from or other than the individual rights of the group's members. The right of "the self-determination of nations" applies only to societies that recognize and protect individual rights; it does not apply to dictatorships or to primitive tribal societies.

RAND, Ayn. Collectivized Ethics. *Object Newslett* 2, no 1 Ja 63.

This article states that the altruist ethics destroys the reality of an individual man's life, value and rights—in the minds of the altruists, permitting them to regard men as the means to grandiose social projects, on the premise of "human lives, no object."

RAND, Ayn. Doesn't Life Require Compromise? *Object Newslett* 1, no 7 Jl 62.

Distinguishing between compromise on moral principles and compromise on particulars implementing a mutually accepted basic principle, this article gives a negative answer to its title question, showing that there can be no compromise on moral principles.

RAND, Ayn. Government Financing In A Free Society. *Object Newslett* 3, no 2 F 64.

A fully free society, which bans the initiation of physical force, could not finance its government through a system of compulsory taxation. How such a government might be financed is the subject of this article.

RAND, Ayn. How Does One Lead A Rational Life In An Irrational Society? *Object Newslett* 1, no 4 Ap 62.

This is an essay on the importance of pronouncing moral judgment, and on principles for properly doing so.

RAND, Ayn. Kant Versus Sullivan. *Object* 9, no 3 Mr 70.

The Kantianism of Paul Feyerabend's "Science Without Experience" is contrasted with the implicit Aristotelianism of Helen Keller's teacher, Annie Sullivan, as dramatized in William Gibson's *The Miracle Worker*. Critically attacking Feyerabend's article, the author defends the essential role of sense-perception in the acquisition of human knowledge, from the formation of one's first concepts to the full development of science.

RAND, Ayn. Man's Rights. *Object Newslett* 2, no 4 Ap 63.

This essay defines the nature and moral basis of individual rights, including property rights. A "right" is a moral principle defining and sanctioning a man's freedom of action in a social context; rights are conditions of existence required by man's nature as a rational being for his proper survival. The essay establishes that all rights are political rights to action (and to keep the products of one's action), and that there are no "economic rights," i.e., rights to goods as such. The essay concludes that the only social system which protects individual rights is laissez-faire capitalism.

RAND, Ayn. Of Living Death. *Object* 7, no 9 S 68.

An analysis and critique of the Papal encyclical *Humanae Vitae*, and of the view of human nature on which it is based, this essay defends man's moral right to romantic love, sexual pleasure, contraception and abortion.

RAND, Ayn. Our Cultural Value-Deprivation. *Object* 5, no 4 Ap 66.

This article discusses the acute value-impoverishment of our culture—as evidenced in philosophy, politics and art—and its devastating psychological and social consequences.

RAND, Ayn. Patents And Copyrights. *Object Newslett* 3, no 5 My 64.

This article presents a moral justification of patents and copyrights, maintaining that they are the legal implementation of the base of all property rights: a man's right to the product of his mind. Principles which should govern the complex legal problem of determining time limits are laid down.

RAND, Ayn. Philosophical Detection. *Ayn Rand Lett* 3, no 9 28 Ja 74.

Written for philosophy students, this article is a guide to the study of philosophy. It proposes the method of a "philosophical detective," who looks for the causes and consequences of philosophical assertions, including popular philosophical "catch-phrases." The article maintains that many philosophical systems are actually systems of rationalization.

RAND, Ayn. Philosophy And Sense Of Life. *Object* 5, no 2 F 66.

A study of the role of philosophy in human life, this essay discusses the nature and formation of a person's "sense of life," and its relation to his conscious philosophical convictions, his actions, and his responses in the spheres of love and art.

RAND, Ayn. Philosophy: Who Needs It. *Ayn Rand Lett* 3, no 7 31 De 73.

This is an address, given to the graduating class at West Point, on the nature of philosophy and its role in human life. The author identifies the questions with which philosophy is concerned, discusses the pervasiveness of philosophy's influence, and establishes man's need of consciously defined, rational philosophical convictions.

RAND, Ayn. Racism. *Object Newslett* 2, no 9 S 63.

This article discusses the irrationality and immorality of racism, regarding it as "the lowest, most crudely primitive form of collectivism." It identifies the psychological source of racism in a quest for an unearned self-esteem, and discusses the manner in which racism is perpetuated by collectivism and statism. The antidote to racism is to be found in the philosophy of individualism and capitalism.

RAND, Ayn. Representation Without Authorization. *Ayn Rand Lett* 1, no 21 17 Jl 72.

This article outlines the theory of representative government, and discusses the manner in which it is being corrupted by the quota doctrine gradually spreading through our political system (e.g., in the choice of political convention delegates). The consequence of representation by biological quotas (e.g., ethnic minorities, women, etc.) is the destruction of representation by ideological choice.

RAND, Ayn. Requiem For Man. *Object* 6, no 7 Jl 67.

A critical analysis of the Papal encyclical "On the Development of Peoples," this article identifies the basic view or "sense of life" motivating the Church's attack on capitalism: its hatred for man's mind and for his happiness on earth.

RAND, Ayn. Selfishness Without A Self. *Ayn Rand Lett* 2, no 18 4 Je 73.

A companion-piece to the author's "The Missing Link," this article discusses the type of "anti-conceptual mentality" who roams free of particular groups—the "tribal lone wolf"—and leads a profoundly amoral existence. This type, mistakenly regarded as "selfish," is contrasted with the authentically—i.e., rationally—selfish human being.

RAND, Ayn. The "Conflicts" Of Men's Interests. *Object Newslett* 1, no 8 Ag 62.

This article upholds the principle that there are no conflicts of interest among rational men. It identifies four interrelated considerations which must be taken into account in determining one's actual interests.

RAND, Ayn. The Age Of Envy. *Object* 10, no 7 Jl 71.

The leitmotif of our age is a nameless emotion resembling envy. That emotion is: hatred of the good for being the good. This essay analyzes the nature of this emotion, then examines its many manifestations in our culture, including: the current wave of egalitarianism; the glorification of weakness; the ecological crusade; and Women's Lib. The causes of this emotion and its spread through a culture are traced—central here are those philosophers, such as Kant, whose entire system embodies this hatred.

RAND, Ayn. The Anatomy Of Compromise. *Object Newslett* 3, no 1 Ja 64.

This essay on the nature of principles and their operation in practice identifies the following three rules: (1) In any conflict between two men (or two groups) who hold the same basic principles, it is the more consistent one who wins. (5) In any collaboration between two men (or two groups) who hold different basic principles, it is the more evil or irrational one who wins. (3) When opposite basic principles are clearly and openly defined, it works to the advantage of the rational side; when they are not clearly defined, but are hidden or evaded, it works to the advantage of the irrational side.

RAND, Ayn. The Anti-Industrial Revolution. *Object* 10, no 1 Ja 71.

This essay examines the "ecology" movement, identifying its metaphysical-moral meaning and its underlying motivation. It upholds man's need of technology; it describes the misery and death that follow the abandonment of technological civilization, called for by the ecological crusade. That crusade's motivation, it is maintained, is hatred for man: for his means of survival, the mind, for his success and happiness on earth; the crusade's political goal is global dictatorship.

RAND, Ayn. The Argument From Intimidation. *Object Newslett* 3, no 7 Jl 64.

A prevalent logical fallacy, resembling but distinct from *Ad Hominem*, is identified and analyzed. Where *Ad Hominem* asserts that "Candidate X is immoral, therefore his argument is unsound," "Intimidation" asserts that "Only the immoral can fail to see that Candidate X's argument is unsound," i.e., an arbitrary moral condemnation of a position is used to intimidate possible supporters into rejection of the position. The psychological effect of the argument is discussed.

RAND, Ayn. The Chickens' Homecoming. *Object* 9, no 6 Je 70.

This article discusses the collapse of contemporary philosophy, as demonstrated by the debate and the passage of a political resolution at the APA Eastern Division's 1969 meeting. The leftist proponents of the resolution demanded the philosopher's commitment to the political slogans of the moment, while the conservative opponents claimed that politics is not philosophy's concern. It was, states the author, a battle of "the advocates of thought divorced from action versus the advocates of action divorced from thought." Both sides ignored philosophy's task to provide men with political theory.

RAND, Ayn. The Comprachicos. *Object* 9, no 8 Ag 70.

This essay is an indictment of the mind-destroying character of contemporary education, from the "Progressive" nursery school through the university. After identifying the nature of a child's cognitive development and needs, the essay discusses the practices typical of contemporary schools at each level and their crippling effect on the students' cognitive and moral development. The essay demonstrates that the anti-rational philosophies dominating today's education arrest the development of the students' conceptual faculty, making them unable to think or to cope with reality.

RAND, Ayn. The Cult Of Moral Grayness. *Object Newslett* 3, no 6 Je 64.

This article opposes the claim that in moral issues "there are no blacks and whites, there are only grays." The article demonstrates that the claim is self-contradictory, and that the claim's roots lie in ethical subjectivism and in the desire to escape from moral judgment.

RAND, Ayn. The Ethics Of Emergencies. *Object Newslett* 2, no 2 F 63.

Applying the fundamentals of the author's Objectivist ethics to the sphere of human relationships, this article defines moral principles governing non-sacrificial help to others, with special attention to emergency situations.

RAND, Ayn. The Metaphysical Versus The Man-Made. *Ayn Rand Lett* 2, no 12 12 Mr 73.

This essay is an analysis of the philosophical meaning of the famous quotation used by Alcoholics Anonymous: "God grant me the serenity to accept things I cannot change, courage to change things I can, and wisdom to know the difference." Special attention is given to identifying that difference.

RAND, Ayn. The Missing Link. *Ayn Rand Lett* 2, no 16 7 My 73.

This essay identifies and discusses the social manifestations of a prevalent type of self-arrested intellectual development: "the anti-conceptual mentality." It explains why this type favors tribal, collectivist societies, primitive and modern.

RAND, Ayn. The Nature Of Government. *Object Newslett* 2, no 12 D 63.

Based on the author's theory of individual rights, this essay identifies why men need a government, establishing its moral justification and delimiting its proper functions. Man's rights can be violated only by the use of physical force, and men require organized protection against such use. A government is the means of placing the retaliatory use of physical force under objective control, i.e., under objectively derived laws. Against both anarchism and statism, it is maintained that human survival requires such an institution for the protection of individual rights—and only for that purpose.

RAND, Ayn. The New Fascism: Rule By Consensus. *Object Newslett* 4, no 5 My 65. The thesis of this article is that the mixed-economy welfare state, with its politics of compromise and "consensus" and its pragmatist philosophical underpinning, is moving steadily towards a form of fascism.

RAND, Ayn. The Property Status Of Airwaves. *Object Newslett* 3, no 4 Ap 64.

This article advocates private ownership of the airwaves, as an implementation of the right to property. The proper means of assigning title is explained, and the violations of individual rights caused by "public" ownership are identified and discussed.

RAND, Ayn. The Psycho-epistemology Of Art. *Object Newslett* 4, no 4 Ap 65.

This is an essay on the nature of art and its role in human life. Art, it is maintained, is "a selective re-creation of reality according to an artist's metaphysical value-judgments." Man's profound need of art is shown to lie in the fact that his cognitive faculty is conceptual, i.e., that he acquires knowledge by means of abstractions, and needs the power to bring his widest metaphysical abstractions into his immediate, perceptual awareness. Art fulfills this need: by means of a selective re-creation, it concretizes man's fundamental view of himself and of existence.

RAND, Ayn. The Psychology Of "Psychologizing". *Object* 10, no 3 Mr 71.

This article examines—and rejects—the notion of substituting psychological explanation for moral judgment; it distinguishes the tasks of psychology and philosophy, it upholds the principle that a man's moral character must be judged on the basis of his actions and his conscious convictions—not on the basis of inferences about his subconscious. Various types of "psychologizing" are distinguished.

RAND, Ayn. The Question Of Scholarships. *Object* 5, no 6 Je 66.

Written from the standpoint of the author's advocacy of ethical egoism and laissez-faire capitalism, this article answers the questions: "Is it morally proper to accept scholarships, private or public?" and "Is it morally proper for an advocate of capitalism to accept a government research grant or a government job?" With certain qualifications, the author's answer to both questions is "Yes."

RAND, Ayn. The Roots Of War. *Object* 5, no 6 Je 66.

The roots of war are to be found not in capitalism—which thrives on peace and free trade—but in statism and its collectivist base. This thesis is argued both philosophically and historically.

RAND, Ayn. The Stimulus—and The Response. *Ayn Rand Lett* 1, no 8 17 Ja 72.

This essay is a critical dissection of B F Skinner's *Beyond Freedom and Dignity*, and of the reviewers' response to it.

RAND, Ayn. The Wreckage Of The Consensus. *Object* 6, no 4 Ap 67.

A companion-piece to the author's "The New Fascism: Rule by Consensus," this essay elaborates on the immoral and destructive character of the mixed-economy welfare state's politics of compromise and "consensus," giving special attention to the military draft and the war in Vietnam, both of which the author opposes.

RAND, Ayn. What Is Capitalism? *Object Newslett* 4, no 11 N 65.

An essay on the nature and moral basis of capitalism, this article demonstrates that laissez-faire capitalism is the only social system geared to the requirements of man's survival qua man, that its ruling principle is justice, and that its essential characteristic is the recognition of individual rights.

RAND, Ayn. What Is Romanticism? *Object* 8, no 5 My 69.

This essay presents a new theory of the nature of Romanticism in art, identifying its philosophical roots, and discusses the philosophical causes of the development and decline of Romantic literature.

RAND, Ayn. Who Is The Final Authority In Ethics? *Object Newslett* 4, no 2 F 65.

This article is a brief discussion of the nature of objectivity in ethics.

RAND, Calvin G. Two Meanings Of Historicism In The Writings Of Dilthey, Troeltsch, And Meinecke. *J Hist Ideas* 25,503-518 O-D 64.

RAND, E K. Cicero In The Courtroom Of St Thomas Aquinas. Milwaukee Marquette Univ Pr 1946.

RAND, E K. The Meaning Of The Humanities. *Phil Rev* 49,672-677 N 40.

RANDALL JR, J H (ed) and Cassirer, Ernst (ed) and Kristeller, P O (ed). *The Renaissance Philosophy Of Man*. Chicago Univ Of Chicago Pr 1948.

RANDALL JR, J H. A Note On Mr Sheldon's Mind. *J Phil* 43,209-213 Ap 46.

RANDALL JR, J Herman. The Changing Impact Of Darwin On Philosophy. *J Hist Ideas* 22,435-462 O-D 61.

RANDALL JR, J H. To Win Out, Must Humanists Embrace Sin: A Reply To E A Burt's "humanism And The Doctrine Of Sin. *Humanist* 6,20-27 Spr 46.

RANDALL JR, John Herman. *Aristotle*. NY Columbia Univ Pr 1960.

This book is an enthusiastic and not completely implausible attempt to interpret Aristotle as a "thoroughgoing behaviorist." He is, of course, a functional and contextual behaviorist, not a mechanistic behaviorist. For him, life is the power of living and knowing, the power of selective response to the world." Randall sees in Aristotle a disturbing and philosophically inexplicable tendency to "platonize" in the *Organon*, the *De Caelo*, Bk X of the *Ethics*, and so on. The physical treatises, the *Politics* and *Ethics*, the *Poetics* and *Rhetoric*, however, expose the "Aristotelian" side of Aristotle, since they deal with the powers of selective response and the variety of natural processes, as well as offering a method for achieving practical aims.

RANDALL JR, John Herman. *How Philosophy Uses Its Past*. NY Columbia Univ Pr 1963.

This book sees philosophizing as clarifying scientific, social and cultural beliefs. Ultimately philosophy is a social enterprise, serving critical and constructive functions; but only by using philosophy's past can we escape being slaves of its past. Since cultural changes exhibit recurrent patterns, to ignore the past is to be liable to commit past follies; but to identify philosophy with its history is to abandon philosophizing.

RANDALL JR, John Herman. *Nature And Historical Experience: Essays In Naturalism And In The Theory Of History*. NY Columbia Univ Pr 1958.

In this group of well-written essays Randall discusses explicitly the group of ideas which have been implicit in his earlier works in intellectual history. The first section, which deals with the philosophy of history, argues that particular things have particular histories, and that these histories belong to them on the basis of what they are taken to be and expected to become. The metaphysics of the second section is a pluralistic analysis of actual experience and its symbolic representation.

RANDALL JR, John Herman. *The Career Of Philosophy, Vol II: From The German Enlightenment To The Age Of Darwin*. NY Columbia Univ Pr 1965.

This volume continues the critical narrative of modern thought following the end of the English and French Enlightenments which were treated in Volume I as responses for cultural reconstruction made necessary by scientific ideas. The author unravels the growth of the German Enlightenment, beginning with Leibniz. Book Six treats (1) the problems of integrating French culture, from the vision of the revolution to the organization of the positivist tradition, and (2) the British problems from the Conservative compromise to the reconstruction of Utilitarian ethics.

RANDALL JR, John Herman. *The Career Of Philosophy: From The Middle Ages To The Enlightenment*. NY Columbia Univ Pr 1962.

The author treats the rise and development of modern philosophy from its medieval origins to the present times. Book One treats the heritage of modern thought, presented as three dominant late medieval philosophies of knowledge: Augustinian Platonism, Thomistic Aristotelianism, and the *via moderna* of William of Ockham. Book Two focuses on the coming of humanism and the revolution in values and intellectual methods. Included here is a treatment of the development of political philosophies supporting the emergence of secular states. Book Three tells of the assimilation of science within the interpretative frameworks of the seventeenth century rationalist and empiricist systems which are taken to be the first generalizations of the new science. Book Four offers a critical examination of the philosophic responses to the Newtonian achievement down to the British and French Enlightenments, treated here as the efforts to erect the science of man and society and as the applications of the "order of Nature" to rational religion and rational morality.

RANDALL JR, John Herman. *The Logic Of The Humanities*, By Ernst Cassirer. *Hist Theor* 2,66-73 1962.

RANDALL JR, John Herman and Kristeller, Paul O. The Study Of The Philosophies Of The Renaissance. *J Hist Ideas* 2,449-496 O 41.

RANDALL JR, John Herman. Arthur O Lovejoy And The History Of Ideas. *Phil Phenomenal Res* 23,475-479 Je 63.

RANDALL JR, John Herman. Development Of Scientific Method In The School Of Padua. *J Hist Ideas* 1,177-206 Ap 40.

RANDALL JR, John Herman. Idealistic Social Philosophy And Bernard Bosanquet. *Phil Phenomenal Res* 26,473-502 Je 66.

The thought of Green (as a critic of Utilitarianism), Bradley (with his socialized conception of freedom), and Bosanquet (with truth being found in the social whole) are explored. It is argued that generally, the moral ideal is self-realization, and that idealism stressed the relativity and development of morality. The article ends by elucidating Bosanquet's emphasis on—the application of psychology to state coercion or the general will, and the value of the state to its members.

RANDALL JR, John Herman. J S Mill And The Working-Out Of Empiricism. *J Hist Ideas* 26,59-88 Ja-Mr 65.

The author believes that John Stuart Mill's *System of Logic* is the classical statement of British empiricism, and as such needs to be reexamined. The author believes that it outlines the transition from an observational to an experimentalist conception of science, and he traces how the work's arguments proceed. According to the author, Mill's central problem here is the Problem of Induction; the difference in the way Mill views this problem emphasizes the ambiguity in his work. The author concludes that Mill sees that sciences of his day were not inductive, and moves on to think that science is deductive, wherein the hypothesis plays a major role.

RANDALL JR, John Herman. John Dewey, 1859-1952. *J Phil* 50,5-12 Ja 53.

RANDALL JR, John Herman. Josiah Royce And American Idealism. *J Phil* 63,57-83 F 66.

In the course of reviewing the major works of Royce, the author considers Royce's relation to F H Bradley, Peirce, James, Santayana, and various other American

idealists. Among topics discussed are: Royce's concept of the Infinite as ground for certainty, his proofs of the Absolute, his notion of loyalty and the Great Community, his views regarding the possibility of error, the moral problems of pessimism evil, and the theorem of meaning.

RANDALL JR, John Herman. *Metaphysics: Its Function, Consequences, And Criteria.* *J Phil* 43,401-411 JI 46.

RANDALL JR, John Hermann. George Santayana—Naturalizing The Imagination. *J Phil* 51,50-51 Ja 54.

RANDALL JR, John Herman. On Being Rejected. *J Phil* 50,797-804 D 53.

RANDALL JR, John Herman. T H Green: The Development Of English Thought From J S Mill To F H Bradley. *J Hist Ideas* 27,217-244 Ap-Je 66.

This is an analysis of the relation of Green to Nineteenth Century thought. The author believes that Green stands for three ideas. First, he is the major Nineteenth century critic of utilitarianism. Second, he is the main critic of laissez-faire individualism. Third, he is the major critic of empiricism. Green believed that experience is identical with thought; the real world is the intelligible world. The human mind, in knowing, establishes relations with the Eternal Mind. The author concludes that Green is both a Platonist and an Augustinian, eliminating particulars, or feelings, from philosophical importance.

RANDALL JR, John Herman. Talking And Looking. *Proc Amer Phil Ass* 30,5-24 O 1957.

RANDALL JR, John Herman. The Art Of Language And The Linguistic Situation: A Naturalistic Analysis. *J Phil* 60,29-56 Ja 63.

Two major problems are considered here. The first concerns the relation between the instrument of language and what it does—between the formal and functional structures of that instrument. For, like any art, "linguaging" illustrates the general metaphysical relation between a mechanism and its behavior. The paper sets forth a functional realism. The second major problem concerns the relation between the instrument of language and the materials it works with, manipulates, and reorganizes in making sentences, its subject matter and the traits there exhibited.

RANDALL JR, John Herman. The Future Of John Dewey's Philosophy. *J Phil* 56,1005-1009 D 59.

RANDALL JR, John Herman. The Place Of Leonardo da Vinci In The Emergence Of Modern Science. *J Hist Ideas* 14,191-202 Ap 53.

RANDALL JR, John Herman. The Wrong And The Bad. *J Phil* 51,764-775 N 54.

RANDALL, John A. Corism: Applied To Specifying Operations Called Scientific. *Phil Sci* 13,215-222 JI 46.

RANDALL, John H. *The Making Of The Modern Mind: A Survey Of The Intellectual Background Of The Present Age.* Boston Houghton Mifflin 1940.

RANDALL, John Herman. *Plato: Dramatist Of The Life Of Reason.* NY Columbia Univ Pr 1970.

This commentary begins by declaring the story of Plato's life to be an "imaginative tribute to a genius." Our Plato is the author of the dialogues, dramatic works designed to provide the reader with occasions for seeing important truths. In them Socrates and other striking intellectual personalities become vehicles for self-knowledge. Plato portrays "the philosophic implications of the artistic attitude" rather than proclaiming a system of metaphysics or epistemology. For him, the art of living well requires insight and only the mathematical sciences can be formally taught. Plato's commitment to *theoria* excludes such unworthy ideals as personal immortality. On the whole, the tradition of Platonism contains only a portion of the rich suggestiveness of Plato's dramas of the rational life.

RANDALL, John Herman. *The Role Of Knowledge In Western Religion.* Boston Starr King Pr 1958.

The author distinguishes "Three main positions which have been held in the West on the place of knowledge and truth in the religious life": 1) Christianity involves a revelation of "truth" which is knowledge "like all other knowledge"; 2) "this special 'religious' knowledge is unlike all other knowledge in that it deals with a 'higher realm'—the realm of faith or the realm of values; and 3) "Religion is a way of acting and feeling, not a way of knowing; it is practical and aesthetic rather than cognitive. ... Religious beliefs are not literal knowledge, but 'symbols'." three chapters are devoted to discussions of the relations of Christianity to Greek philosophy, natural science and the romantic movement. In a final chapter, an epilogue, the conclusion is reached that: "Religious 'knowledge' is not mystic intuition, it is not the awareness of values, it is not the encounter with 'the Hold', it is not existential commitment of the will to believe. It is rather a technical skill, an art, a 'know-how'... , a way of celebrating, consecrating and clarifying..."

RANDALL, John. Substance As Process. *Rev Metaph* 10,580-601 Je 57.

RANKIN, Bayard. The History Of Probability And The Changing Concept Of The Individual. *J Hist Ideas* 27,483-504 O-D 66.

This article traces the history of the concept of probability. The author believes that although there are scattered references to probability in classical works, it did not develop as a scientific theory worthy of study until after the Renaissance. Classical concepts of fate, chance, and fortune are examined, particularly with regard to how they affected the individual. Modern mathematical concepts of chance are also examined. Both the classical concern with the individual and modern mathematical relationships to chance are seen as influencing contemporary notions of probability.

RANKIN, K W. Referential Identifiers. *Amer Phil Quart* 1,233-243 JI 64.

RANKIN, K W. Wittgenstein On Meaning, Understanding, And Intending. *Amer Phil Quart* 3,1-13 Ja 66.

Wittgenstein's deceptively simple question "How can one in a flash anticipate a whole usage?" gives rise to the following dilemma. *either* meaning, understanding, and intention consist, as he suggests, in the functional interdependence between activities which make up some way of life, or in some sort of inner source of

subsequent behavior, or the distinction between the mental and the physical is secondary to that between the agent's and the alien standpoint in a way which disposes of the inner-outer dichotomy. Some of the destructive arguments in this paper dispose of the first horn, others, with some of Wittgenstein's, of the second, and this seems to confine the field to the further promotion of the third.

RANLY, Ernest W. Albert Schweitzer's Philosophy Of Civilization. *Thought* 38,237-254 Je 63.

RANLY, Ernest W. Scheler On Man And Metaphysics. *Phil Today* 9,211-221 Fall 65.

RANLY, Ernest W. St Augustine's Theory Of Matter. *Mod Sch* 42,287-304 Mr 65.

RANLY, Ernest W. Towards A Phenomenology Of Religious Art. *Proc Cath Phil Ass* 39,227-233 1965.

RANNELLS, Edward Warder. Aesthetic Expression And Learning. *J Aes Art Crit* 5,314-320 Je 47.

RANULF, Svend. Scholarly Forerunners Of Fascism. *Ethics* 50,16-34 O 39.

RAO, K B Ramakrishna. The Gunas Of Prakrti According To The Sāmkhya Philosophy. *Phil East West* 13,61-72 Ap 63.

RAPAPORT, David (ed). *Organization And Pathology Of Thought: Selected Sources.* NY Columbia Univ Pr 1951.

RAPAPORT, David and Weber, Alden O. Teleology And The Emotions. *Phil Sci* 8,69-82 Ja 41.

RAPHAEL, D D. *The Paradox Of Tragedy.* Bloomington Indiana Univ Pr 1960.

RAPHAEL, D Daiches. *Moral Judgement.* NY Macmillan 1955.

RAPHAEL, David D. *Problems Of Political Philosophy.* NY Praeger 1970.

RAPOPORT, Anatol. *Fights, Games, And Debates.* Ann Arbor 1960.

Much of this book stems from the von Neumann-Morgenstern theory of games, which Rapoport modifies in an attempt to develop mathematical models of three kinds of conflict: fights, games, and debates. He hopes that a scientific understanding of conflicts may help turn dangerous fights (such as international hostilities) into games or even into debates. He also discusses the development of a "social physics" which holds that there are laws describing the behavior of a social aggregate, even if the behavior of the particles composing it is indeterminate.

RAPOPORT, Anatol. *Operational Philosophy; Integrating Knowledge And Action.* NY Harper 1953.

RAPOPORT, Anatol. *Science And The Goals Of Man: A Study In Semantic Orientation.* NY Harper 1950.

With a strong impress from the works of the late Alfred Korzybski, we get a rapid and lucid survey of semantic literature with a view to presenting the higher reaches of a non-Aristotelian approach to the problems of today. He shows how science has progressed beyond the metaphysical backgrounds of the organismic and mechanistic to this new approach in which the semantic map or framework for the resolution of problems is set in terms of the Non-Euclidean, Relativistic, Postulational, Non-Aristotelian analysis.

RAPOPORT, Anatol. *Strategy And Conscience.* NY Harper & Row 1964.

This book is an attack on the strategic mode of thinking in international diplomacy, a mode which focuses on the question of what strategy should be used to maximize international security. Strategic thinkers use a series of rational decision techniques derived from decision theory, probability theory, and game theory. Rapoport shows how each of these techniques depends for its validity on certain mathematical assumptions which do not hold in the area of international diplomacy. Strategic thinking is neither rational nor objective; it is biased, narrow, and immoral. Rapoport urges the substitution of moral thought for strategic thought. Moral thinking focuses on psychological and ethical considerations; it attempts to evaluate values and utilities, and asks of a strategy not how it affects the enemy but how it affects ourselves. In the last third of the book Rapoport argues that communists are not devils to be defeated at all costs, that both Soviet and American society have strengths and weaknesses, that the strengths are complementary, and that each could learn from the other.

RAPOPORT, Anatol. Comments On G Sjöberg's "The Comparative Method In The Social Sciences". *Phil Sci* 22,118-122 Ap 55.

RAPP, Friedrich (ed). *Contributions To A Philosophy Of Technology: Studies In The Structure Of Thinking In The Technological Sciences.* Boston Reidel 1974.

RAPPAPORT, David. Mead's Concept Of Self: A Contribution To Educational Philosophy. *Educ Theor* 10,128-132 Ap 60.

RASEY, M I and Kelley, Clarence. *Education And The Nature Of Man.* NY Harper 1952.

RASIOWA, Helena. *An Algebraic Approach To Non-classical Logics.* NY American Elsevier 1974.

RASMUSSEN, H Richard. How Far Can Science Reach? Main Currents 19,85-89 Mr-Apr 63.

RATHBUN, John W and Burwick, Fred. Paul Tillich And The Philosophy Of Schelling. *Int Phil Quart* 4,373-393 S 64.

Beginning with Tillich's early analyses of Schelling's religious-historical constructions and the roles of mysticism and symbolism in Schelling's philosophy, the authors feel that a "persistent parallel" to Schelling's philosophy "is apparent throughout Tillich's philosophical-theological development." In their judgment, Schelling's transcendental idealism provides a fundamentally accurate perspective for viewing "the general structure and intent of Tillich's theology." The 1956 Munich edition of Schelling's *Werke* and Tillich's *Systematic Theology* serve as the primary sources. After an initial discussion of how the "ecstatic reason" intuitively and symbolically presents the Absolute, the authors pursue cognate existential questions of man's freedom, estrangement, and non-being, ending with an analysis of how the two men use a dialectical method of correspondence to move from the mechanism of existence to historical vitalism based on the twin themes of redemption and grace.

- RATNER, Herbert.** William Harvey, M D: Modern Or Ancient Scientist. *Thomist* 24,175–210 Ap–Jl–O 61.
- RATNER, Joseph.** A Reply To George Eastman's Review Of John Dewey: *Philosophy, Psychology and Social Practice*. *Stud Phil Educ* 4,105–107 Spr 65.
- RATNER, Joseph.** Some Comments On Rosen's "Calvin's Attitude Toward Copernicus". *J Hist Ideas* 22,382–385 Jl–S 61.
- RATNER, Joseph.** The Tastability Of Good–Will. *J Phil* 43,418–419 Jl 46.
- RATNER, Sidney (ed).** *Vision And Action*. New Brunswick NJ Rutgers Univ Pr 1953.
- RATNER, Sidney** and others (eds). *The Philosopher Of The Common Man: Essays In Honor Of John Dewey To Celebrate His Eightieth Birthday*. NY Putnam 1940.
- RATNER, Sidney** and Wheeler, James E. A Reply To Lyle Eddy's Review Of John Dewey And Arthur Bentley: A Philosophical Correspondence, 1932–1951. *Stud Phil Educ* 4,121–122 Spr 65.
- RATNER, Sidney.** History As Experiment. *Antioch Rev* 19,315–327 Fall 59.
- RATNER, Sidney.** Presupposition And Objectivity In History. *Phil Sci* 7,499–505 O 40.
- RATNER, Sidney.** The Ethics Of Democracy. *Humanist* 15,15–17 Ja–F 55.
- RATNER, Sidney.** The Historian's Approach To Psychology. *J Hist Ideas* 2,95–109 Ja 41.
- RATNER, Sidney.** The Naturalistic Humanism Of John Dewey And Arthur F Bentley. *Humanist* 14,81–87 Ap 54.
- RATOOSH, Philburn (ed)** and Churchman, C West (ed). *Measurement: Definitions And Theories*. NY Wiley 1959.
- RAU, Catherine D.** Faith, Reason And Knowledge. *Phil Forum (Pacific)* 1,95–104 S 62.
- RAU, Catherine.** *Art And Society; A Reinterpretation Of Plato*. NY Smith 1951.
- RAU, Catherine.** Psychological Notes On The Theory Of Art As Play. *J Aes Art Crit* 8,229–238 Je 50.
- RAU, Catherine.** The Aesthetic Views Of Jean–Paul Sartre. *J Aes Art Crit* 9,139–147 D 50.
- RAU, Catherine.** The Ethical Theory Of Jean–Paul Sartre. *J Phil* 46,536–544 Ag 49.
- RAU, Catherine.** Theories Of Time In Ancient Philosophy. *Phil Rev* 62,514–525 O 53.
- RAUP, R B.** In Defense Of The Community Criterion: A Reply. *Stud Phil Educ* 1,114–126 Ag 61.
- RAUP, R Bruce.** Method In Judgments Of Practice. *J Phil* 46,801–816 D 49.
- RAUP, R Bruce.** The Moral Dimension In Education. *Educ Theor* 1,35–40 My 51.
- RAUP, R B.** The Community Criterion In Judgmental Practice. *Stud Phil Educ* 1,4–39 S 60.
- RAUTENSTRAUCH, Walter.** What Is Scientific Planning? *Phil Sci* 12,8–18 Ja 45.
- RAVETZ, J R** and Grene, M. Leibniz's Cosmic Equation: A Reconstruction. *J Phil* 59,141–146 Mr 62.
- If we want to think of the structure of Leibniz's metaphysics in terms of its mathematical foundation, it may assist us if we try to set up a modern mathematical formalism to express some of the relations he seems to have had in mind. This paper is an attempt to clarify (1) the conception of space and time as *phenomena bene fundata*, (2) the definition of a monad, and (3) the range and meaning of the pre-established harmony. Leibniz's insistence on the metaphysical importance of mathematical speculation suggests that this confessedly anachronistic procedure may nevertheless shed some light on his thought.
- RAVICZ, Marilyn E.** St Augustine: Time And Eternity. *Thomist* 22,542–554 O 59.
- RAVITZ, Leonard J.** Studies Of Man In The Life Field. *Main Currents* 19,13–23 S–O 62.
- RAWLINS, F I G.** Episteme And Techne. *Phil Phenomenol Res* 10,389–397 Mr 50.
- RAWLS, John.** *A Theory Of Justice*. Cambridge MA Belknap Pr 1971.
- RAWLS, John.** Justice As Fairness. *Phil Rev* 67,164–194 Ap 58.
- RAWLS, John.** Outline Of A Decision Procedure For Ethics. *Phil Rev* 60,177–197 Ap 51.
- RAWLS, John.** The Sense Of Justice. *Phil Rev* 72,281–305 Jl 63.
- In *Emile* Rousseau asserts that the sense of justice not only involves our understanding, but is a sentiment enlightened by reason, the natural outcome of our primitive affections. Rawls sets up a psychological construction to explain this thesis, and then on the basis of it considers the questions: to whom is the obligation of justice owed? and what accounts for men's doing what justice requires?
- RAWLS, John.** Two Concepts Of Rules. *Phil Rev* 64,3–32 Ja 55.
- RAY, Paul C.** Sir Herbert Read And English Surrealism. *J Aes Art Crit* 24,401–414 Spr 66.
- RAY, Punya Sloka.** Reflection On The Philosophic Life. *Phil Today* 7,115–123 Sum 63.
- RAYAPATI, Jacob Purnachandra Rao.** *Early American Interest In Vedanta: Pre–Emersonian Interest In Vedic Literature And Vedantic Philosophy*. NY Asia 1973.
- RAYNALD, Volanda.** *This Is It: Proof Of Immortality*. Los Angeles Scroll 1946.
- RAYNOR, Owen.** Hume's Scepticism Regarding 'Probable Reasoning' In *The Treatise*. *S J Phil* 2,103–106 Fall 64.
- RAYNOR, Mary Anne.** *Language And Concepts In Education*, Edited By B O Smith And R H Ennis. *Stud Phil Educ* 2,86–95 Wint 61–62.
- RAYWID, Mary Anne.** A Reply To John Collinson's Review Of *The Axe–Grinders: Critics Of Our Public Schools*. *Stud Phil Educ* 3,49–51 Sum 63.
- RAYWID, Mary Anne.** CBE In Perspective: A Report On The Council For Basic Education. *Educ Theor* 14,144–157 Jl 64.
- READ JR, William Thornton.** Aesthetic Emotion. *Phil Phenomenol Res* 1,199–207 D 40.
- READ, Herbert Edward.** *Icon And Idea: The Function Of Art In The Development Of Human Consciousness*. Cambridge Harvard Univ Pr 1955.
- The book presents the thesis that the image–creating activity of the artist is

presupposed by the cognitive systems of the scientist and philosopher. The argument is given in the form of a history of the visual image in seven roughly chronological stages, from paleolithic vitalism to modern constructivism; the application to philosophy is rather suggested than carried out. This account of visual art as the primary mode of cognition should prove suggestive not only to aestheticians, but also to those interested in the theory of emotive meaning, the history of thought, and the problem of "beginning to know."

- READ, Herbert Edward.** *The Meaning Of Art*. NY Pitman 1951.
- READ, Herbert Edward.** *The Philosophy Of Modern Art*. NY Horizon P. 1953.
- READ, Herbert.** *Education Through Art*. NY Pantheon 1948.
- READ, Herbert.** Art And The Evolution Of Consciousness. *J Aes Art Crit* 13,143–155 D 54.
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- READ, Thornton.** The Problems Of Empirical Metaphysics. *Phil Phenomenol Res* 2,404–409 Mr 42.
- REAGAN, Charles E.** *Ethics For Scientific Researchers*. Springfield IL Thomas 1971.
- This book is aimed at practicing scientists, engineers, physicians, students in science curricula, and philosophers interested in current normative problems resulting from scientific research and modern technology. It begins with an elementary introduction to ethics, including brief accounts of numerous normative theories and all of the major meta–ethical views. In the second part, 55 actual or imaginary cases of ethical problems in science are presented, along with a schema for case analysis. The cases are divided into three categories, problems arising within scientific research, scientist–as–employee problems, and large, public issues, such as nuclear energy and pollution. The third section contains an annotated bibliography of the literature between 1960 and 1970.
- REAGAN, Gerald M.** Do Institutions Teach? *Proc Phil Educ* 21,75–79 Ap 65.
- REAGAN, James T.** Being And Nonbeing In Plato's *Sophist*. *Mod Sch* 42,305–314 Mr 65.
- REAGAN, James T.** The Metaphysical Function Of The *Parmenides*. *Mod Sch* 41,262–272 Mr 64.
- REAVES, J Russell.** *Emerson As Myth–maker*. Gainesville Univ Of Florida Pr 1954.
- RECHEIS, Athanas.** Das Fragment *De Paenitentia*: Ein Teil Der Klementinischen Schrift *Quisdivus Salvetur*. *Traditio* 9,419 1953.
- RECK, Andrew J.** *Speculative Philosophy: A Study Of Its Nature, Types And Uses*. Albuquerque Univ Of New Mex Pr 1972.
- In this book between the first two chapters, on the types of speculative philosophy, and the last chapter, on its uses, there are separate chapters on Realism, Materialism, Idealism and Process Philosophy. These intervening chapters are a history of philosophy arranged in a topical instead of a chronological order. In the first two chapters, a number of philosophies of philosophy are summarized in an attempt to provide a justification for Reck's own fourfold classification. The last chapter is an attempt to defend speculative philosophy against its critics by pointing to its cognitive, religious, aesthetic, moral, social and psychological uses.
- RECK, Andrew J.** An Essay In Psycho–Ethics: Review Article On Bertocci And Millard, *Personality And The Good*. *Phil Forum (Boston)* 21,8–15 1963–64.
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- RECK, Andrew J.** Comments On Dewey, Randall, And Parker Concerning Experience And Substance. *J Phil* 58,162–165 Mr 61.
- RECK, Andrew J.** Insight And The Eros Of The Mind. *Rev Metaph* 12,97–107 S 58.
- RECK, Andrew J.** Philosophies In America. *S J Phil* 4,73–81 Sum 66.
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- RECK, Andrew J.** Substance And Person. *Personalist* 41,277–288 Sum–Jl 60.
- RECK, Andrew J.** Substance, Language And Symbolic Logic. *Mod Sch* 35,155–171 Mr 58.
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- RECK, Andrew J.** The Metaphysics Of Equality. *New Scholas* 34,327–339 Jl 60.
- RECK, Andrew J.** The Philosophy Of A O Lovejoy (1873–1962). *Rev Metaph* 17,257–285 D 63.
- The author argues that a coherent and closely reasoned philosophical position which he identifies as a temporalistic realism can be discerned in Lovejoy's works. In this expository essay, he first examines Lovejoy's temporalism, considered both as a method and as a metaphysics, and discusses Lovejoy's position in relation to currents of past and contemporary thought (pragmatism, Bergsonism, and relativity). He then considers the relationship between Lovejoy's temporalism and his critical realism, and examines his views on epistemological and psycho–physical dualism. Finally, the author discusses Lovejoy's method in intellectual history as the logical complement of his temporalistic realism.
- RECK, Andrew J.** The Philosophy Of Andrew Ushenko: I. *Rev Metaph* 11,471–485 Mr 58.
- RECK, Andrew J.** The Philosophy Of Andrew Ushenko: II. *Rev Metaph* 11,673–688 Je 58.
- RECK, Andrew J.** The Philosophy Of Brand Blanshard. *Tulane Stud Phil* 13,111–147 1964.
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- RECK, Andrew J.** The Philosophy Of George Herbert Mead (1863–1931). *Tulane Stud Phil* 12,5–51 1963.
- RECK, Andrew J.** The Philosophy Of John Elov Boodin (1869–1950). *Rev Metaph* 15,148–173 S 61.
- The author opens this survey of Boodin's thought with remarks on his conception of philosophy as a whole drawing upon all aspects of human experience. Then, centering on his categories of intelligence and concept of truth, he discusses Boodin's epistemology of pragmatic realism. The author then presents Boodin's theory of reality: his thesis that being is energy, his conception of consciousness, his notions of space and time, and his views on truth, beauty, and virtue. Finally, the author discusses Boodin's theory of the cosmos, focusing on his positions on evolution and creation, matter, mind, and God.
- RECK, Andrew J.** The Social Philosophy Of Elijah Jordan (1875–1953). *Tulane Stud Phil* 11,87–96 1962.
- RECK, Andrew J.** Wilmon H Sheldon's Philosophy Of Philosophy. *Tulane Stud Phil* 7,111–128 1958.
- REDDEN, John D** and Ryan, Francis A. *Freedom Through Education*. Milwaukee Bruce 1944.
- REDLON, Reginald A.** St Thomas And The Freedom Of Creative Act. *Fran Stud* 20,1–18 1960.
- REDWOOD, John.** *Reason, Ridicule, And Religion: The Age Of Enlightenment In England, 1660–1750*. Cambridge Harvard Univ Pr 1976.
- Redwood argues that the works of Newton, Boyle, Berkeley, Clarke, and Locke, represent more than the simple advance of philosophy of nature, but rather that they arose collectively out of a dialectical interaction between a witty skepticism and the received religious dogmas and institutions. Ten chapters deal with the following topics respectively: opinions of the nature and causes of atheism, the chroniclers of atheism, atheism as a political cause, theories of matter and the origin of the world, the origin of the earth, witches and apparitions, the persons of the Trinity, attacks on the established church, theories of the relation between reason and nature, and the significance of the minute philosophers. The material provides collectively an adequate documentation of Redwood's claim that the period was more an age of ridicule than one of reason.
- REED JR, Henry H.** In The Shadow Of St Barbara And St Thomas. *Thought* 31,326–349 S 56.
- REEDER, J P (ed)** and Outka, Gene Harold (ed). *Religion And Morality: A Collection Of Essays*. Garden City NY Anchor Pr 1973.
- REES, D A.** Kant, Boyle, And Indifferentism. *Phil Rev* 63,592–595 O 54.
- REES, D A.** Kant's "Physiology Of The Human Understanding" And The Classification Of The Sciences. *J Hist Ideas* 13,108–109 Ja 52.
- REES, W J.** Moral Rules And The Analysis Of "Ought". *Phil Rev* 62,23–40 Ja 53.
- REESE, C W.** Should We "Indoctrinate"? *Humanist* 4,70–72 Sum 44.
- REESE, William L.** Analogy, Symbolism, And Linguistic Analysis. *Rev Metaph* 13,447–468 Mr 60.
- REESE, William L.** Concerning The "Real Distinction" Of Essence And Existence. *Mod Sch* 38,142–148 Ja 61.
- REESE, William Lewis (ed)** and Freeman, Eugene (ed). *Process And Divinity: The Hartshorne Festschrift*. La Salle IL Open Court 1964.
- REESE, William L.** Peirce On Abstraction. *Rev Metaph* 14,704–713 Je 61.
- After noting the weaknesses of the doctrines of abstraction in Aristotle, Locke, Berkeley and Hume, and Kant, the author summarizes Peirce's position: Reality is constituted by singulars. But singular individuals are not accessible to consciousness; percepts are already abstractions from the world. As existential propositions, perceptual judgments are in turn abstractions from percepts. Finally, the deduction of universal from existential propositions requires class names or hypostatic abstraction. Arguing that this doctrine is both a result of metaphysical decision and a decisive factor in his metaphysics, the author then discusses Peirce's views on the ontological status of abstractions.
- REESE, William L.** Phenomenology And Metaphysics. *Rev Metaph* 19,103–114 S 65.
- REESE, William L.** The "Experimentum Crucis" In Locke's Doctrine Of Abstraction. *Phil Phenomenol Res* 21,490–500 Je 61.
- REESE, William L.** The Democratic Idea: A Composite Approach. *Phil Forum (Pacific)* 2,3–73 F 64.
- REESOR, Margaret E.** *The Political Theory Of The Old And Middle Stoa*. NY Augustin 1951.
- REEVES, Gene (ed)** and Brown, Delwin (ed) and James Jr, Ralph E (ed). *Process Philosophy And Christian Thought*. Indianapolis Bobbs-Merrill 1971.
- REEVES, Joan Wynn.** *Body And Mind In Western Thought*. NY Penguin Books 1958.
- This book is divided into two parts: the first is concerned with the historical, social, religious and philosophical contexts in which different theories of the relation between body and mind have been formulated. The second part is made up of extracts from philosophers and psychologists: Hippocrates, Plato, St Thomas Aquinas, Descartes, Hume, Condillac, J S Mill, Wundt, William James, etc., each with a short introduction. The general theme of the book is that one cannot understand the changing concepts of body and mind and their relation to one another unless one considers them as the products of different climates of opinion.
- REEVES, Joan Wynn.** *Thinking About Thinking*. NY Braziller 1965.
- REEVES, Paschal.** The Silhouette Of The State In Democratic Vistas—Hegelian Or Whitmanian? *Personalist* 43,374–382 Sum–Jl 62.
- REGAMEY, Constantine.** The Meaning And Significance Of Spirituality In Europe And In India. *Phil East West* 10,105–134 O 60–Ja 61.
- REGAMEY, Pie.** The Mystique Of Non-violent Action. *Thought* 41,381–389 S 66.
- REGAN, Richard J.** Venn Diagrams And Conventional Logic. *New Scholas* 33,291–299 Jl 59.
- REGHABY, Heydar.** *Philosophy And Freedom*. NY Philosophical Lib 1970.
- REGIS JR, Edward.** Literature By The Reader: The 'Affective' Theory Of Stanley Fish. *College English* 38,263–280 N 76.
- This article is a critical analysis and evaluation of the experiential method of literary interpretation and criticism as developed by its originator Stanley Fish. I argue that the theory must be rejected because of its internal ambiguities and inconsistencies, the numerous absurd consequences to which it leads, and the incorrect theory of meaning on which it is based. These and additional criticisms are illustrated at length.
- REGIS, L M.** Philosophy And The Unity Of Philosophy Of Nature. *Proc Cath Phil Ass* 27,57–59 1953.
- REGIS, Louis Marie.** *St Thomas And Epistemology*. Milwaukee Marquette Univ Pr 1946.
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- REICHART, Sandford.** *Change And The Teacher: The Philosophy Of A Social Phenomenon*. NY Crowell 1969.
- REICHBACH, Juliusz.** A Note About Connection Of The First-order Functional Calculus With Many Valued Propositional Calculi. *Notre Dame J Form Log* 5,158–160 1964.
- REICHBACH, Juliusz.** A Note To My Paper: On Characterizations Of The First-order Functional Calculus. *Notre Dame J Form Log* 2,251–252 1961.
- REICHBACH, Juliusz.** On Characterizations Of The First-order Functional Calculus. *Notre Dame J Form Log* 2,1–15 1961.
- REICHBACH, Juliusz.** On The Connection Of The First-order Functional Calculus With Many-valued Propositional Calculi. *Notre Dame J Form Log* 3,102–107 1962.
- REICHBACH, Juliusz.** On The Connections Of The First-order Functional Calculus With \aleph_0 Propositional Calculus. *Notre Dame J Form Log* 6,73–80 1965.
- REICHENBACH, Bruce R.** *The Cosmological Argument: A Reassessment*. Springfield IL Thomas 1972.
- "The most interesting and exciting of the theistic arguments" is framed by Reichenbach in an attempt to present a true and valid version: an adaptation of St Thomas Aquinas' third 'way' of demonstrating the existence of God. Major topics in this study are: causation; principles of causation and sufficient reason; logical and real necessity; causation of the whole cosmos; non-dependency of cosmological on the ontological argument.
- REICHENBACH, Hans.** *Axiomatization Of The Theory Of Relativity*. Berkeley Univ Of Calif Pr 1969.
- REICHENBACH, Hans.** *Elements Of Symbolic Logic*. NY Macmillan 1947.
- REICHENBACH, Hans.** *Philosophic Foundations Of Quantum Mechanics*. Berkeley Univ Of Calif Pr 1944.
- REICHENBACH, Hans.** *Philosophy And Physics*. Berkeley Univ Of Calif Pr 1948.
- REICHENBACH, Hans.** *The Direction Of Time*, Maria Reichenbach (ed). Berkeley Univ Of Calif Pr 1956.
- This posthumous work represents a culmination of Reichenbach's interest in the problem of time, and incorporates much of his earlier thinking about probability, quantum mechanics, the theory of relativity, and causality. The first chapter is a brief history of the problem as seen by philosophers. Beginning with the reversible processes of classical physics, the author discusses various statistical definitions of entropy, and constructs lattices with convergent rows or columns as a model in his treatment of determinism. According to the editor, Reichenbach "was convinced that he had achieved a solution of the problem of the direction of time which answers all the questions that can reasonably be asked about it.
- REICHENBACH, Hans.** *The Rise Of Scientific Philosophy*. Berkeley Univ Of Calif Pr 1951.
- This is a psychological criticism of the older systems of philosophy and a non-technical presentation of the new philosophy based on modern science. The author traces the failures of the systems to psychological causes. Reichenbach aims to show how the modern philosopher no longer dictates so-called laws of reason to the scientist, but rather proceeds by analyzing scientific methods and results.
- REICHENBACH, Hans.** A Conversation Between Bertrand Russell And David Hume. *J Phil* 46,545–549 Ag 49.
- REICHENBACH, Hans.** Are Phenomenal Reports Absolutely Certain? *Phil Rev* 61,147–159 Ap 52.
- REICHENBACH, Hans.** Can Operators Reach Through Quotes? *Phil Stud* 7,33–35 1956.
- REICHENBACH, Hans.** On Observing And Perceiving. *Phil Stud* 2,92–93 D 51.
- REICHENBACH, Hans.** On The Justification Of Induction. *J Phil* 37,97–103 F 40.
- REICHENBACH, Hans.** Rationalism And Empiricism: An Inquiry Into The Roots Of Philosophical Error. *Phil Rev* 57,330–346 Jl 48.
- REICHENBACH, Hans.** Reply To A Review. *J Phil* 45,464–467 Ag 48.
- REICHENBACH, Hans.** Reply To Donald C Williams' Criticism Of The Frequency Theory Of Probability. *Phil Phenomenol Res* 5,508–512 Je 45.
- REICHENBACH, Hans.** Reply To Ernest Nagel's Criticism Of My Views On Quantum Mechanics. *J Phil* 43,239–247 Ap 46.
- REICHENBACH, Hans.** The Syllogism Revised. *Phil Sci* 19,1–16 Ja 52.
- REICHERT, William O.** The Relevance Of Anarchism: An Introduction To The Social Thought Of Herbert Read. *Educ Theor* 17,147–153 Ap 67.
- REICHMAN, John J.** Masaryk's Hope For Humanity. *Humanist* 2,4–7 Spr 42.

- REICHMANN, James B.** Logic And The Method Of Metaphysics. *Thomist* 29,341–395 O 65.
- REICHMANN, James B.** St Thomas, Capreolus, Cajetan And The Created Person (Part I). *New Scholas* 33,1–31 Ja 59.
The article first seeks to determine Aquinas' definitive teaching regarding the formal constitutive of the human supposit, and then to compare his view with the views of two of his most celebrated commentators, Capreolus and Cajetan. The article's basic finding is that Aquinas places the ultimate constitutive of human personhood in the act of being (esse). It further concluded that Capreolus' interpretation remains faithful to the position of Aquinas while that of Cajetan, for whom the ultimate constitutive of person consists in a substantial mode, does not accurately reflect the original teaching of Aquinas.
- REICHMANN, James B.** St Thomas, Capreolus, Cajetan, And The Created Person (Part II). *New Scholas* 33,202–230 Ap 59.
The article first seeks to determine Aquinas' definitive teaching regarding the formal constitutive of the human supposit, and then to compare his view with the views of two of his most celebrated commentators, Capreolus and Cajetan. The article's basic finding is that Aquinas places the ultimate constitutive of human personhood in the act of being (esse). It further concludes that Capreolus' interpretation remains faithful to the position of Aquinas while that of Cajetan, for whom the ultimate constitutive of person consists in a substantial mode, does not accurately reflect the original teaching of Aquinas.
- REID, Constance.** *Hilbert*. NY Springer Verlag 1970.
- REID, Jane Davidson.** Leda, Twice Assaulted. *J Aes Art Crit* 11,378–389 Je 53.
- REID, John Patrick.** Marx On The Unity Of Man. *Thomist* 28,259–301 Jl 64.
- REID, John R.** Definitional Rules: Their Nature, Status, And Normative Function. *J Phil* 40,188–191 Ap 43.
- REID, John R.** Definitions, Criteria, Standards, And Norms. *Phil Rev* 53,246–259 My 44.
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- REID, Louis Arnaud.** A Reply To George F Kneller's Review Of *Philosophy And Education*. *Stud Phil Educ* 3,82–83 Sum 63.
- REID, Louis Arnaud.** Feeling And Expression In The Arts: Expression, Sensa, And Feelings. *J Aes Art Crit* 25,123–136 Wint 66.
- REIDY, Stephen J.** *Civil Authority According To Francis De Vitoria*. River Forest IL Aquinas Library 1959.
- REILLY, Francis Eagan.** *Charles Peirce's Theory Of Scientific Method*. Bronx NY Fordham Univ Pr 1970.
This book contains 6 chapters: I Charles Sanders Peirce: Philosopher, Scientist, Writer; II The Scientist's Concern: Knowledge For Its Own Sake; III The Stages of the Method (i): Experience and Hypothesis; IV The Stages of the Method (ii): Deduction and Induction; V The Moderate Fallibilism of Science; VI Some Evaluations; and an Appendix on "The Beginning of Pragmatism and 'Pragmatism,'" extensive Notes, a Bibliography and an Index. The book attempts to relate Peirce's writings on the philosophy of science to his views on wider philosophical perspectives. Reilly tries to present Peirce as he himself wished to be understood, through a chronological examination of his writings on the nature of scientific method and on the nature of the universe in which such a method bears fruit. The discussion of Peirce's views on scientific method is non-formal. Reilly is particularly impressed by what he calls Peirce's "Greek insistence on the primacy of theoretical knowledge and his almost Teilhardian synthesis of evolutionary themes."
- REILLY, George C.** St Thomas And The Problem Of Knowledge. *Thomist* 17,510–524 O 54.
- REILLY, John P.** *Cajetan's Notion Of Existence*. NY Humanities Pr 1971.
- REILLY, Thomas J.** The Christian Concept Of Law In The Post-War World. *Proc Cath Phil Ass* 19,55–67 1943.
- REIMER, Bennett.** *A Philosophy Of Music Education*. Englewood Cliffs NJ Prentice-Hall 1970.
- REIN'L, Robert L.** Comparative Philosophy And Intellectual Tolerance. *Phil East West* 2,333–339 Ja 53.
- REIN'L, Robert.** Naturalism And Supernaturalism In East And West. *Phil East West* 6,49–68 Ap 56.
- REIN'L, Robert.** The Limits Of Utility. *J Phil* 53,549–555 Ag 56.
- REINELT, Herbert R.** Novelty, Freedom, And Necessity. *Phil Forum (Pacific)* 4,3–60 My 66.
- REINER, John M.** Diffusion And Biological Membrane Permeability II. *Phil Sci* 8,105–114 Ja 41.
- REINERS, David.** Philosophy: A Useless Luxury? *Phil Today* 4,75–79 Sum 60.
- REINERT JR, Harry F.** Evolutionary Ethics. *Ethics* 62,48–54 O 51.
- REINERT, Harry.** Teaching Philosophy In High School. *Educ Theor* 17,236–240 Jl 67.
- REINERT, Paul C.** A New Opportunity For Catholic Philosophy. *Proc Cath Phil Ass* 22,18–28 1947.
- REINHARDT, K F.** *A Realistic Philosophy: The Perennial Principles Of Thought And Action In A Changing World*. Milwaukee Bruce 1944.
- REINHARDT, Kurt F.** Contemporary Philosophy And Christian Faith. *New Scholas* 29,82–88 Ja 55.
- REINHARDT, Kurt Frank.** *The Existentialist Revolt, The Main Themes And Phases Of Existentialism: Kierkegaard, Nietzsche, Heidegger, Jaspers, Sartre, Marcel*. Milwaukee Bruce 1952.
- REIS, Lincoln** and Kristeller, Paul Oskar. A Reply To Dr White's "A Note On The Method Of History". *J Phil* 40,319–320 Je 43.
- REIS, Lincoln** and Kristeller, Paul Oskar. Some Remarks On The Method Of History. *J Phil* 40,225–245 Ap 43.
- REIS, Lincoln.** Insight And Analysis. *J Phil* 37,651–657 N 40.
- REISCHAUER, August Karl.** *The Nature And Truth Of The Great Religions: Toward A Philosophy Of Religion*. Rutland VT Tuttle 1966.
A textbook to be used in courses in the history of the world's religion. The author looks at Christianity, Judaism and Islam as representative of the three major monotheistic faiths, and then at the major religions of India and East Asia, Hinduism, Buddhism, Confucianism, Taoism, and their modern counterparts. Reischauer writes from the point of view of a Christian philosopher of religion, but is never an apologist for the Christian faith; rather he attempts to use Western Christian philosophical formulations of religion to present to the western reader the essentials of the nonwestern, non-monotheistic faiths. He insists that there are a number of fundamental assumptions that all religions share.
- REISER, Oliver L.** *A New Earth And A New Humanity*. NY Creative Age Pr 1942.
Reiser spreads the outline of a complete cosmology and a new social order.
- REISER, Oliver L.** *Man's New Image Of Man: An Interpretation Of The Development Of American Philosophy From Puritanism To World Humanism*. Pittsburgh Boxwood Pr 1961.
This brief book examines the growth of American thought from Puritanism to "cosmic humanism." Cosmic humanism is an evolutionary cosmological philosophy which rejects authoritarian religion, accepts aspects of pantheism, and emphasizes an ethical humanism based on science and appropriate to the present needs for a world community. An Appendix contains correspondence between Reiser and Stuart Dodd.
- REISER, Oliver L.** *Scientific Humanism: Its Origins, Teachings And Social Program*. Girard KS Haldeman-Julius 1946.
- REISER, Oliver L.** *The Integration Of Human Knowledge: A Study Of The Formal Foundations And The Social Implications Of Unified Science*. Boston Sargent 1958.
Professor Reiser's "Scientific Humanism" sort of "philosophy-fiction" picture of the universe, woven out of concepts from an astounding variety of fields—semantics, logic, philosophy of mathematics, topology, cybernetics, relativity theory, social engineering, quantum mechanics, parapsychology, etc.
- REISER, Oliver L.** *The Promise Of Scientific Humanism Toward A Unification Of Scientific, Religious, Social And Economic Thought*. NY Piest 1940.
The remedy for the ills of the modern world is to be attained by the fusion of science, religion, and philosophy, acting coordinately in the interests of social progress. This broad formula is the faith of Reiser. The thesis of the volume is: "If the modern world is to survive and continue its progress in a problematical future, its established culture-patterns, or modes of belief and action, will have to be replaced by... a new culture-pattern," a human intellectual evolution subsumed under "three main historical periods of human development."
- REISER, Oliver L.** *The World Sensorium: A Social Embryology Of World Federation*. NY Avalon Pr 1946.
Until recently, it has appeared that political-economic planning and the development of ideological formulations belong to separate domains. The "Knowers" and the "Doers" are separated by the chasm of specialization and isolationism. But recent events have served to crystallize the conclusion that we need to unify the development of a philosophy of social reform with the ongoing political administration of society. The two relatively independent functions of social change must in fact merge and become one, if either is to be of any value and both are to survive in any form at all in a future world.
- REISER, Oliver L.** A Resolution Of The "East-West Problem" By Way Of A Scientific Humanism. *Phil Sci* 16,325–335 O 49.
- REISER, Oliver L.** A Temple Of Learning. *Main Currents* 6,35–38 Sum–fall 48.
- REISER, Oliver L.** An Institute Of Scientific Humanism. *Phil Sci* 12,45–51 Ap 45.
- REISER, Oliver Leslie.** *Nature, Man, And God: A Synthesis Of Pantheism And Scientific Humanism*. Pittsburgh Pittsburgh Univ Pr 1951.
Professor Reiser presents a pragmatic socialism for the economic and political spheres, a pantheism in religion in opposition to the theisms of traditional religions with an over-all scientific humanism, variously styled as "scientific mysticism" or a "creative semantics." He hails the view as a new synthesis out of which East-West and Stalinist-Capitalist tensions can be tempered by a new high level of planetary planning for a new civilization with a mid-ground of pantheistic, pragmatic socialism.
- REISER, Oliver L.** Matter, Anti-Matter, And Cosmic Symmetry. *Phil Sci* 24,271–274 Jl 57.
- REISER, Oliver L.** Music, Mathematics, And Cosmology. *Main Currents* 5,77–80 O 47.
- REISER, Oliver L.** Physics, Probability, And Multi-valued Logic. *Phil Rev* 49,662–671 N 40.
- REISER, Oliver L.** Postulates For An Ethics Of Belief In Science, Religion, And Philosophy. *Phil Sci* 23,280–282 O 56.
- REISER, Oliver L.** Scientific Humanism And World Tensions. *Antioch Rev* 7,373–380 S 47.
- REISER, Oliver L.** The Communication Of Integrated Knowledge. *Main Currents* 20,27–32 N-D 63.
- REISER, Oliver L.** The Evolution Of Cosmologies. *Phil Sci* 19,93–107 Ap 52.
- REISER, Oliver** and Morain, Lloyd. Scientific Humanism: A Formulation. *Humanist* 3,15–19 Spr 43.
- REISS, H S.** Kant And The Right Of Rebellion. *J Hist Ideas* 17,179–192 Ap 56.

- REISS, Lester J.** What Is Metaphysics? Phil Forum (Boston) 16,36-47 1958-59.
- REISS, Samuel.** *The Basis Of Scientific Thinking.* NY Philosophical Lib 1961.
- REISS, Samuel.** *The Universe Of Meaning.* NY Philosophical Lib 1953.
- REITER, Michael.** The Judicial Notion Of Freedom As Seen Through The Law Of Contract. *Monist* 49,475-484 J1 65.
- What is meant by saying that a person is not free to enter into a particular contract? In an effort to answer this question the author examines such legal concepts as a valid, void, voidable, illegal, and an unenforceable contract. In so doing he concludes that traditional analyses of freedom in terms of restraints upon one's behavior fail to account for legal prohibitions to contract, and hence, at least in this respect, are inadequate. Having established this, the author goes on to consider a more fruitful method for analyzing what is meant by a legal prohibition to contract and he concludes that we must differentiate purely legal relations from the physical and mental facts which call such relations into being. From this it becomes clear that it is not the physical and mental part of the relation that is voided when it is said that a person is not free to enter into such a contract, but instead it is the legal relationship that is declared void.
- REITH, Herman.** *An Introduction To Philosophical Psychology.* Englewood Cliffs NJ Prentice-Hall 1956.
- With the doctrines of Aristotle and Saint Thomas on the nature of the soul and of the activity of thought thoroughly assimilated, Father Reith develops a rigorous scholastic psychology. Beginning with a discussion of the soul as principle of life, he presses on into specific analyses of the special functions: vegetative, sensory, and rational. An extensive section is devoted to the nature of the human will and the attendant problem of habit; and a final part assures us of the spirituality and immortality of the soul. There are copious texts from Aquinas and a valuable glossary.
- REITH, Herman.** *The Metaphysics Of St Thomas Aquinas.* Milwaukee Bruce 1958.
- REITH, Herman.** The Marxists Interpret The Pre-Socratics. *New Scholas* 27,404-432 O 53.
- REITMEISTER, Lewis Aaron.** *A Philosophy Of Time.* NY Citadel Pr 1962.
- The book discusses the nature and significance of (the concept of) Time by relating Time to several "factors" in corporate human experience. These factors are, sequentially, the Religious factor, the Power factor, the Social factor, the Ego factor, and the Culture factor. The analysis discloses that individuals should never be subordinated to Society, although as a matter of fact most people are.
- REITMEISTER, Louis Aaron.** *A Philosophy Of Freedom: An Attempt To Explain The Natural Basis Of Freedom.* NY Poseidon Books 1970.
- REMENYI, Joseph.** Cleverness In Literature. *Personalist* 25,405-418 O-Autumn 44.
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- REMENYI, Joseph.** Literature Of "Small Nations". *J Aes Art Crit* 12,119-125 S 53.
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- REMENYI, Joseph.** Reality And The Creative Outlook. *Personalist* 29,163-172 Spr-Apr 48.
- REMENYI, Joseph.** Sincerity In Literature. *Personalist* 26,375-386 O-Autumn 45.
- REMENYI, Joseph.** The Meaning Of World Literature. *J Aes Art Crit* 9,244-251 Mr 51.
- REMENYI, Joseph.** Zsigmond Kemény, Hungarian Novelist. *Personalist* 36,385-392 Autumn-O 55.
- REMNANT, Peter** and Schweitzer, Christoph E. A New Letter By Kant (in German With An English Commentary). *J Hist Phil* 3,243-245 O 65.
- REMPEL, F Warren.** *The Role Of Value In Karl Mannheim's Sociology Of Knowledge.* NY Humanities Press 1966.
- RÉMY, Mary.** Rouault: Existentialist. *Thought* 36,411-420 S 61.
- RENARD, Henri J.** An Approach To The Problem Of Restitution. *Mod Sch* 36,77-89 Ja 59.
- RENARD, Henri J.** God And Philosophy: A Review. *Mod Sch* 19,15 N 41.
- RENARD, Henri.** *The Philosophy Of God.* Omaha. Creighton Univ 1949.
- RENARD, Henri.** *The Philosophy Of Man.* Milwaukee Bruce 1948.
- RENARD, Henri.** *The Philosophy Of Morality.* Milwaukee Bruce 1953.
- RENARD, Henri** and Rossner, William. *Philosophy Of Conduct.* Kansas City MO Rockhurst College 1962.
- RENARD, Henri.** Being And Essence. *New Scholas* 23,62-70 Ja 49.
- RENARD, Henri.** Essence And Existence. *Proc Cath Phil Ass* 21,53-65 1946.
- RENARD, Henri.** Introduction To The Philosophy Of The Existential Moral Act. *New Scholas* 28,145-169 Ap 54.
- RENARD, Henri.** The Functions Of Intellect And Will In The Act Of Free Choice. *Mod Sch* 24,85-92 Ja 47.
- RENARD, Henri.** The Metaphysics Of The Existential Judgment. *New Scholas* 23,387-394 O 49.
- RENARD, Henri.** The Problem Of Knowledge In General. *Mod Sch* 24,1-11 N 46.
- RENARD, Henri.** What Is St Thomas' Approach To Metaphysics? *New Scholas* 30,64-83 Ja 56.
- RENIER, Gustaaf Johannes.** *History, Its Purpose And Method.* Boston Beacon Pr 1950.
- This is a discussion of the function and methodology of history. The author seeks to point out how history does perform a social task. The first part of the book attempts to answer the question, What is history? A second part is given to the methods employed in detecting events, problems of certitude, and establishing knowledge of events. A final part of the book develops the writer's philosophy of history which, he says, has been influenced by Henri Pirenne, and by William James, Schiller, Sidgwick and Dewey.
- RENIUS, Carol.** Three Views Of A Candle. *J Phil* 40,633-634 N 43.
- RENOU, Gaston.** *An Essay On A New Philosophy Of Nature.* Hicksville NY Exposition Pr 1975.
- Through an analysis of the Christian view that man is master of the earth and of criticisms of the transcendental aspects of Christian theology, the author proposes a monistic view of nature that places man within nature and not against it. The author's program for this monistic view uses some religious traditions and ideas of the North American Indian.
- RESCHER, Nicholas (ed).** *Essays In Honor Of Carl G Hempel: A Tribute On The Occasion Of His Sixty-fifth Birthday.* NY Humanities Press 1969.
- RESCHER, Nicholas (ed).** *The Logic Of Decision And Action.* Pittsburgh Univ Of Pitt Pr 1968.
- RESCHER, Nicholas (ed)** and Baier, Kurt (ed). *Values And The Future: The Impact Of Technological Change On American Values.* NY Free Pr 1969.
- This collection integrates the work of philosophers in clarifying theoretical and methodical concepts with that of social scientists in generating and testing hypotheses, to predict the outcomes of probable changes in American technology and values in the next 30 years. Contents are divided into 3 main sections. Part One, "Analysis," provided behavioral definitions of the key terms "value" and "value change," clarification of criteria of related terminology, and several sketches of techniques of applying the resultant conceptual scheme and methodology to past and future value change/technological change interactions. Part Two, "Interaction"; involves numerous hypotheses about the character of the relationship between values and technology and poses many issues for future investigation. Part Three, "control," takes up the issue of how the interaction of value and technology can be influenced. An introductory essay provides a summary and partial critique of the 3 parts.
- RESCHER, Nicholas.** *Galen And The Syllogism.* Pittsburgh Pittsburgh Univ Pr 1966.
- RESCHER, Nicholas.** *Introduction To Value Theory.* Englewood Cliffs NJ Prentice-Hall 1969.
- RESCHER, Nicholas.** *Many-valued Logic.* NY McGraw-Hill 1969.
- RESCHER, Nicholas.** *Scientific Explanation.* NY Free Pr 1970.
- Rescher's book is a very mixed bag. In the preface, he indicates that the book is operating at three levels, textbook, monographic treatise, and polemical tract. This diversity in aim is its undoing. Of the more interesting remarks are those on the nature of probabilistic explanations, the mind-dependence of laws and the aims of science. There are two appendices on "Are Historical Explanations Different?" and "On the Epistemology of the Inexact Sciences," which are revisions of material that has appeared in print elsewhere. There is a 30 page bibliography on scientific explanation which should prove useful for investigators. There is an author but no subject index.
- RESCHER, Nicholas.** *Studies In Arabic Philosophy.* Pittsburgh Univ Of Pitt Pr 1968.
- Rescher is one of the few logicians equipped to deal with the whole of logic in the original languages. Arabic logic is particularly fortunate in finding such an interpreter. This book however is not a systematic treatment, but a series of topical essays. Perhaps its usefulness is to acquaint the uninitiated with the flavor and tone of Arabic logic.
- RESCHER, Nicholas.** *Studies In The History Of Arabic Logic.* Pittsburgh Pittsburgh Univ Pr 1963.
- In the ten essays brought together in this volume, the author discusses different aspects and problems related to the intellectual history of Islam and centered around logical and philosophical issues. The guiding line is that Arabic logic is entirely Western and has nothing to do with "Oriental Philosophy." Six of the essays have appeared in different journals. The first essay, written especially for this volume, gives a brief account of the history of Arabic logic. The other essays deal with particular texts and problems related to the writings of such thinkers as Al-Farabi, Al-Kindi, Avicenna, Abu 'l-Salt of Denia, Averroes. The book contains extensive bibliographical references, documentary and critical notes.
- RESCHER, Nicholas.** *The Development Of Arabic Logic.* Pittsburgh Pittsburgh Univ Pr 1964.
- The book begins with a chapter on the "first century" of Arabic logic which is understood to be a period of transmission, translation and assimilation of mainly Alexandrian Aristotelianism. The author relates how toward the end of the development of Arabic logic the initial relationship which logic bore to medicine, mathematics and astronomy was replaced by a new kinship with the Islamic "sciences" of theology, law, philology and rhetoric.
- RESCHER, Nicholas.** *The Logic Of Commands.* NY Dover 1966.
- This book presents a comprehensive account of the currently developing logic of commands. Rescher places the study of this logic in historical perspective by indicating who proposed what, and when. Rescher indicates alternatives to his approach and provides reasons for rejecting them. The notation that Rescher employs has a place for the agent, the action to be performed, and the condition under which it is to be performed. The central concepts of Rescher's treatment are command coverage and validity. These are considered for both homogeneous and heterogeneous inferences.
- RESCHER, Nicholas.** *The Philosophy Of Leibniz.* Englewood Cliffs NJ Prentice hall 1967.
- The book is intended as an introduction to Leibniz's thought. Covering a wide variety of topics, including Leibniz's views in ethics, the highlight of the book is the author's explication of Leibniz's various metaphysical principles. The author also attempts to defend Leibniz's views on relations against the attacks of Russell.

RESCHER, Nicholas. *Unselfishness: The Role Of The Vicarious Affects In Moral Philosophy And Social Theory.* Pittsburgh Pittsburgh Univ Pr 1975.

Rescher seeks to reinstate concern for other persons in the theories of current ethics and economics. Starting from Adam Smith's moral sympathy he argues that sharing in the joys and sorrows of one's fellows must not be neglected in moral philosophy. Chapter 2 introduces the notion of "participatory transfer rate" for altruistic feelings and also "units of utility." His criticisms of recent approaches to practical reasoning in subsequent chapters lend support to his claim that vicarious affects ought to be motivational factors in the moral decisions of both individual persons and developed societies.

RESCHER, Nicholas. *Welfare, The Social Issues In Philosophical Perspective.* Pittsburgh Pittsburgh Univ Pr 1972.

RESCHER, Nicholas. A Contribution To Modal Logic. *Rev Metaph* 12,186-199 D 58.

RESCHER, Nicholas. A Factual Analysis Of Counterfactual Conditionals. *Phil Stud* 11,49-54 1960.

RESCHER, Nicholas. A Ninth-Century Arabic Logician On: Is Existence A Predicate? *J Hist Ideas* 21,428-430 J1-S 60.

RESCHER, Nicholas. A Note On Self-referential Statements. *Notre Dame J Form Log* 5,218-220 1964.

RESCHER, Nicholas. A Reinterpretation Of "Degrees Of Truth". *Phil Phenomenol Res* 19,241-245 D 58.

RESCHER, Nicholas. A Theory Of Evidence. *Phil Sci* 25,83-94 Ja 58.

RESCHER, Nicholas. A Version Of The "Master Argument" Of Diodorus. *J Phil* 63,438-444 Ag 66.

Spotting an incompatibility among the following propositions: (1) Everything that is past and true is necessary, (2) The impossible does not follow (from) or (after) the possible, and (3) What neither is nor will be is possible, Diodorus used the plausibility of the first two propositions to establish the thesis that nothing is possible which neither is nor will be true. Rescher tries to set forth a "modern-dress argument in the spirit of that of Diodorus" which (1) stays within the orbit of recognizably Diodorean ideas, (2) is logically cogent by present-day standards or rigor, and (3) accomplishes the aims that Diodorus seems to have had in mind for the Master Argument.

RESCHER, Nicholas. Al-Fārābī On Logical Tradition. *J Hist Ideas* 24,127-132 Ja-Mr 63.

RESCHER, Nicholas. Al-Kindī's Sketch Of Aristotle's Organon. *New Scholas* 37,44-58 Ja 63.

RESCHER, Nicholas. An Axiom System For Deontic Logic. *Phil Stud* 9,24-30 1958.

RESCHER, Nicholas. An Intuitive Interpretation Of Systems Of Four-valued Logic. *Notre Dame J Form Log* 6,154-156 1965.

RESCHER, Nicholas and Gallagher, Neil A. Venn Diagrams For Plurative Syllogisms. *Phil Stud* 16,49-55 1965.

RESCHER, Nicholas and Helmer, Olaf. *On The Epistemology Of The Inexact Sciences.* Santa Monica CA Rand Corporation 1960.

RESCHER, Nicholas and Joynt, Carey B. Evidence In History And In The Law. *J Phil* 56,561-577 Je 59.

RESCHER, Nicholas and Joynt, Carey B. The Problem Of Uniqueness In History. *Hist Theor* 1,150-162 1961.

RESCHER, Nicholas and Shehadi, Fadlev. Yahyā Ibn 'Adī's Treatise "On The Four Scientific Questions Regarding The Art Of Logic". *J Hist Ideas* 25,572-578 O-D 64.

RESCHER, Nicholas and Urquhart, Alasdair. *Temporal Logic.* NY Springer 1971.

RESCHER, Nicholas. Averroes' *Quaesitum* On Assertoric (Absolute) Propositions. *J Hist Phil* 1,80-94 O 63.

RESCHER, Nicholas. Avicenna On The Logic Of "conditional" Prepositions. *Notre Dame J Form Log* 4,48-58 1963.

RESCHER, Nicholas. Axioms For The Part Relation. *Phil Stud* 6,8-10 1955.

RESCHER, Nicholas. Belief-contravening Suppositions. *Phil Rev* 70,176-196 Ap 61.

RESCHER, Nicholas. Conditional Permission In Deontic Logic. *Phil Stud* 13,1-5 1962.

RESCHER, Nicholas. Contingence In The Philosophy Of Leibniz. *Phil Rev* 61,26-39 Ja 52.

RESCHER, Nicholas. Definitions Of "Existence". *Phil Stud* 8,65-68 1957.

RESCHER, Nicholas. Discrete State Systems, Markov Chains, And Problems In The Theory Of Scientific Explanation And Prediction. *Phil Sci* 30,325-345 O 63.

RESCHER, Nicholas. Identity, Substitution, And Modality. *Rev Metaph* 14,159-167 S 60.

RESCHER, Nicholas. Leibniz' Conception Of Quantity, Number, And Infinity. *Phil Rev* 64,108-114 Ja 55.

RESCHER, Nicholas. Leibniz's Interpretation Of His Logical Calculi. *J Sym Log* 19,1-13 Mr 54.

RESCHER, Nicholas. Monads And Matter: A Note On Leibniz's Metaphysics. *Mod Sch* 32,172-175 Ja 55.

RESCHER, Nicholas. Mr Madden On Gestalt Theory. *Phil Sci* 20,327-328 O 53.

RESCHER, Nicholas. New Light From Arabic Sources On Galen And The Fourth Figure Of The Syllogism. *J Hist Phil* 3,27-42 Ap 65.

RESCHER, Nicholas. On The Formalization Of Two Modal Theses. *Notre Dame J Form Log* 2,154-157 1961.

RESCHER, Nicholas. On The Logic Of Existence And Denotation. *Phil Rev* 68,157-180 Ap 59.

RESCHER, Nicholas. On The Logic Of Presupposition. *Phil Phenomenol Res* 21,521-527 Je 61.

RESCHER, Nicholas. On The Provenance Of The *Logica Alphabarii.* *New Scholas* 37,498-500 O 63.

RESCHER, Nicholas. Quasi-truth-functional Systems Of Propositional Logic. *J Sym Log* 27,1-10 Mr 62.

RESCHER, Nicholas. Reasonableness In Ethics. *Phil Stud* 5,58-61 1954.

RESCHER, Nicholas. Semantic Paradoxes And The Propositional Analysis Of Indirect Discourse. *Phil Sci* 28,437-440 O 61.

RESCHER, Nicholas. Some Comments On Two-valued Logic. *Phil Stud* 6,54-57 1955.

RESCHER, Nicholas. Some Remarks On An Analysis Of The Causal Relation. *J Phil* 51,239-240 Ap 54.

RESCHER, Nicholas. The Identity Of Indiscernibles: A Reinterpretation. *J Phil* 52,152-154 Mr 55.

RESCHER, Nicholas. The Legitimacy Of Doubt. *Rev Metaph* 13,226-234 D 59.

RESCHER, Nicholas. The Problem Of A Logical Theory Of Belief Statements. *Phil Sci* 27,88-95 Ja 60.

RESCHER, Nicholas. The Revolt Against Process. *J Phil* 59,410-417 J1 62.

One purpose of this paper is to establish the fact that there is a general tendency among current writers on ontological subjects—particularly those of the analytic bent—to exile change and process from ontology in favor of a static thing-quality paradigm. Another purpose is to revoke the too readily granted credentials of this ontological doctrine. Its strongest support derives from P F Strawson's *Individuals*, and the paper tries to show that Strawson's entire approach to questions of ontological status is based upon an unacceptable premise—the thesis that identifiability-dependence constitutes a criterion of ontological priority.

RESCHER, Nicholas. Three Commentaries Of Averroes. *Rev Metaph* 12,440-448 Mr 59.

RESCHER, Nicholas. Translation As A Tool Of Philosophical Analysis. *J Phil* 53,219-223 Mr 56.

RESNICK, Lawrence. Confirmation And Hypothesis. *Phil Sci* 26,25-30 Ja 59.

RESNICK, Lawrence. Empiricism And Natural Kinds. *J Phil* 57,555-558 Ag 60.

The author examines the function of the doctrine of natural kinds in H H Price's version of empiricism. He argues that Price's theory presupposes this doctrine, that the doctrine is fallacious, and that it is impossible, on Price's own grounds, to abstract concepts from sense experience.

RESNICK, Michael David. Frege's Theory Of Incomplete Entities. *Phil Sci* 32,329-341 O 65.

This paper examines four arguments in support of Frege's theory of incomplete entities, the heart of his semantics and ontology. Two of these arguments are based upon Frege's contributions to the foundations of mathematics. These are shown to be question-begging. Two are based upon Frege's solution to the problem of the relation of language to thought and reality. They are metaphysical in nature and they force Frege to maintain a theory of types. The latter puts his theory of incomplete entities in the paradoxical position of maintaining that it is no theory at all. Moreover, his metaphysics rules out well-known suggestions for avoiding this difficulty.

RESNIK, Michael D. A Decision Procedure For Positive Implication. *Notre Dame J Form Log* 3,179-186 1962.

RESNIK, Michael David and Cheng, Chung-ying. Ontic Commitment And The Empty Universe. *J Phil* 62,359-363 J1 65.

In standard quantificational theory the validity of a quantificational schema such as $(\exists x (Fx \vee \sim Fx))$ is defined over nonempty universes. The objection has been made, however, that, because of this, logic will force existence claims upon us. To avoid this objections, it has been suggested that Quine's criterion of ontic commitment be modified in such a way that quantificational logic should not commit us to at least one thing. The purpose of this paper is to show that this problem is not as serious as it appears. After accepting the standard definition of quantificational validity, one can always make a distinction between defining quantificational validity and interpreting quantifiers in a quantificational schema, and then there need be no alarm that the standard quantificational theory should force any particular existence claims upon us; for the exclusion of empty universes from the standard definition of quantificational validity does not entail ontic commitment to particular things.

RESNIK, Michael David. On Skolem's Paradox. *J Phil* 63,425-437 Ag 66.

This paper deals with the so-called Skolem Paradox, namely, the fact that the standard systems of set theory contain theorems which assert that an uncountable number of sets exist, yet if these systems are consistent they also have countable models. Skolem and others have interpreted this result as implying the relativity of uncountability: every set which is uncountable in a given system is countable in another system. It is argued that this runs up against the problem of the intersystematic identification of sets to which the adherents of Skolem's thesis have not offered a satisfactory solution. A weaker version of the thesis runs up against the same difficulty or else reduces to a triviality. In the conclusion a view of Skolem's Paradox is sketched which preserves the classical concept of uncountability but which requires the admission of non-quantificational meaning and truth in mathematics.

RESTLE, Frank. *Psychology Of Judgment And Choice: A Theoretical Essay.* NY Wiley 1961.

RETTIG, A S and Carter, W C. Analytic Minimization Methods I. *J Comp Syst* 1,179-195 J1 53.

REULET, Anibal Sánchez. Being, Value, And Existence. *Phil Phenomenol Res* 9,448-457 Mr 49.

REULET, Anibal Sánchez. Reply To Marvin Farber's "Professor Reulet On 'Being, Value, And Existence'". *Phil Phenomenol Res* 10,90-98 S 49.

- REUTEMANN, Charles.** *The Thomistic Concept Of Pleasure, As Compared With Hedonistic And Rigoristic Philosophies.* Washington DC: 1953.
- REUTERSVÄRD, Oscar.** The "Violetomania" Of The Impressionists. *J Aes Art Crit* 9,106-110 D 50.
- REUTERSVÄRD, Oscar.** The Accentuated Brush Stroke Of The Impressionists. *J Aes Art Crit* 10,273-278 Mr 52.
- REX, Walter E.** *Essays On Pierre Bayle And Religious Controversy.* NY Humanities Pr 1965.
- REXINE, John E.** *Religion In Plato And Cicero.* NY Philosophical Lib 1959.
- REYNA, R.** *The Philosophy Of Matter In The Atomic Era.* NY Asia 1962.
- As part of an attempt to reconcile Indian philosophy and Western science, the author here maintains that the methods and theories of contemporary science support idealism rather than materialism. He holds that the world is a primal, undifferentiated field of energy (or force), itself indeterminate and inexpressible, which man conceptually distinguishes in ways determined by "the genetic habit of the race."
- REYNA, Ruth.** *The Concept Of Maya From The Vedas To The 20th Century.* NY Asia 1962.
- REYNO JR, Adriano C.** *The Political, Social, And Moral Philosophy Of Apolinario Mabini.* Detroit Cellar Book Shop 1965.
- REYNOLDS, Beatrice.** Shifting Currents In Historical Criticism. *J Hist Ideas* 14,471-492 O 53.
- REYNOLDS, Frank (ed)** and Smith, Bardwell (ed) and Obeyesekere, Gananath. *The Two Wheels Of The Dhamma: Essays On The Theravada Tradition In India And Ceylon.* Chambersburg PA Am Acad Religion 1972.
- RHEES, Rush.** *Discussions Of Wittgenstein.* NY Schocken Books 1970.
- RHEES, Rush.** Some Developments In Wittgenstein's View Of Ethics. *Phil Rev* 74,17-26 Ja 65.
- Rhees draws on Wittgenstein's writings and on several conversations with him to discuss Wittgenstein's views on, among other things, the separation of judgments of value from statements of fact, the nature of an ethical rule, the ways in which people work out their ethical problems, and the multifariousness of the phenomena we consider under the heading of ethics.
- RHEES, Rush.** *The Tractatus: Seeds Of Some Misunderstandings.* *Phil Rev* 72,213-220 Ap 63.
- Rhees reviews Alexander Maslow's *A Study in Wittgenstein's Tractatus*. Rhees discusses Wittgenstein's attempt to sketch a purely phenomenological language, especially in relation to colors. Maslow misunderstood Wittgenstein's ideas here and in other areas such as elementary propositions and the function of logical analysis.
- RHEINSTEIN, Max.** Two Recent Books On Sociology Of Law. *Ethics* 51,220-231 Ja 41.
- RHINE, J B.** A Scientific Approach To Religion. *Main Currents* 7,12-13 Spr 49.
- RHINE, J B.** A Scientific Approach To The Problems Of Religion. *Main Currents* 10,34-35 N 53.
- RHINE, J B.** The Science Of Nonphysical Nature. *J Phil* 51,801-809 D 54.
- RHINELANDER, Philip H.** *Is Man Incomprehensible To Man?* Stanford CA 1973.
- These eight chapters on the meaning of man are terse analyses, accompanied by illustrative photos and a bibliography. Agreeing with Camus and Marcel that social conflicts are traceable to differences and obscurities in our self-understanding, the author diagnoses the crisis.
- RHOADES, D H.** Essential Varieties Of Existentialism. *Personalist* 35,32-40 Wint-Ja 54.
- RHOADES, Dan.** The Prophetic Insight And Theoretical-Analytical Inadequacy Of "Christian Realism". *Ethics* 75,1-15 O 64.
- This essay deals with contemporary American Protestant ethics and international politics, focusing on Reinhold Niebuhr's "realism." Niebuhr's prophetic insight is marred by his acceptance of facets of the liberal idealism he inveighed against. His doctrine of sin contains an ambiguity which is crucial for his analysis of historical evil. His more superficial treatment of sin as egotism (rather than egoism) applied to political analysis leads him to assert the universality of egotism and makes it impossible for him to escape a liberal individualism. Niebuhr's political analysis treats social structure as the consequence of individual tendencies.
- RHOADES, Donald H.** Jonathan Edwards: America's First Philosopher. *Personalist* 33,135-147 Spr-Apr 52.
- RHODE, Robert D.** Lizette W Reese: "Fair White Gospeler". *Personalist* 31,390-398 Autumn-O 50.
- RIAN, Edwin Harold.** *A Free World, An Exposition Of The Freedoms Of Man Based On The Moral Law.* Grand Rapids MI Eerdmans 1947.
- RIASANOVSKY, N V.** *Russia And The West In The Teaching Of The Slavophiles: A Study Of Romantic Ideology.* Cambridge Harvard Univ Pr 1952.
- RIASANOVSKY, Nicholas Valentine.** *The Teaching Of Charles Fourier.* Berkeley Univ Of Calif Pr 1969.
- RIBNER, Irving.** Sir Philip Sidney On Civil Insurrection. *J Hist Ideas* 13,257-265 Ap 52.
- RICE JR, Eugene F.** *The Renaissance Idea Of Wisdom.* Cambridge Harvard Univ Pr 1958.
- Examining the many conceptions of wisdom that appeared during the Renaissance, the author's aim is "to relate these individual conceptions to each other in an intelligible pattern of historical change." Against the medieval belief that wisdom was a contemplative virtue, the Italian Humanists stressed the active, worldly dimension. Chapters are devoted to the conception of wisdom in Renaissance Platonism, the Promethean man facing up to the advances in science, man's relation to the divine revelation, the transformation of wisdom from knowledge to virtue, and wisdom as a moral virtue. Charron's *De la Sagesse* is analyzed as the most representative conception of wisdom in the Renaissance.
- RICE JR, Eugene F.** Erasmus And The Religious Tradition, 1495-1499. *J Hist Ideas* 11,387-411 O 50.
- RICE, Cale Young.** *A New Approach To Philosophy.* Lebanon TN Cumberland Univ Pr 1943.
- The author of this defends a form of naturalism which he calls "quadric realism." Reality comprises four metaphysical ultimates: space, time, matter, mind. These interpenetrate, such that given a portion of any one of them, you have some of the other three; "the universe is a space-time-mind-matter 'Continuum'." With this basic notion as a kind of cure-all, the ills arising from extremism in its usual forms are treated and resolved: dualism, reductionism (materialistic, spiritualistic), supernaturalism, religious orthodoxy.
- RICE, Charles E.** *The Vanishing Right To Live: An Appeal For A Renewed Reverence For Life.* Garden City NY Doubleday 1969.
- RICE, H G.** On Completely Recursively Enumerable Classes And Their Key Arrays. *J Sym Log* 21,304-308 S 56.
- RICE, Laban Lacy.** *The Universe: Its Origin, Nature, And Destiny.* NY Exposition Pr 1951.
- RICE, Lee C (ed)** and Ashmore, Robert B (ed). *Moral Values In Contemporary Public Life: Proceedings Of The Mellon Symposium, 1975.* Milwaukee Marquette Univ 1975.
- Organized around three main papers—on civil liberties, on the nature of public officials, on the public abuse of morality—this book raises a number of questions that could not be answered in its relative brevity of 40 pages. In particular, Gewirth's analysis of the relationship between freedom and power is technically brilliant and Cohen's cases of "abuse" fascinating.
- RICE, Philip Blair.** *On The Knowledge Of Good And Evil.* NY Random House 1955.
- The first third of this study of 20th-century moral philosophy distinguishes the cognitivist schools (empirical naturalism, mainly American, and intuitionism, mainly English) from the non-cognitivist schools (emotivism and ordinary language). The rest of the book seeks to answer the challenge of the latter to the former by a fresh appraisal of the complex issues raised by the charge of "naturalistic fallacy." A final chapter entitled "Naturalism and the Tragic Sense" recognizes "that the moral life is infected to the end by the imminence of tragedy" but urges the reader "not to brood" on that fact.
- RICE, Philip Blair.** "Objectivity" In Value Judgments. *J Phil* 40,5-13 Ja 43.
- RICE, Philip Blair.** "Public" And "Private" Factors In Valuation. *Ethics* 54,41-52 O 43.
- RICE, Philip Blair.** Definitions In Value Theory. *J Phil* 44,57-66 Ja 47.
- RICE, Philip Blair.** Ethical Empiricism And Its Critics. *Phil Rev* 62,355-373 Jl 53.
- RICE, Philip Blair.** Feelings As Evidence. *J Phil* 40,552-556 S 43.
- RICE, Philip Blair.** Philosophy In The New Curricula. *J Phil* 43,74-82 Ja 46.
- RICE, Philip Blair.** Quality And Value. *J Phil* 40,337-347 Je 43.
- RICE, Philip Blair.** The Philosopher's Commitment. *Proc Amer Phil Ass* 26,26-42 S 53.
- RICE, Philip Blair.** Toward A Syntax Of Valuation. *J Phil* 41,309-319 Je 44.
- RICE, Philip Blair.** Two Meanings Of Liberty. *J Phil* 37,376-382 Jl 40.
- RICE, Philip Blair.** Types Of Value Judgments. *J Phil* 40,533-542 S 43.
- RICH, Audrey N M.** Body And Soul In The Philosophy Of Plotinus. *J Hist Phil* 1,1-16 O 63.
- RICH, John Martin.** *Education And Human Values.* Reading MA Addison-Wesley 1968.
- RICH, John Martin.** A Philosophical Analysis Of Educational Standards. *Educ Theor* 17,160-166 Ap 67.
- RICH, John Martin.** Civil Disobedience And Teacher Strikes. *Proc Phil Educ* 19,79-84 Ap 63.
- RICH, John Martin.** Dewey's Concept Of Communication And "Mindful" Behavior. *Educ Theor* 10,205-209 Jl 60.
- RICH, John Martin.** H Gordon Hullfish: As Seen Through The Eyes Of A Former Student. *Educ Theor* 13,218-219 Jl 63.
- RICH, John Martin.** Teaching The Justifications For The Moral Life. *Educ Theor* 14,308-313 O 64.
- RICHARDS, Howard.** Deference. *Ethics* 74,135-142 Ja 64.
- Deference in morality is the idea that someone is not in a position to judge a question but ought to defer, e.g., to someone else's judgment or to God. The moral significance of the idea of deference is here developed by exploring similar phenomena in law, particularly in the interrelation of the problems of substance, procedure, and jurisdiction. Social conventions legitimize many kinds of moral deference. The idea of deference is important in understanding questions about moral absolutes which may serve as conventional pieces of wisdom to which it is demanded that everyone defer.
- RICHARDS, Howard.** The Social Responsibility Of The Artist. *Ethics* 76,221-224 Ap 66.
- RICHARDS, I A.** Emotive Meaning Again. *Phil Rev* 57,145-157 Mr 48.
- RICHARDS, Joyce A.** *Diderot's Dilemma: His Evaluation Regarding The Possibility Of Moral Freedom In A Deterministic Universe.* NY Exposition Pr 1972.
- RICHARDSON, David B.** Are Civilization And Culture Really Different? *New Scholas* 32,373-382 Jl 58.
- RICHARDSON, David B.** Philosophies Of Hartshorne And Chardin: Two Sides Of The Same Coin? *S J Phil* 2,107-115 Fall 64.
- RICHARDSON, David B.** The Philosophy Of History And Historical Learning. *Thomist* 21,487-507 O 58.

- RICHARDSON, David B.** The Philosophy Of History And The Stability Of Civilizations. *Thomist* 20,158–190 Ap 57.
- RICHARDSON, David P.** Linear History And The Unity Of Mankind. *Personalist* 47,5–15 Wint–Ja 66.
- RICHARDSON, Jane Shelby** and Lewis, David K. Scriven On Human Unpredictability. *Phil Stud* 17,69–73 1966.
- In this article, Michael Scriven has argued that we are unpredictable: if I want to foil your attempts to predict me, I can in principle replicate your prediction and do the opposite. But Scriven assumes that it is possible both that you have time to finish your prediction (else your failure is of no significance) and that I have time to finish my replication (else you might not fail). This assumption is suspect, since the times consumed by our two tasks are increasing functions of each other.
- RICHARDSON, John Adkins.** Dada, Camp, And The Mode Called Pop. *J Aes Art Crit* 24,549–558 Sum 66.
- This article is a consideration of the relationships among the modes of thought associated with (1) Dadaism, (2) the set of attitudes called "Camp," and (3) the Pop Art movement of the 1960s. While all these shared an irreverent posture towards sanctified aesthetic values, Dadaism was distinctive in its intellectual consistency and imaginativeness. Camp was perverse; it made the abnormal fashionable by dethroning the serious and promoting frivolity as an important aesthetic attitude. It overlapped with Pop Art which took as its victim the cultivated bourgeoisie who had arrived at a perverted broadmindedness in their consumption of artistic novelty. The paper closes with the recognition that individual works of art have always had qualities surpassing any time or movement.
- RICHARDSON, W C.** British Socialism Today. *Thought* 25,221–237 Je 50.
- RICHARDSON, W J.** Heidegger And The Origin Of Language. *Int Phil Quart* 2,404–416 S 62.
- RICHARDSON, Walter C.** British Fabianism Since 1914. *Thought* 28,39–57 Spr 53.
- RICHARDSON, William J.** Heidegger And God—and Professor Jonas. *Thought* 40,13–40 Mr 65.
- RICHEY, Clarence W.** On The Intentional Ambiguity Of Heidegger's Metaphysics. *J Phil* 55,1144–1147 D 58.
- RICHFIELD, Jerome** and Copi, Irving M. Deciding And Predicting. *Phil Sci* 28,47–51 Ja 61.
- RICHMAN, Robert J.** "Something Common". *J Phil* 59,821–829 D 62.
- This paper is primarily concerned with the question: Do (must) the instances subsumed under a univocal general term have something in common? A philosopher who gives an affirmative answer to this question will be called an essentialist. Wittgenstein appears to believe that his notion of family resemblances provides a negative solution to the question of essentialism, however, it is argued that the notion of "something common" is not clear enough to justify a negative answer to the question. Furthermore, the notion of family resemblances fails to account for why we refuse to apply a certain term to those things to which we do not apply it.
- RICHMAN, Robert J.** On A "Proof" Of Non-Synonymy. *Phil Stud* 8,7–8 1957.
- RICHMAN, Robert J.** On The Self-Reference Of A Meaning-Theory. *Phil Stud* 4,69–71 1953.
- RICHMAN, Robert J.** The Devil And Dr Waldman. *Phil Stud* 11,78–80 1960.
- RICHMAN, Robert J.** The Ontological Proof Of The Devil. *Phil Stud* 9,63–64 1958.
- RICHMAN, Robert J.** The Whereabouts Of Percepts. *J Phil* 55,344–347 Ap 58.
- RICHMAN, Robert J.** Truth And Verifiability: A Reply To Mr Perkins. *J Phil* 50,807–810 D 53.
- RICHMAN, Robert J.** Truth By Stipulation. *Phil Stud* 12,33–35 1961.
- This article discusses a contention of Grover Maxwell that the necessary character of analytic truths can be accounted for solely on the basis of linguistic rules or stipulations. The author contends that the stipulation of linguistic rules alone cannot account for the necessity of all analytic statements, since stipulation alone cannot account for the truth of any statement. At best, he argues, stipulations of meaning can be such as to render the truth of a given statement intuitively evident.
- RICHMAN, Robert.** On The Philosophical Significance Of What We Say. *Phil Stud* 17,21–26 1966.
- The author attempts to answer critics of "ordinary language philosophy." He does this by offering examples of the mismatch of language and reality. A spade is a spade but we often do not call a spade a spade. He concludes that what we call something is an important consideration in determining what that thing is. And this fact points out the usefulness of analysis of ordinary language.
- RICHTER, Melvin.** *Montesquieu*, By Robert Shackleton. *Hist Theor* 3,266–273 1963.
- RICHTER, Melvin.** *The Politics Of Conscience: T H Green And His Age*. Cambridge Harvard Univ Pr 1964.
- This is an intellectual biography of the man who established philosophy as an independent discipline at Oxford, and an account of the wide influence he exercised in political, philosophic, and academic affairs. Green turned German Philosophic Idealism into a vehicle of reform and through its qualities of inclusion and reconciliation he gave a rational base to the emotional, dynamic, dedication to cause, and calling to self-sacrifice of Evangelicalism. He also gave a quasi-religious sanction to citizenship and reform. In the process he transformed Evangelicalism into a liberal political theology, a "secular altruism." But the author also shows how Green's "critical," *a priori* metaphysics often led him to draw conclusions that were more the result of his evangelical will to believe than rigorous philosophizing. Concluding chapters describe the influence of Green's Idealism on British Liberal politics between 1890 and 1914, and some of Green's own political activities.
- RICHTER, Peyton E (ed).** *Utopia/Dystopia?* Cambridge MA Schenkman 1975.
- This features contributions by contemporary philosophers, humanists and theologians on the general topic of utopia as related to our society. Contents: Peyton E Richter, "Utopia/dystopia?: Threats of Hell or Hopes of Paradise"; Joseph H Wellbank, "Utopia and the Constraints of Justice"; Preston N Williams, "Black Perspectives on Utopia"; Walter L Fagg, "Technology and Dystopia"; Pavel Kovaly, "Marxism and Utopia"; Melvin M Schuster, "Skinner and the Morality of Melioration"; Walter H Clark, "Drugs and Utopia/Dystopia"; Doris and Howard Hunter, "Siddhartha and A Clockwork Orange: Two Images of Man in Contemporary Literature and Cinema."
- RICHTER, Wayne.** Extensions Of The Constructive Ordinals. *J Sym Log* 30,193–211 Je 65.
- RICOEUR, Paul.** *The Conflict Of Interpretations: Essays In Hermeneutics*, Don Ihde (ed). Evanston IL 1974.
- RICOEUR, Paul.** The Hermeneutics Of Symbols And Philosophical Reflection. *Int Phil Quart* 2,191–218 My 62.
- RICOEUR, Paul.** The Symbol: Food For Thought. *Phil Today* 4,196–207 Fall 60.
- RIDDLE, Oscar.** The Emergence Of Good And Evil. *Zygon* 2,34–42 Mr 67.
- RIDER, Frederick.** *The Dialectic Of Selfhood In Montaigne*. Stanford CA Stanford Univ Pr 1973.
- RIDGELY, Beverly S.** Dalibray, Le Pailleur, And The "New Astronomy" In French Seventeenth-Century Poetry. *J Hist Ideas* 17,3–27 Ja 56.
- RIDGELY, Beverly S.** Mellin de Saint-Gelais And The First Vernacular Reference To The Copernican System In France. *J Hist Ideas* 23,107–116 Ja–Mr 62.
- RIE, Robert.** Nietzsche And After. *J Hist Ideas* 13,349–369 Je 52.
- RIEDL, John O.** Ethics And Natural Theology. *Proc Cath Phil Ass* 31,66–86 1957.
- RIEDL, John Orth.** *The University In Process*. Milwaukee Marquette Univ Pr 1965.
- This lecture focuses on three discrepancies found within the university as it mediates between its historical function and current practice. Riedl recognizes the university as: sole agency for the advancement of learning, yet now forced to share this agency; exclusive educator of clerics, yet now all but excluding clerics; sole judge of professional education, yet now subject to the professional association.
- RIEDL, John O.** Thomas Aquinas On Citizenship. *Proc Cath Phil Ass* 37,159–166 1963.
- RIEFF, Philip.** *Freud: The Mind Of The Moralist*. NY Viking Pr 1959.
- RIEFF, Philip.** Freudian Ethics And The Idea Of Reason. *Ethics* 67,169–183 Ap 57.
- RIEFF, Philip.** History, Psychoanalysis, And The Social Sciences. *Ethics* 63,107–120 Ja 53.
- RIEFF, Philip.** Origins Of Freud's Political Psychology. *J Hist Ideas* 17,235–249 Ap 56.
- RIEMER, Neal.** James Madison's Theory Of The Self-Destructive Features Of Republican Government. *Ethics* 65,34–43 O 54.
- RIEMER, Neal.** Some Reflections On The Grand Inquisitor And Modern Democratic Theory. *Ethics* 67,249–256 Jl 57.
- RIEMER, Neal.** The Case For Bare Majority Rule. *Ethics* 62,16–32 O 51.
- RIEPE, Dale (ed).** *Phenomenology And Natural Existence: Essays In Honor Of Marvin Farber*. Albany 1973.
- RIEPE, Dale M.** *The Philosophy Of India And Its Impact On American Thought*. Springfield IL Thomas 1970.
- RIEPE, Dale.** *The Naturalistic Tradition In Indian Thought*. Seattle Univ Of Wash Pr 1961.
- RIEPE, Dale.** An Introduction To Nishida's Pure Radical Empiricism. *Phil Phenomenol Res* 21,479–489 Je 61.
- RIEPE, Dale** and Somerville, John. The American-Soviet Philosophic Conference In Mexico. *Soviet Stud Phil* 3,56–62 Fall 64.
- RIEPE, Dale.** Are Naturalists Materialists: Reply To Professor Raja. *Phil Phenomenol Res* 18,382–383 Mr 58.
- RIEPE, Dale.** Early Indian Hedonism. *Phil Phenomenol Res* 16,551–555 Je 56.
- RIEPE, Dale.** Flexible Scientific Naturalism And Dialectical Fundamentalism. *Phil Sci* 25,241–248 O 58.
- RIEPE, Dale.** Indian Philosophical Literature 1955–1957. *Phil Phenomenol Res* 18,384–387 Mr 58.
- RIEPE, Dale.** Recent Indian Philosophical Literature. *Phil Phenomenol Res* 15,563–570 Je 55.
- RIEPE, Dale.** Selected Chronology Of Recent Japanese Philosophy (1868–1963). *Phil East West* 15,259–284 Jl–O 65.
- RIEPE, Dale.** The Significance Of The Attack Upon Rationality By Zen Buddhism. *Phil Phenomenol Res* 26,434–437 Mr 66.
- RIEPE, Dale.** What Is A Scientific Naturalist At Mid-Century? *J Phil* 55,726–734 Ag 58.
- RIEPE, Dale.** Zen And The Scientific Outlook. *Phil Sci* 31,71–74 Ja 64.
- RIES, Raymond E.** Rationality, Culture, And Individuality. *Ethics* 74,121–125 Ja 64.
- How does rationality affect the individual's identification with his culture or way of life? Rationality has the effect of splintering the synthetic unity of cultures. As each sphere of culture is rationalized it tends to define its own ends as absolutes. But if knowledge, art, or profit are their own ends, the individual becomes merely a means to them. Individuality requires resisting these tendencies of modern life.
- RIESE, Walther.** On Thought In Existentialism. *J Existent* 6,89–98 Fall 65.
- RIESENBERG, Peter N.** *Inalienability Of Sovereignty In Medieval Political Thought*. NY Columbia Univ Pr 1955.
- This book is a copiously documented, scholarly, and detailed history of the elaboration of the concept of the inalienability of sovereignty and the uses to which it was put in the late Middle Ages, when national monarchies were first emerging.

RIESER, Dolf. *Art And Science.* NY: 1972.

The apparently divergent disciplines of art and science are investigated for the light they can throw on one another. The introductory chapter considers modes of thinking, drawing on the findings of recent psychological research to clarify the relation between logical and critical thinking on the one hand, and creative thinking on the other. Chapter 2 uses what is known about perceptual phenomena to make artistic vision intelligible. Chapter 3 juxtaposes natural forms and basic forms of art. Chapter 4 draws on the hypothesis of the unconscious to illuminate some forms of symbolic expression in art.

RIESER, Max. A Methodological Investigation Into The General Law Of Causality. *J Phil* 45,655-661 N 48.

RIESER, Max. A Methodological Investigation Into The Relation Between Mind And Body. *J Phil* 43,551-557 S 46.

RIESER, Max. An Outline Of Intellectualistic Ethics. *J Phil* 55,367-374 Ap 58.

RIESER, Max. Analysis Of The Poetic Simile. *J Phil* 37,209-217 Ap 40.

RIESER, Max. Brief Introduction To An Epistemology Of Art. *J Phil* 47,695-703 N 50.

RIESER, Max. Causation, Action, And Creation. *J Phil* 37,491-499 Ag 40.

RIESER, Max. Contemporary Aesthetics In Poland. *J Aes Art Crit* 20,421-428 Sum 62.

RIESER, Max. Language Of Poetic And Of Scientific Thought. *J Phil* 40,421-434 Ag 43.

RIESER, Max. Lukacs' Critique Of German Philosophy. *J Phil* 55,177-196 F 58.

RIESER, Max. Metaphoric Expression In The Plastic Arts. *J Aes Art Crit* 17,194-200 D 58.

RIESER, Max. On Musical Semantics. *J Phil* 39,421-431 Jl 42.

RIESER, Max. On Quality, Space, And Time. *Phil Rev* 55,534-554 S 46.

RIESER, Max. On Will Or The Levels Of Action. *J Phil* 40,206-213 Ap 43.

RIESER, Max. Philosophy In Poland: An Introduction. *J Phil* 57,201-209 Mr 60.

The author traces the course of philosophy in Poland from 1895, when Kazimierz Twardowski took over the chair of philosophy at the University of Lwów, to the late 1950s. He outlines the careers of the leading Polish logicians and traces the course of Polish Marxism after 1951.

RIESER, Max. Polish Philosophy Today. *J Hist Ideas* 24,423-432 Jl-S 63.

RIESER, Max. Problems Of Artistic Form: The Concept Of Form. *J Aes Art Crit* 25,17-26 Fall 66.

RIESER, Max. Remarks On The Eleventh International Congress Of Philosophy. *J Phil* 51,99-105 F 54.

RIESER, Max. Russian Aesthetics Today And Their Historical Background. *J Aes Art Crit* 22,47-54 Fall 63.

RIESER, Max. The Aesthetic Theory Of Social Realism. *J Aes Art Crit* 16,237-248 D 57.

RIESER, Max. The Function Of The Notion. *Phil Rev* 51,441-455 S 42.

RIESER, Max. The Language Of Shapes And Sizes In Architecture Or On Morphic Semantics. *Phil Rev* 55,152-173 Mr 46.

RIESER, Max. The Noëtic Models Of Contemporary Philosophy. *J Phil* 57,545-554 Ag 60.

The author reflects on the split in twentieth-century philosophy between phenomenology and existentialism on the one hand and analytical philosophy on the other. He suggests that this split is due to a difference of the noëtic models behind the two types of philosophy. The models of the former are the humanities, especially history, sociology, and psychology; the models of the latter are mathematics and physics. The former takes meaning as the key principle of explanation; the latter, measure.

RIESER, Max. The Noëtic Models Of Mythology And Metaphysics. *J Hist Ideas* 21,300-308 Ap-Je 60.

RIESER, Max. The Semantic Theory Of Art In America. *J Aes Art Crit* 25,12-26 S 56.

RIESER, Max. The Symbolic Function Of Aesthetic Terms. *J Aes Art Crit* 1,58-72 Wint 41-42.

RIESER, Max. Thomas Munro's Position In American Aesthetics. *J Aes Art Crit* 23,13-20 Fall 64.

RIESER, Max. Three Principles Of Natural Beauty. *J Phil* 53,354-365 My 56.

RIESER, Max. Three Stages Of The Contemplation Of Nature. *J Phil* 52,169-180 Mr 55.

RIESER, Max. Values Of Achievement Versus Values Of Enjoyment. *J Phil* 49,685-691 O 52.

RIESMAN, David. *Individualism Reconsidered, And Other Essays.* Glencoe IL Free Pr 1954.

While the author of *The Lonely Crowd* is a social scientist rather than a philosopher by profession, fully half of these thirty essays raise important philosophical issues. That is especially true of the title essay and the five others which deal with "Individualism and its Context." Riesman finds "the processes of communication are inherently ambiguous, since we understand other people's symbols in terms of our own character and the experience it has let us have." Other groups of essays of some philosophical interest are those on "Marginality, Minorities, and Freedom," "Veblen and the Business Culture," "Freud and Psychoanalysis," "Totalitarianism," and "Problems of Method in the Social Sciences."

RIESMAN, David. Some Observations On Social Science Research. *Antioch Rev* 11,259-278 S 51.

RIEZLER, Kurt. *Man, Mutable And Immutable; The Fundamental Structure Of Social Life.* Chicago Regnery 1950.

RIEZLER, Kurt. *Physics And Reality.* New Haven Yale Univ Pr 1940.

Ten lectures by Aristotle come to life in the twentieth century. He criticizes modern science for the separation of Man from Nature, of inner and outer experience and of

life and science. Both classical and quantum physics are at an impasse with regard to the problem of motion, matter and time. Aristotle attempts, then, to explain the reconciliation between the physical object and the "heart of the physicist" by the concept of substance.

RIEZLER, Kurt. Comments On Kattsoff's "Physics And Reality". *Phil Phenomenol Res* 5,121-124 S 44.

RIEZLER, Kurt. Discussion Of Nietzsche. *J Hist Ideas* 6,294-298 Je 45.

RIEZLER, Kurt. Homer's Contribution To The Meaning Of Truth. *Phil Phenomenol Res* 3,326-337 Mr 43.

RIEZLER, Kurt. Play And Seriousness. *J Phil* 38,505-517 S 41.

RIEZLER, Kurt. Political Decisions In Modern Society (note: A Supplementary Issue). *Ethics* 64,1-53 Ja 54.

RIEZLER, Kurt. The Historian And Truth. *J Phil* 45,378-388 Jl 48.

RIFKIN, Lester H. Aristotle On Equality: A Criticism Of A J Carlyle's Theory. *J Hist Ideas* 14,276-283 Ap 53.

RIGA, Peter J. Theology Of The Church In The World. *Thought* 41,198-212 Je 66.

RIGGAN, George A. A Selected Bibliography Of The Works Of Teilhard de Chardin. *Zygon* 3,314-322 S 68.

RIGGAN, George A. Testing The Teilhardian Foundations. *Zygon* 3,259-313 S 68.

RIGHTER, William. *Logic And Criticism.* NY Chilmark Pr 1963.

RIKER, William H. Causes Of Events. *J Phil* 55,281-290 Mr 58.

RIKER, William H. Dutch And American Federalism. *J Hist Ideas* 18,495-521 O 57.

RIKER, William H. Events And Situations. *J Phil* 54,57-69 Ja 57.

RIKER, William H. Sidney George Fisher And The Separation Of Powers During The Civil War. *J Hist Ideas* 15,397-412 Je 54.

RILEY, B Gresham. Existence, Reality And Objects Of Knowledge: A Defense Of C S Peirce As A Realist. *Trans Peirce Soc* 4,34-48 Wint 68.

RILEY, Gresham (ed). *Values, Objectivity, And The Social Sciences.* Reading MA Addison-Wesley 1974.

RIANOCZY, R S and Coulter, Charles Wellsley. *Layman's Guide To Educational Theory.* NY Van Nostrand 1955.

RINGER, Alexander L. J-J Borthélemy And Musical Utopia In Revolutionary France. *J Hist Ideas* 22,355-368 Jl-S 61.

RINGLER, William. *Poeta Nascitur Non Fit:* Some Notes On The History Of An Aphorism. *J Hist Ideas* 2,497-504 O 41.

RILOUX, Bertrand. The Status And Role Of Philosophy In Contemporary Society. *Phil Today* 9,258-267 Wint 65.

RIPLEY JR, Julien A. *The Elements And Structure Of Physical Sciences.* NY Wiley 1964.

RIPPEY, Robert M. Does It Make A Difference? *Educ Theor* 16,242-249 Jl 66.

RISER, John. Toward The Philosophical Analysis Of Theological Statements. *Monist* 47,387-400 Spr 63.

The author characterizes theological statements as statements in theological discourse which make use of certain distinctive mythic symbols and which make reference, explicitly or implicitly, to a putative domain of supernatural facts. He attempts "to develop the preliminary outlines of a program of philosophical analysis of the theological statements."

RISLOV, Sigurd. Ideology And Utopia As Categories For Scientific Inquiry. *Educ Theor* 9,76-87 Ap 59.

RIST, J M. Equals And Intermediates In Plato. *Phronesis* 9,27-37 1964.

RIST, J M. Plotinus On Matter And Evil. *Phronesis* 6,154-166 1961.

RIST, John M. Neopythagoreanism And 'Plato's' Second Letter. *Phronesis* 10,78-81 1965.

RITCHIE, A D. *George Berkeley: A Reappraisal.* NY Barnes & Noble 1967.

A very different line from what is usual is taken in dealing with Berkeley. The *New Theory of Vision* is made central and is interpreted not as making visual data central but as showing that they can teach us very little without touch and motion, bodily functions. Berkeley's immaterialism is regarded primarily as an attack on substance though the author agrees with him in condemning common sense. There is a chapter on Physics without Absolutes or False Abstractions, and one on the arguments for faith in God, drawn largely from the *Alciphron*. There is then, what it is hard to find elsewhere, a chapter on Berkeley's morals, politics and economics completed by the insertion of Jessop's summary of Berkeley's case for making an absolutely universal duty of non-resistance to the rulers, and one on the *Siris*.

RITCHIE, A M. Language, Logic, And Existentialism. *Phil Phenomenol Res* 10,398-407 Mr 50.

RITCHIE, Benbow F and Kaplan, Abraham. A Framework For An Empirical Ethics. *Phil Sci* 7,476-491 O 40.

RITCHIE, Benbow. The Formal Structure Of The Aesthetic Object. *J Aes Art Crit* 3,5-14 Spr-sum 44.

RITCHIE, Calder, Peter Ritchie. *Man And The Cosmos: The Nature Of Science Today.* NY Praeger 1968.

RITCHIE, R W. A Rudimentary Definition Of Addition. *J Sym Log* 30,350-354 S 65.

RITTER, Alan Irving. *The Political Thought Of Pierre-Joseph Proudhon.* Princeton NJ Princeton Univ Pr 1969.

RITTER, Gerhard. Scientific History, Contemporary History, And Political Science. *Hist Theor* 1,261-279 1961.

- RITTERBUSH, Philip C.** *Overtures To Biology: The Speculations Of Eighteenth-century Naturalists.* New Haven Yale Univ Pr 1964.
Theories of immanence and botanical analogy dominated the work of the eighteenth-century naturalists. They believed, with little factual support, that electricity was the immanent principle of the universe and that plants and animals had truly analogical functions. When the science of biology finally came into being in the nineteenth century, the romantic poets decried the positivistic approach to nature; but it was often overlooked that their poetry voiced anew the concepts of the eighteenth-century speculation.
- RIZZO, Nicholas D (ed)** and Gray, William (ed). *Unity Through Diversity, I-ii: A Festschrift For Ludwig Von Bertalanffy.* NY Gordon & Breach 1973.
This book contains 55 selections divided into four sections: I: Ludwig von Bertalanffy: Person and Work; II: General and Open Systems; III: Growth and Malignant Growth; IV: General System Theory in the Behavior Sciences: Toward a New Image of Man. Most of the selections are devoted to exploring the wide ranging implications of Bertalanffy's general systems approach.
- ROAZEN, Paul.** *Freud: Political And Social Thought.* NY Knopf 1968.
- ROBACK, A A.** *History Of Psychology And Psychiatry.* NY Philosophical Lib 1961.
The development of psychological themes from early Greek psychology and British epistemology to modern psychotherapy and testing psychology, in broad outline.
- ROBB, J Wesley.** Science And Theology. *Personalist* 43,57-69 Wint-Ja 62.
- ROBB, James H.** *Man As Infinite Spirit.* Milwaukee Marquette Univ 1974.
- ROBBINS, B L.** Some Remarks On Semantic Systems. *Phil Stud* 4,24-27 1953.
- ROBBINS, Beverly.** Ontology And The Hierarchy Of Languages. *Phil Rev* 67,531-537 O 58.
- ROBBINS, Caroline.** Marvell's Religion: Was He A New Methodist? *J Hist Ideas* 23,268-272 Ap-Je 62.
- ROBBINS, David O.** The Aesthetics Of Thomas Reid. *J Aes Art Crit* 2,30-41 Spr 42.
- ROBBINS, Irving.** An Analysis Of Horney's Concept Of The Real Self. *Educ Theor* 8,162-168 Jl 58.
- ROBERT, Patrick.** St Bonaventure, Defender Of Christian Wisdom. *Fran Stud* 3,159-179 Je 43.
- ROBERT, S.** Dialectic And Rhetoric: According To The First Latin Commentary On The Rhetoric Of Aristotle. *New Scholas* 31,484-498 O 57.
- ROBERTS, David E.** *The Grandeur And Misery Of Man.* NY Oxford Univ Pr 1955.
The thought of the late author of *Psychotherapy and a Christian View of Man* is here represented by a collection of sermons which express the conviction that the Christian faith is the solution to man's predicament. While no systematic analysis of the human situation is attempted, various aspects of man's personal, social, and political problems are shown to be dealt with adequately only through the orientation provided by the Christian faith, and specifically by the recognition that "the real cause of our trouble is to be found in... the condition that the Bible calls 'sin'," so that "human nature itself needs to be transformed" by Christian experience.
- ROBERTS, James Deotis.** *Faith And Reason: A Comparative Study Of Pascal, Bergson And James.* Boston Christopher 1962.
The author attempts to examine the relationship of faith to reason in the philosophies of Pascal, Bergson, and James. He discovers that these three philosophers are remarkably similar in that they make a radical break from the position to which they object ("the autonomy of the rational method") and accept rather the opposite view ("the affirmation of intuition"). Each philosopher has, however, his own metaphysical structure, which differs from each other, but Pascal's "reasons of the heart" (or the notion of the immediate apprehension of truth) is accepted finally by each.
- ROBERTS, John L.** Human Minds And Physical Objects. *J Phil* 44,434-441 Jl 47.
- ROBERTS, Louise Nisbet.** A Chimera Is A Chimera: A Medieval Tautology. *J Hist Ideas* 21,273-278 Ap-Je 60.
Rejection of the truth of a tautology containing a fiction reveals something of the complexity of the terminist logic of the late middle ages. The analysis of "a chimera is a chimera," to be found in the *Sophismata* of the fourteenth century logician John Buridan, involves a theory of signs and an interpretation of logical truth.
- ROBERTS, Louise Nisbet.** Art As Icon; An Interpretation Of C W Morris. *Tulane Stud Phil* 4,75-82 1955.
Certain problems have arisen concerning a semiotic interpretation of art. It is argued that Morris's presentation offers a framework within which a more adequate theory can be constructed.
- ROBERTS, Louise Nisbet.** Classifications Of Supposition In Medieval Logic. *Tulane Stud Phil* 5,79-86 1956.
Classifications of Supposition are a characteristic portion of the terminist logic of the thirteenth and fourteenth centuries. The article contains a brief explanation of classifications to be found in the texts of such logicians as Peter of Spain, Albert of Saxony, and John Buridan.
- ROBERTS, Louise Nisbet.** Every Proposition Is False—A Medieval Paradox. *Tulane Stud Phil* 2,95-102 1953.
Paradoxes similar to that of Epimenides the Cretan are present in the highly developed logic of the late Medieval period. These "sophisms" were known as the "impossibilia" or "insolubilia." An interpretation is given of the analysis of "Every proposition is false" which is to be found in the "Sophismata" of John Buridan.
- ROBERTS, Louise Nisbet.** In Defense Of Santayana's Theory Of Expression. *Tulane Stud Phil* 12,84-90 1963.
Among Santayana's most valuable insights are those concerning the theory of expression. It is in this theory that he modifies the purism suggested by his treatment of materials and form. Account is taken of Vincent Thomas' criticism of Santayana's theory.
- ROBERTS, Louise Nisbet.** Is The Study Of Aesthetics A Philosophic Enterprise? *Tulane Stud Phil* 7,129-134 1958.
The question is considered as to whether aesthetics is philosophy or science. It is argued that although it can be expected that an increasing number of the problems of aesthetics will be subjected to investigation by more or less rigorous scientific method, the field presents many questions to which it is extremely difficult, if not impossible, to establish scientific answers. The field of aesthetics promises to continue to be a philosophic enterprise.
- ROBERTS, Louise Nisbet.** Knowledge As Hypothesis—A Fourteenth Century Analysis. *S J Phil* 4,61-68 Sum 66.
In the linguistic analysis developed by such late medieval logicians as John Buridan, the possibility of theoretic knowledge was assumed while the establishment of the truth of such knowledge was shown to rest upon conditions involving the recognition of particulars. This is explained with reference to medieval and contemporary texts.
- ROBERTS, Louise Nisbet.** Notes On The Judgment Of Taste. *Tulane Stud Phil* 3,123-132 1954.
It is argued that Kant's attempt to interpret the experience of beauty in terms of a judgment is misleading. Although he avoids reduction of the aesthetic to the intellectual, in the statement of his theory of beauty he employs terminology which suggest an intellectualistic interpretation.
- ROBERTS, Louise Nisbet.** Supposition: A Modern Application. *J Phil* 57,173-181 Mr 60.
A few twentieth century issues found in the analysis of ordinary language are explored in terms of fourteenth century logic. The late medieval theory of supposition is applied to problems appearing in the work of such recent thinkers as W V O Quine and P F Strawson.
- ROBERTS, Louise Nisbet.** Value As Comparison—A Critique. *Tulane Stud Phil* 6,95-100 1957.
An ethical system of meliorism such as that to be found in *A System of Ethics* by Edwin T Mitchell reduces the act of moral valuing to a moral judgment involving a comparison. It is argued that such a theory offers a solution to the practical problem of conduct but does not offer a solution to the philosophic problem of the nature of moral value.
- ROBERTS, Moira.** *Responsibility And Practical Freedom.* NY Cambridge Univ Pr 1965.
- ROBERTS, Patrick.** *The Psychology Of Tragic Drama, Ideas And Forms In English Literature.* John Lawlor (ed). Boston Routledge & Paul 1975.
Ancient and modern tragedy are discussed in the light of insights provided by Freudian psychoanalysis. The author finds the justification for his approach in the kinship between literature and psychoanalysis. The tragic drama, ancient or modern, emerges from the psychoanalytical investigation as strongly drama as ever, but drama of the tragic structure of consciousness in which primitive and elemental forces struggle with subtle self-deception for the honesty which often comes only just before annihilation.
- ROBERTS, Paul Craig** and Stephenson, Matthew A. *Marx's Theory Of Exchange, Alienation And Crisis.* Stanford CA Hoover Inst Pr 1973.
- ROBERTS, Victor W.** Saint Anselm Of Canterbury's Teaching On Faith. *American Benedictine Review* 21,389-406 S 70.
The purpose of the article is to present Anselm's idea of faith. This is accomplished by a consideration of those passages in his collected writings in which he uses the terms "fides" and "credere." The conclusion of the study is that while faith for Anselm is assent to and profession of divinely revealed truth, it is more than simply this. It is a living reality which enters into all one's actions and which establishes one within a community of faith which is the Church. Further, it awakens in the believer a desire and a quest to understand the truths which he has accepted on the authority of God revealing.
- ROBERTS, Victor W.** The Relation Of Faith And Reason In St Anselm Of Canterbury. *American Benedictine Review* 25,494-512 D 74.
The purpose of the article is to clarify the relation between faith and reason in Anselm—a much needed clarification inasmuch as he has been classified as a rationalist by some and a fideist by others. The method by which this is accomplished in twofold: 1) an examination of texts in which Anselm speaks of faith and reason (or understanding) and 2) an examination of how he actually goes about attaining an "intellectus fidei" in his "Cur Deus Homo?" and his "Monologion." The conclusion of the study is that Anselm avoids both the extreme positions of rationalism and fideism. He never attempts to bring unbelievers to faith by arguments from reason but within the context of faith he seeks an intellectual understanding of what is believed.
- ROBERTS, William H.** Experience—Noun Or Verb? *J Phil* 38,542-548 S 41.
- ROBERTS, William H.** Some Queries Suggested By G E Moore's Beautiful And Ugly Worlds. *J Phil* 38,623-627 N 41.
- ROBERTS, William H.** Zarathustra And The Naked Mahatma. *Personalist* 42,181-189 Spr-Apr 61.
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- Bultmann's program of de-mythologizing has led recent German theology to an intensive concern with the question of interpretation ("hermeneutic") of Biblical text, and even to the conclusion that theology is essentially such interpretation. Fuchs (of Marburg) and Ebeling (of Zurich) provide focal essays on this theme. American comments come from Dillenberger, Funk and Wilder. The editors introduce and conclude the discussion.
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- This is the initial volume of a new series aimed at effecting more immediate communication between German and American theologians. An introductory essay by Robinson explores recent German discussion of the later Heidegger. Heinrich Ott of Basel provides a focal essay inspired by Heidegger (and, more remotely, by Anselm); the thesis is that theology unfolds faith for the theologian himself and for his brothers in the faith. There are critical comments by three American professors (Come, Michalson and Ogden), a reply by Ott, and a summary by the co-editor.
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- The volume is given this descriptive title because it attempts to examine Plato's method in the early dialogues, and his theory of dialectic in the middle dialogues. The discussion of the book is divided in two parts covering (1) the elenchus, and (2) the dialectic. Part I ranges over the whole of Plato's philosophy and portrays the ideas of Plato grouped around the Socratic refutation. Part II—Dialectic, seeks to discover what new elements arise in the middle dialogues. The element of *hypothesis*, prominent only in the middle dialogues is examined in terms of (1) its nature, (2) its use by Plato as an instrument in the search of truth, and (3) its methods in the *Meno*, the *Phaedo*, and the *Republic*.
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- The article goes into a particular kind of case of solipsism, that which might be called the case of "completely managed privacy" or "of privacy that is contingent but complete." The author specifies it as follows: "Suppose a person manages to conceal a certain thought of feeling from everyone else, completely and always." He notes that many persons who reject solipsism and necessary privacy on proper verificationist grounds yet accept the above specification as making sense; while others insist that the specification is nonsense. Focusing on this division, he attempts to illuminate the notions of sense, verifiability "in principle," of privacy, of concealment, and of evidence.
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- Human ecology requires re-examination of the mental component of environmental encounter. Two classical philosophical paradigms have left us ambivalent: the antagonistic one that nature is a recalcitrant resource to be tamed, hostile, indifferent, amoral; the congenial one that nature is benevolent, the good earth and beloved landscape, with its own integrities and values. Technological prowess distances man from his environment, leaving him increasingly competent but decreasingly confident, dominating an alien world. But in an ecological reappraisal, man becomes more domesticated in a planetary community he cherishes. A full account envisions man as both engineer and biotic citizen.
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- Neurological findings indicate that the nerves whose endings are in the tissues in the joints are by far the most important factors in the process by which one comes to knowledge of one's bodily positions. This paper is an attempt to demonstrate how what is most commonly taken to be the kinaesthetic-sensation view is not in accord with these and other facts. An analogy is presented which, if appropriate, suggests that while kinaesthetic sensations are a causal concomitant of proprioception, they are not, for the most part, directly involved in that process. These arguments are presented in the context of an explication and defense of G E M Anscombe's position in regard to knowledge of bodily positions.
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- Difficulties with the "intentional fallacy" of Wimsatt-Beardsley arise not out of the fallacy itself but in connection with its implications and general scope. Roma discusses the 'inside-outside' distinction with Fiedler's demand that a poet's work always be viewed in connection with his world. Wimsatt-Beardsley would permit but not necessitate linking world and work but would call fallacious the insistence that a passage means such-and-so because the poet said it meant such and so in his journal.
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- philosophy and the effort in the United States to arrive at a satisfactory Critical Naturalism. The following essays deal with the metaphysics, logic, and ethics of naturalism. Their titles are: "A Naturalistic defense of Metaphysics," "The Logic of a Critical Naturalism," "John Dewey and the Naturalistic Approach to Ethics," "Does Biology Afford a Sufficient Basis for Ethics?," "The Naturalistic View of Ethics."
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- Professor Rommen in his present work offers a general exposition of Catholic views on politics. By "Catholic: thought, he means the philosophy of the state which has developed in Catholic circles during the centuries. His book is divided into four parts. The first outlines the general philosophical bases for political theory. Part two deals with the philosophy of the state, as such. Traditional notions are thoroughly discussed. In the third part, the relations of Church and State are treated. The history of the question is given briefly, from the time of the Roman Empire onward. In part four: Prominent Catholic thinkers have been slow, in the main, to give their opinion of the World State movement.
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- ROMMEN, Heinrich.** Natural Law And War-Crimes-Guilt. *Proc Cath Phil Ass* 24,40-57 1950.
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- ROONEY, Miriam Theresa.** Law And The New Logic. *Proc Cath Phil Ass* 16,192-222 1940.
- ROONEY, Miriam Theresa.** Law As An Instrument Of Social Policy: The Brandeis Theory. *New Scholas* 22,34-89 Ja 48.
- ROONEY, Miriam Theresa.** Relativism In American Law. *Proc Cath Phil Ass* 20,157-169 1945.
- ROONEY, Miriam T.** Some Implications Of The New Code Of Canon Law For Legal Philosophy. *Proc Cath Phil Ass* 19,157-167 1943.
- ROONEY, Miriam.** Fifty Years Ago. *New Scholas* 19,253-268 O 45.
- ROONEY, Miriam.** Mr Justice Cardozo's Relativism. *New Scholas* 19,1-47 Ja 45.
- ROONEY, William Joseph.** "Spelt From Sibil's Leaves"—A Study In Contrasting Methods Of Evaluation. *J Aes Art Crit* 13,507-519 Je 55.
- ROOT, Vernon M.** Eternal Objects, Attributes, And Relations In Whitehead's Philosophy. *Phil Phenomenol Res* 14,196-204 D 53.
- ROPER, James E** and Graves, John C. Measuring Measuring Rods. *Phil Sci* 32,39-56 Ja 65.
- RORETZ, Karl.** Modern Physics And The Freedom Of The Will. *J Phil* 55,70-72 Ja 58.
- RORTY, Amelie O.** Wants And Justifications. *J Phil* 63,765-771 D 66.
- Statements of wants and desires do not merely function as explanations of actions, but they may also be used to justify them or to defy an authority demanding justifications. The use of such expressions as "Because I want to—" (BIWT) depends on the relationship between the questioner and an agent, and their beliefs about whether the action in question is bizarre or morally outrageous. When BIWT is used as a justification, it may be used to place a factor already having an assigned priority rating into consideration in justifying a particular action, or, if the questioner and the agent do not agree about the priority ratings of various considerations, BIWT may be used by an agent to place his wants on the scale of considerations. To argue that BIWT cannot be used to justify actions in moral contexts, is not only to maintain a thesis in analytic ethics, but also to advocate a particular kind of morality. For to claim that an expression is, in certain moral contexts, misused, is implicitly to urge its disuse.
- RORTY, Richard.** Comments On Charles Hartshorne's "Real Possibility". *J Phil* 60,606-608 O 63.
- RORTY, Richard.** Mind-Body Identity, Privacy, And Categories. *Rev Metaph* 19,24-54 S 65.
- The author contends that no method of categorizing entities and classifying linguistic expressions can be guaranteed against future empirical inquiry. To illustrate and support his position, he argues that in its "disappearance" form the identity theory (the thesis that what people now call "sensations" might prove to be brain processes) is sensible. After proposing an analogy between sensations and mythological demons, he discusses observation terms and rebuts the objection that mental events are essentially private: Privacy cannot serve as a criterion for categorical demarcation. Finally, the author argues that statements may be deviant but cannot be "conceptually confused."
- RORTY, Richard.** Pragmatism, Categories, And Language. *Phil Rev* 70,197-223 Ap 61.
- RORTY, Richard.** Realism, Categories, And The "Linguistic Turn". *Int Phil Quart* 2,307-322 My 62.
- RORTY, Richard.** Recent Metaphilosophy. *Rev Metaph* 15,299-318 D 61.
- ROSÁN, Laurence J.** A Key To Comparative Philosophy. *Phil East West* 2,56-65 Ap 52.
- ROSÁN, Laurence J.** Are Comparisons Between The East And The West Fruitful For Comparative Philosophy? *Phil East West* 11,239-244 Ja 62.
- ROSÁN, Laurence J.** Desirelessness And The Good. *Phil East West* 5,57-60 Ap 55.
- ROSÁN, Laurence J.** Outlines Of A Philosophy Of History. *Personalist* 33,238-241 Sum-Jl 52.
- ROSÁN, Laurence J.** The External World And The Self. *Rev Metaph* 6,539-550 Je 53.

ROSÁN, Lawrence Jay. *The Philosophy Of Proclus: The Final Phase Of Ancient Thought.* NY Cosmos 1949.

The author provides a discussion of Proclus' system of philosophy and attempts to show how some general principles of ontology govern the development of cosmology and ethics. There is also included a translation of Marinus' *Life of Proclus*.

ROSCHINI, Gabriel M. The Assumption And The Immaculate Conception. *Thomist* 14,59-71 Ja 51.

ROSE, Alan. A Formalization Of Sobociński's Three-valued Implicational Propositional Calculus. *J Comp Syst* 1,165-168 JI 53.

ROSE, Alan. An Extension Of A Theorem Of Margaris. *J Sym Log* 25,209-211 S 60.

ROSE, Alan. An Extension Of Computational Logic. *J Sym Log* 17,32-34 Mr 52.

ROSE, Alan. Conditioned Disjunction As A Primitive Connective For The *Erweiterter Aussagenkalkül*. *J Sym Log* 18,63-65 Mr 53.

ROSE, Alan. Extensions Of Some Theorems Of Anderson And Belnap. *J Sym Log* 27,423-425 D 62.

ROSE, Alan. Strong Completeness Of Fragments Of The Propositional Calculus. *J Sym Log* 16,204 S 51.

ROSE, Alan. The *M*-valued Calculus Of Non-contradiction. *J Sym Log* 18,237-241 S 53.

ROSE, Alvin W. Toward Understanding The Concept And Function Of Play. *Educ Theor* 6,20-25 Ja 56.

ROSE, Edward J. "Mental Forms Creating": "Fourfold Vision" And The Poet As Prophet In Blake's Designs And Verse. *J Aes Art Crit* 23,173-184 Wint 64.

ROSE, Lynn E. *Aristotle's Syllogistic.* Springfield IL Thomas 1968.

The author takes it as his main task to explore the consequences of accepting the Aristotelian syllogism as a linear array of three terms, an approach he believes will provide new insights into what Aristotle was doing in the *Posterior Analytics*, and correct numerous misconceptions about his logic. His study does not attempt to treat Aristotle's syllogistic in its entirety, and is—in its treatment of the *Prior Analytics*—sympathetic. For the rest, the author indicates that he does not value Aristotle's logic very highly. There are ten chapters in the body of the text, dealing with such themes as the relation of Plato's dialectic and Aristotle's syllogistic, the varieties of predication, the non-use of rules, the fourth figure.

ROSE, Lynn E. A Note On The *Euthyphro*, 10-11. *Phronesis* 10,149-150 1965.

ROSE, Lynn E. On Hypothesis In The *Cratylus* As An Indication Of The Place Of The Dialogue In The Sequence Of Dialogues. *Phronesis* 9,114-116 1964.

ROSE, Lynn E. Plato's Divided Line. *Rev Metaph* 17,425-435 Mr 64.

The "divided line" passage of the *Republic*, where Plato divides the visible world and the intelligible world each into two sections, seems to compare the four corresponding states of the soul to the four segments of a line. The author argues however that this passage need not be interpreted with the divided line in such a prominent role. Citing a passage in the *Sophist* where production is first divided breadthwise into divine production and human production and the lengthwise into the production of originals and the production of images, she proposes and defends another interpretive diagram.

ROSE, Lynn E. Plato's Unhypothetical Principle. *J Hist Phil* 4,189-198 JI 66.

ROSE, Lynn E. Reply To Mr Kretzmann's "On Rose's 'Cartesian Circle'". *Phil Phenomenol Res* 26,93 S 65.

ROSE, Lynn E. The *Deuteros Plous* In Plato's *Phaedo*. *Monist* 50,464-473 JI 66.

Many interpret the *deuteros plous* or "second best way" as the hypothetical method. This paper argues that Plato is referring rather to the explanation of things in terms of their formal causes, and means only that this sort of explanation is "second best" to a teleological explanation in terms of final causes. The paper also examines and attempts to discredit some of the assumptions that seem to have led people to view the hypothetical method as "second best" or inferior. Among these are the assumptions that all hypotheses must be tentative and that there can be only one hypothesis per argument.

ROSE, Lynn E. The Cartesian Circle. *Phil Phenomenol Res* 26,80-89 S 65.

This paper suggests that the appearance of circularity in Descartes' arguments is due to a lack of precision in his statements of them, rather than to any flaw in his reasoning. The clear and distinct perceptions presupposed in the demonstrations of the existence of God are not the same as those whose reliability depends upon the existence of God. He is presupposing the reliability only of those clear and distinct perceptions which are known through the light of nature and have metaphysical certainty in that they cannot be imagined false even on the demon hypothesis. And the only clear and distinct perceptions whose reliability he is demonstrating are those which are not known through the light of nature with metaphysical certainty but are subject to metaphysical doubt on the demon hypothesis, even though they have moral or psychological certainty.

ROSE, Mary C. *Essays In Christian Philosophy.* Boston Christopher 1963.

This book consists of related essays that expound and defend Trinitarian Christianity, Philosophy of Religion and Christian Theology, emphasizing the contrasts, without minimizing the similarity between it and humanism and naturalism. When a man commits his will freely to a loving personal God, and lives in the faith that personal existence is immortal, he gains, through grace, a spiritual perspective on every aspect of life, transforming moral power, and a quality of peace that transcends humanistic-naturalistic-rationalistic dimensions without sacrificing human fulfillment as an ideal.

ROSE, Mary Carman. Epistemologically Privileged Capacities. *Ethics* 75,40-46 O 64. Empiricism is possible only for thinkers who have certain highly developed capacities which are epistemologically significant and may be called "epistemologically privileged capacities." Examples of these are certain sensory capacities, intelligence,

integrity, technical skills, etc. Similarly, the appreciation and appropriation of a moral ideal require special capacities and these also may be epistemologically privileged, i.e., may be necessary for insight into the nature of things. Attempting to appropriate a moral ideal may render possible experience of which we should otherwise be deprived.

ROSE, Mary Carman. Value Experience And The "Means-Ends Continuum". *Ethics* 65,44-54 O 54.

ROSE, Mary Carman. Value Propositions And The Empirical. *Ethics* 63,262-275 JI 53.

ROSE, Mary C. The Free Will Hypothesis. *Personalist* 47,29-42 Wint-Ja 66.

ROSEMAN, Norman. A Note On Froebel's Conception Of Personal Freedom. *Educ Theor* 15,330-332 O 65.

ROSEMAN, Norman. Self-Realization And The Experimentalist Theory Of Education. *Educ Theor* 13,29-38 Ja 63.

ROSEMAN, Norman. The School And Self-Realization. *Educ Theor* 14,286-293 O 64.

ROSEN, Edward. A Reply To Dr Ratner's "Some Comments On Rosen's 'Calvin's Attitude Toward Copernicus'". *J Hist Ideas* 22,386-388 JI-S 61.

ROSEN, Edward. Calvin's Attitude Toward Copernicus. *J Hist Ideas* 21,431-441 JI-S 60.

ROSEN, Edward. Randall's *Career Of Philosophy*: Three Reviews: II. *J Phil* 63,719-724 N 66.

ROSEN, Edward. The Authentic Title Of Copernicus's Major Work. *J Hist Ideas* 4,457-474 O 43.

ROSEN, Edward. The Ramus-Rheticus Correspondence. *J Hist Ideas* 1,363-368 Je 40.

ROSEN, F Bruce. *Philosophic Systems And Education.* Columbus OH Merrill 1968.

ROSEN, Philip. The Clock Paradox And Thermodynamics. *Phil Sci* 26,145-147 Ap 59.

ROSEN, Robert. The Gibbs' Paradox And The Distinguishability Of Physical Systems. *Phil Sci* 31,232-236 JI 64.

ROSEN, S H and Anderson, J M and Johnstone, H W. *Essays In Philosophy.* University Park Penn State Univ Pr 1962.

These ten essays are written in a sophisticated style, and range over problems in metaphysics, aesthetics, epistemology, and the philosophy of science. They bear out the authors' claim to be "united by nothing more than a sense of the importance and mission of a philosophy which assumes its total responsibilities" and an interest in the classical traditions of Western philosophy.

ROSEN, S H. Collingwood And Greek Aesthetics. *Phronesis* 4,135-148 1959.

ROSEN, S H. Thought And Touch, A Note On Aristotle's *de anima*. *Phronesis* 6,127-137 1961.

ROSEN, Stanley H. Ideas. *Personalist* 41,362-367 Sum-JI 60.

ROSEN, Stanley H. Political Philosophy And Epistemology. *Phil Phenomenol Res* 20,453-468 Je 60.

It is assumed that no criteria of significance, in the sense of a definition or generalization about significant sentences, is possible unless we already know how to distinguish between significant and meaningless sentences. Since logic is thinking and speaking, the ordinary idiom is first. Rosen attacks the dogmatism of logical empiricism in English-speaking philosophy, and claims that its epistemology comes into being by assuming itself to be true. The "common sense" world is a magical notion; should we wish to transcend this world, or that of the state, we can do so only by accepting another matrix, (or magical construction). An attempt to expunge magical constructions can only result if it is successful, in political and epistemological chaos. An aware society is one that offers a ground for political things, not by blind adherence to magic but by the recognition of magic.

ROSEN, Stanley. *G W F Hegel: An Introduction To The Science Of Wisdom.* New Haven Yale Univ Pr 1974.

S Rosen asserts that Hegel's work can only be understood by the main tenets of his logic, especially by his doctrine of contradiction and negativity. The volume describes Hegel's philosophy as a response to both the scientific revolution of modern times and to the Platonic-Aristotelian tradition, which this revolution intended to overcome. Hegel's system absorbs intellectually the mathematically-oriented analysis of phenomena and the conception of subjective activity of thought in dialectical doctrine of the Absolute as the Whole. The study of Hegel's philosophy of history turns into the study of the doctrine of contradiction and its crucial elements. The ten chapters of this volume discuss the central components of Hegel's system.

ROSEN, Stanley. *Nihilism: A Philosophical Essay.* New Haven Yale Univ Pr 1969.

This study is a defense of reason pursued by attacking nihilism, which, the author claims, is rampant in twentieth century philosophical and political thought. It is argued that both the views of Wittgenstein and Heidegger are nihilistic and have silence or the inability to make certain distinctions as consequences.

ROSEN, Stanley. *Plato's Symposium.* New Haven Yale Univ Pr 1968.

This book is a detailed discussion of problems, issues, themes and *dramatis personae*, with extensive observations based on a study of the relationship of the *Symposium* to other dialogues. Analysis of arguments, interpretations, and explorations by modern authorities are presented in critical notes. The treatment of the *Symposium* is carried out with special emphasis on the fundamental role of dramatic form as an essential part of the argument itself.

ROSEN, Stanley. Ideas. *Rev Metaph* 16,407-441 Mr 63.

The author argues that the quarrel between the ancients and the moderns, as exemplified in Plato and Hegel, essentially concerns the relationship between being and time or philosophy and history. In this article, he considers the nature and necessity of Ideas in the Platonic sense of the term. He defines Ideas in terms of the relations between unity and multiplicity and maintains that Ideas are the condition of the intelligibility and existence of things. In developing his views he discusses the

- doctrine of emanation, the problem of motion, the distinction between Ideas and forms, and Plato's critique of Parmenides.
- ROSEN, Stanley.** Order And History. *Rev Metaph* 12,257-276 D 58.
- ROSEN, Stanley.** Philosophy And Historicity. *Rev Metaph* 14,110-133 S 60.
- ROSEN, Stanley.** Political Philosophy And Ontology. *Phil Phenomenal Res* 18,536-540 Je 58.
- ROSEN, Stanley.** The Role Of Eros In Plato's *Republic*. *Rev Metaph* 18,452-475 Mr 65.
The author hypothesizes that for Plato philosophy includes two basic aspects, the poetic and the mathematical, and that these philosophical methods represent two fundamental and mutually complementary inflections of Eros. He further argues for a relationship between the *Symposium*, where poetry and the love of beauty are at issue, and the *Republic*, where mathematics and the impersonal love of justice are emphasized. In explicating the role of Eros in the *Republic*, the author examines Glaucon's character and contribution in depth.
- ROSEN, Stanley.** Wisdom: The End Of Philosophy. *Rev Metaph* 16,181-211 D 62.
The author argues that in order for philosophy to be present its end, wisdom, must be visible, and that although the visibility of the end is not identical with its achievement the intelligibility of wisdom as a regulative ideal does illuminate every particular philosophical issue. In elaborating his position he defines philosophy as the rational speech or logos of wisdom in contrast to mere chatter and the ecstatic silence of mysticism, and he examines the classical conception of philosophy as war.
- ROSEN, Steven J.** *Samuel Beckett And The Pessimistic Tradition*. New Brunswick NJ Rutgers Univ Pr 1976.
In Part I of this book the author considers several themes which permeate the writings of Samuel Beckett. In conjunction with the claim of meaning, the author examines the themes of consolation, pessimism, skepticism, death, and the role of the "sage" in Beckett's writings. In Part II the author focuses upon Beckett's *Proust* in order to show, in addition to the traditional character of Beckett's pessimism, the singularity and extremity of his thought by comparing Beckett on selected themes with Nietzsche, Proust, Schopenhauer, Kierkegaard, St Augustine, Descartes, Sartre, Hume, and other philosophers.
- ROSENBERG, Alexander.** *Microeconomic Laws: A Philosophical Analysis*. Pittsburgh Pittsburgh Univ Pr 1976.
The book offers a conceptual and methodological analysis of neo-classical microeconomics, with a view to determining whether its general statements meet standards for law-likeness drawn from the natural sciences. This determination involves treatment of the nature of economics explanation, the reasons/causes controversy, and the claim of Wittgenstein's followers that social science is conceptually confused. After offering a positive account of the nature of economic laws, the work turns to an assessment of views about their nature offered by positivist inspired economists, and to the treatment of general issues in the social sciences and their philosophy for which the account of economic laws offered has consequences.
- ROSENBERG, Bernard.** *The Values Of Veblen: A Critical Appraisal*. Washington DC Public Affairs Pr 1956.
Although the author's own values "lean in the same direction" as those of Thorstein Veblen (1857-1929), he does not hesitate to subject Veblen's values to an exacting appraisal which uncovers "some seriously faulty thinking, some second-hand ideas that are worn out altogether, and a quantity of vagueness and haziness." And yet he concludes that Veblen's "conglomeration of hunches, insights, philosophies, and impressions" stands up "remarkably well."
- ROSENBERG, George S.** *The Mandarins: The Circulation Of Elites In China, 1600-1900*. By Robert M Marsh. *Hist Theor* 2,96-100 1962.
- ROSENBERG, Jay F.** *Linguistic Representation*. Boston Reidel 1974.
- ROSENBERG, Jehiel Mitchell.** *Jerome Frank, Jurist And Philosopher*. NY Philosophical Lib 1970.
- ROSENBERG, Marvin.** A Metaphor For Dramatic Form. *J Aes Art Crit* 17,174-180 D 58.
- ROSENBERG, Nathan.** Mandeville And Laissez-Faire. *J Hist Ideas* 24,183-196 Ap-Je 63.
- ROSENBLOOM, Paul C.** *The Elements Of Mathematical Logic*. NY Dover 1950.
- ROSENBLUETH, A** and Wiener, N. Purposeful And Non-purposeful Behavior. *Phil Sci* 17,318-326 O 50.
- ROSENBLUETH, Arturo.** *Mind And Brain: A Philosophy Of Science*. Cambridge MIT Pr 1970.
- ROSENBLUETH, Arturo** and Wiener, Norbert and Bigelow, Julian. Behavior, Purpose And Teleology. *Phil Sci* 10,18-24 Ja 43.
- ROSENBLUETH, Arturo** and Wiener, Norbert. The Role Of Models In Science. *Phil Sci* 12,316-322 O 45.
- ROSENFELD, L.** The Epistemological Conflict Between Einstein And Bohr. *Phil Today* 7,74-77 Spr 63.
- ROSENFELD, Israel.** *Freud: Character And Consciousness: A Study Of Freud's Theory Of Unconscious Motives*. New Hyde Park NY University Books 1970.
- ROSENFELD, Leonora C.** *From Beast-machine To Man-machine: Animal Soul In French Letters From Descartes To La Mettrie*. NY Oxford Univ Pr 1941.
The title indicates both the time-span and the theme. The conclusion, which has something of tragedy in its inevitableness, is that "our advance in essential grasp of the issues has been negligible."
- ROSENFELD, Leonora C.** Morris R Cohen, The Teacher. *J Hist Ideas* 18,552-571 O 57.
- ROSENFELD, Leonora Cohen.** *Portrait Of A Philosopher: Morris R Cohen In Life And Letters*. NY Harcourt Brace 1962.

- ROSENFELD, Leonora Cohen.** *Mysticism And Rationalism* In Morris Raphael Cohen. *Personalist* 42,303-311 Sum-Jl 61.
- ROSENKRANZ, Samuel.** *The Meaning In Your Life*. NY Philosophical Lib 1958.
The author advances three theses: (1) The world forms a system ordered by universal "pulsation." Each phenomenon shares in this pulsation. (2) Man has free will (which the author calls "the fifth dimension"), for the Heisenberg principle makes determinism untenable. (3) It is free will which gives life meaning. There are numerous illustrations drawn from literature, politics, and art.
- ROSENMEYER, Thomas G.** The Shape Of The Earth In The *Phaedo*: A Rejoinder. *Phronesis* 4,71-72 1959.
- ROSENSTEIN, Leon.** On Aristotle And Thought In The Drama. *Critical Inquiry* 3,543-565 Spr 77.
The author attempts to show how thought, the third subject or component of the action in drama (the first and second being plot and character) is expressed in the art form of tragedy. Based upon a reinterpretation of the Aristotelian schema, it is demonstrated how thought functions in drama and how this differs from its functions in philosophical statement.
- ROSENSTOCK, Gershon G.** *Toward A New Morality*. NY Philosophical Lib 1967.
- ROSENSTOCK, Gershon George.** *F A Trendelenburg: Forerunner To John Dewey*. Carbondale S Illinois Univ Pr 1964.
This book lays bare three pregnant premises concerning a German philosopher and two American philosophers, and draws therefrom a significant conclusion concerning the influence of the German on the more famous of the Americans. The premises are: (1) Trendelenburg was the teacher of George Sylvester Morris; and (2) Morris influenced John Dewey, as stated by Dewey himself; but (3) some of Dewey's teachings are closer to Trendelenburg's viewpoint than to Morris's. The conclusion inferred by Rosenstock is that Dewey was probably influenced directly by Trendelenburg and not merely indirectly through Morris. As no explicit reference by Dewey to Trendelenburg has been found, Rosenstock's conclusion must be evaluated by each reader on the basis of the cited Dewey-Trendelenburg parallels.
- ROSENTHAL, Bernard Gordon.** *The Images Of Man*. NY Basic Books 1971.
- ROSENTHAL, David M (ed).** *Materialism And The Mind-Body Problem*. Englewood Cliffs NJ Prentice-Hall 1971.
- ROSENTHAL, Gertrude.** The Basic Theories Of French Classic Sculpture. *J Aes Art Crit* 2,42-60 Sum 42.
- ROSENTHAL, Jerome.** Attitudes Of Some Modern Rationalists To History. *J Hist Ideas* 4,429-456 O 43.
- ROSENTHAL, Jerome.** Voltaire's Philosophy Of History. *J Hist Ideas* 16,151-178 Ap 55.
- ROSENTHAL, Sandra B.** A Pragmatic Concept Of "The Given". *Trans Peirce Soc* 3,74-95 Fall 67.
- ROSENTHAL, Sandra B.** The "Would-Be" Present Of C S Peirce. *Trans Peirce Soc* 4,155-162 Fall 68.
- ROSHWALD, Mordecai.** The Concept Of Human Rights. *Phil Phenomenal Res* 19,354-379 Mr 59.
- ROSS, Alf.** Imperatives And Logic. *Phil Sci* 11,30-46 Ja 44.
- ROSS, Floyd H.** *Personalism And The Problem Of Evil*. New Haven Yale Univ Pr 1940.
This book is a study of the Boston personalists, Bowne, Knudson, and Brightman. Ross is concerned with the personalistic solution of the problem of physical or natural evil. Bowne and Knudson, he finds, end by regarding evil as somehow good, or by confessing ignorance and appealing to faith. Brightman, he believes, comes much closer to a satisfactory solution of the problem, having given up said axiom, and insisting on the reality of evil. Brightman rightly argues, according to Ross, that God is finite and is struggling against a Given of brute fact.
- ROSS, Floyd H** and Mayer, Frederick. *Ethics And The Modern World; Towards A One World Perspective*. Dubuque IA Brown 1951.
- ROSS, Floyd Hiatt.** *The Meaning Of Life In Hinduism And Buddhism*. Boston Beacon 1953.
- ROSS, Ian.** Hutcheson On Hume's *Treatise*: An Unnoticed Letter. *J Hist Phil* 4,69-71 Ja 66.
- ROSS, J F.** Did God Create The Only Possible World? *Rev Metaph* 16,14-25 S 62.
That God is the absolutely perfect creator of the world implies that this is the only possible world, for the perfect being can only do what is best, and all other alternatives are logically impossible; but that God created the world by an act of free will entails that this is not the only possible world, for genuine alternatives are a logically necessary condition of freedom. The author examines the positions of Aquinas, Leibniz, and Spinoza on this problem and argues that the concept of free and reasonable action, as applied to God, must be revised.
- ROSS, J F.** Logically Necessary Existential Statements. *J Phil* 58,253-262 My 61.
Leibniz's attempt to establish the existence of God by an analysis of contingency observable in other things provides the focus for this article. The author attempts to restate the argument in such a way as to obviate the standard objections to it. He reduces it to a single question and answer. Given that there is at least one true contingent statement, does the fact that the statement is true and contingent entail anything interesting? Yes, he answers, that fact entails that there is another existential statement which is true but not contingent.
- ROSS, J F.** Suarez On "Universals". *J Phil* 59,736-747 N 62.
This is an exposition of Francis Suarez's treatment of the following two questions: (1) What sort of *Community* obtains among things that are properly said to be of the same sort? (2) In what sense can any *reality* be correctly called universal? The paper explains Suarez's claims that there are real universals and that there is fundamentally but not formally a real community in reality. The pivotal problem is seen to concern

- the meaning of 'similarity', since it does *not* mean having something in common. The paper offers the only resolution of the problem reconcilable with Suarez's own statements, indicating that it commits him to a very novel (in his time) form of conceptualism.
- ROSS, J. L.** *Philosophy In Literature*. Syracuse NY Syracuse Univ Pr 1949.
- ROSS, James F.** *Philosophical Theology*. Indianapolis Bobbs-Merrill 1969.
- ROSS, James F.** *The Logic Of Analogy*, By Ralph McInerney. *Int Phil Quart* 2,633-642 D 62.
- ROSS, James F.** *Analogy As A Rule Of Meaning For Religious Language*. *Int Phil Quart* 1,468-502 S 61.
- ROSS, James F.** *Reply Of Prof Ross*. *Int Phil Quart* 2,658-662 D 62.
- ROSS, Nancy Wilson.** *Three Ways Of Asian Wisdom: Hinduism, Buddhism, Zen And Their Significance For The West*. NY Simon & Schuster 1966.
- ROSS, Ralph Gilbert.** *Obligation: A Social Theory*. Ann Arbor Univ Of Mich Pr 1970. This book is about the pervasiveness and indispensability of morality, whether recognized or not, to a meaningful human social existence. Though other modes of explaining and understanding society are valuable and essential, by "the principle of limited categories" no one field of inquiry exhausts what man in society is actually like. Accordingly "obligation as a social category requires analysis and evaluation." The proper viewing of the relation of this concept to the social enterprise will help to clarify not only our efficient successes but our moral failures and possibilities.
- ROSS, Ralph Gilbert.** *Democracy, Party, And Politics*. *Ethics* 64,100-125 Ja 54.
- ROSS, Stephen David.** *In Pursuit Of Moral Value*. San Francisco Freeman Cooper 1973. In this book a systematic examination of moral value is made as an ongoing, evolving process for the development of means for making moral decisions in a perilous and changing world. The relevance of empirical information is considered as well as the character and role of moral principles and ideals—in particular, their role as substantive, constitutive, and regulative. The major emphasis is upon the changing character and applications of moral principles and the risks involved in all moral action. The differences and similarities of moral and political action are considered in detail.
- ROSS, Stephen David.** *The Nature Of Moral Responsibility*. Detroit 1973. This book presents a systematic and detailed examination of the concept of moral responsibility with an emphasis on the importance of knowledge—of circumstances, oneself, and others—to responsible action. Detailed discussions are presented of bad faith, the wise man, and neurotic self-denial in their application to moral and other forms of responsibility. Finally, two types of responsibility are discriminated: one a pervasive responsibility essentially rooted in rudimentary moral consciousness; the second a complete responsibility rooted in adequate knowledge and rational methods devoted to avoiding failure in action.
- ROSS, Stephen D.** *The Morality Of Nations*. *Main Currents* 23,115-118 My-Je 67.
- ROSSER, Barkley.** *New Sets Of Postulates For Combinatory Logics*. *J Sym Log* 7,18-27 Mr 42.
- ROSSER, Barkley.** *The Burali-Forti Paradox*. *J Sym Log* 7,1-17 Mr 42.
- ROSSER, Barkley.** *The Independence Of Quine's Axioms *200 And *201*. *J Sym Log* 6,96-97 S 41.
- ROSSER, J B** and Scott, D and Gál, I L. *Generalization Of A Lemma Of G F Rose*. *J Sym Log* 23,137-138 Je 58.
- ROSSER, J B** and Turquette, A R. *A Note On The Deductive Completeness Of m -valued Propositional Calculi*. *J Sym Log* 14,219-225 Ja 50.
- ROSSER, J B** and Turquette, A R. *Axiom Schemes For m -valued Functional Calculi Of First Order, Part II*. *J Sym Log* 16,22-34 Mr 51.
- ROSSER, J B** and Turquette, A R. *Axiom Schemes For m -valued Functional Calculi Of First Order, Part I: Definition Of Axiom Schemes And Proof Of Plausibility*. *J Sym Log* 13,177-192 D 48.
- ROSSER, J Barkley.** *Logic For Mathematicians*. NY McGraw-Hill 1953.
- ROSSER, J Barkley** and Wang, Hao. *Non-standard Models For Formal Logics*. *J Sym Log* 15,113-129 Je 50.
- ROSSER, J Barkley.** *The Axiom Of Infinity In Quine's New Foundations*. *J Sym Log* 17,238-242 D 52.
- ROSSER, John Barkley** and Turquette, Atwell R. *Many-valued Logics*. NY Humanities Pr 1953.
- ROSSI, Angelo.** *Philosophy In Italy Today*. *Personalist* 27,425-427 O—Autumn 46.
- ROSSI, Mario M.** *The Nature Of Truth And Lord Herbert Of Cherbury's Inquiry, Part I*. *Personalist* 21,394-409 O—Autumn 40.
- ROSSI, Mario M.** *The Nature Of Truth And Lord Herbert Of Cherbury's Inquiry, Part II*. *Personalist* 21,243-256 JI—Sum 40.
- ROSSITER, Clinton.** *Conservatism In America*. NY Knopf 1955. Primarily an attempt to analyze and define American conservatism, this study locates it in a political spectrum which includes revolutionary radicalism, radicalism, liberalism, conservatism, standpatism, and reaction. Conservatism in America then turns out to be paradoxically intertwined with liberalism on the one hand, and corrupted by the antiintellectualism of the standpaters and reactionaries, on the other. "In the realm of ideas," concludes the author, "American conservatism has proved an impotent failure."
- ROSSNER, William** and Renard, Henri. *Philosophy Of Conduct*. Kansas City MO Rockhurst College 1962.
- ROSTHAL, Robert.** *The Ascription Of Mental Predicates*. *Phil Stud* 12,20-27 1961. The article takes up Strawson's attempts to mediate between a skeptical position with regard to the existence of mental states in others and a philosophical behaviorism which would identify such states with observable behavior. He specifically examines Strawson's rule of "P-predicates," the concept of the person on which the rule is based, and the notion of behavior as a logically adequate criterion of ascription. He concludes that Strawson has not effectively dealt with the views of the skeptic.
- ROSTHAL, Robert.** *Use And Rules Of Use Of "The"*. *Phil Phenomenol Res* 18,256-258 D 57.
- ROSZAK, Theodore.** *A Just War Analysis Of Two Types Of Deterrence*. *Ethics* 73,100-109 Ja 63. The Kennedy administration recently has apparently decided that counterforce deterrence (first strike capacity) should be developed in addition to minimum deterrence (retaliatory capacity). The author analyzes the two kinds of deterrence from the point of view of the doctrine of the just war. Minimum deterrence is criticized on the grounds that it is aimed against civilian populations. But counterforce results, even if "incidentally," in equal loss of civilian life and, after its first strike, is morally identical with minimum deterrence. The Kennedy "mix" of the two is twice as bad as either alone, and, even alone, neither meets criteria of just war.
- ROTENSTREICH, Nathan.** *Basic Problems Of Marx's Philosophy*. Indianapolis Bobbs-Merrill 1966. The author presents an analysis of Marx's early ("basic") thought. After an introductory chapter on Hegel, Feuerbach, and Marx, Rotenstreich offers a new English translation of Marx's eleven "Theses on Feuerbach," including the famous thesis 11: that whereas philosophers are concerned with interpreting the world, what matters is to change it. He then provides an extensive commentary on the eleven theses, with reference to their nineteenth-century German philosophical setting; continues with an examination of Marx's *The Poverty of Philosophy*; and concludes with a discussion of Marx's concept of alienation as the suppression of the worker's personal reality through capitalist society's emphasis on the worker's material product.
- ROTENSTREICH, Nathan.** *Between Past And Present: An Essay On History*. New Haven Yale Univ Pr 1958. Rotenstreich sees history as a domain defined by the distinctive relation between the historical subject and the historical process, which are ontologically identical but epistemologically separate. The dialectic between subject and object sets the framework for discussions of objectivity, historical time, the relation of history to the social sciences, and the role of causality and laws in history.
- ROTENSTREICH, Nathan.** *Jewish Philosophy In Modern Times: From Mendelssohn To Rosenzweig*. NY 1968.
- ROTENSTREICH, Nathan.** *On The Human Subject*. Springfield IL Thomas 1966. In the preliminary chapters the author examines the notion of the human subject from a phenomenological standpoint. Part Two consists of a discussion and rejection of ethical relativism; an analysis of the relatedness of values and reality; and the treatment of two specific ethical phenomena, lying and being ashamed. The final section deals with politics, concluding with a justification of certain human rights.
- ROTENSTREICH, Nathan.** *Between Rousseau And Marx*. *Phil Phenomenol Res* 9,717-719 Je 49.
- ROTENSTREICH, Nathan.** *Buber's Dialogical Philosophy: The Historical Dimension*. *Phil Today* 3,168-175 Fall 59.
- ROTENSTREICH, Nathan.** *Historical Inevitability And Human Responsibility*. *Phil Phenomenol Res* 23,380-396 Mr 63.
- ROTENSTREICH, Nathan.** *Kant's Dialectic*. *Rev Metaph* 7,389-421 Mr 54.
- ROTENSTREICH, Nathan.** *Modes Of Value Realization*. *Ethics* 73,126-132 Ja 63. Phenomenological analysis can shed light upon the morphologically distinguishing marks of three modes of relationship between reality and values. These three are: embodiment in complete states, actualization in concrete acts and promotion through auxiliary conditions. This analysis uses a phenomenological morphology of value different from the two usual ones in which values are either typed according to their realms or according to their status.
- ROTENSTREICH, Nathan.** *On Shame*. *Rev Metaph* 19,55-86 S 65. Citing Aristotle, Aquinas, and Spinoza, the author opens his discussion with a review of formal philosophical descriptions of the phenomenon of shame. He then examines the tension between oneself or one's own deeds and the evaluation of those deeds, and compares Hegel and Scheler on the ontological placement of shame. The author next considers Aristotelian, Kantian, and Spinozan views on the ethical significance of shame and discusses the objectifying look of the other in Sartre's phenomenological ontology. Finally, he introduces the related concepts of self-identification and accountability, where the latter is self-identity ethically conceived.
- ROTENSTREICH, Nathan.** *On Specialization*. *Personalist* 45,193-206 Spr—Ap 64.
- ROTENSTREICH, Nathan.** *On The Ecstatic Sources Of The Concept Of "Alienation"*. *Rev Metaph* 16,550-555 Mr 63. The author traces the term and concept of alienation to its contemplative sources and discusses the changes the term has undergone in modern thought. After noting the early legal and metaphorical meanings of the Latin alienatio, he considers its links with the Greek alloiosis as mediated by ecstasis in Plato and Plotinus, and comments on its ecstatic use in Augustine and Richard of Saint-Victor. He then argues that with the modern abandonment of the transcendent realm the concept of alienation came to connote either an improper transcendence (Hegel), or a fictitious one (Feuerbach), or a perverted one (Marx).
- ROTENSTREICH, Nathan.** *On The Intellectual Crisis Of Our Time*. *Ethics* 57,111-120 —Ja 47.
- ROTENSTREICH, Nathan.** *On Whitehead's Theory Of Propositions*. *Rev Metaph* 5,389-404 Mr 52.
- ROTENSTREICH, Nathan.** *Semantics, Typology And Phenomenology Of Philosophy*. *Phil Phenomenol Res* 17,353-361 Mr 57.

ROTENSTREICH, Nathan. Some Problems In Buber's Dialogical Philosophy. *Phil Today* 3,151-167 Fall 59.

ROTENSTREICH, Nathan. Some Remarks On The Formal Structure Of Hegel's Dialectic. *Phil Phenomenol Res* 5,242-254 D 44.

ROTENSTREICH, Nathan. The Genesis Of Mind: A Critical Prolegomena. *Rev Metaph* 15,351-364 Mr 62.

The author's purpose is to examine several philosophical approaches to the position of mind in the two senses of consciousness and content. He first considers Hegel's totalistic doctrine of mind as spirit, according to which there is no realm exterior to mind which could serve as its ultimate origin. He then discusses at length the genetic account offered by naturalists like David Rapoport and William Stern and the historical explanation proposed by Marx. The author's critical analysis of these positions leads him to conclude that a constructive theory of mind has to be placed between totalism and derivatism.

ROTENSTREICH, Nathan. The Genesis Of Mind: A Critical Prolegomena, II. *Rev Metaph* 15,586-601 Je 62.

The author's purpose is to examine several philosophical approaches to the position of mind in the two senses of consciousness and content. He first considers Hegel's totalistic doctrine of mind as spirit, according to which there is no realm exterior to mind which could serve as its ultimate origin. He then discusses at length the genetic account offered by naturalists like David Rapoport and William Stern and the historical explanation proposed by Marx. The author's critical analysis of these positions leads him to conclude that a constructive theory of mind has to be placed between totalism and derivatism.

ROTENSTREICH, Nathan. The Impact Of The Past. *Rev Metaph* 6,597-604 Je 53.

ROTENSTREICH, Nathan. The Superject And Moral Responsibility. *Rev Metaph* 10,201-206 D 56.

ROTENSTREICH, Nathan. The Value Aspect Of Science. *Phil Phenomenol Res* 20,513-520 Je 60.

ROTENSTREICH, Nathan. Weiss's Historiographical Argument For The Existence Of God. *Rev Metaph* 8,520-525 Mr 55.

ROTH, Robert J (ed). *God Knowable And Unknowable*. Bronx NY Fordham Univ Pr 1973.

This volume, a *festschrift*, is made up of a collection of 12 essays. One section of the book is largely historical, the other of a more speculative character. It is a technical philosophical work.

ROTH, Robert J (ed). *Person And Community: A Philosophical Exploration*. NY Fordham Univ Pr 1975.

This book is a collection of nine critical essays on problems of religious anthropology. The attempt is made in each essay to bridge secular and religious thought, e.g., Feldstein on Freud, Roth on Dewey, Krauss on Whitehead and Skinner. A discussion of issues of community, and social change from a modern Roman Catholic point of view is useful particularly for advanced students in theology and the philosophy of religion.

ROTH, Robert J. *American Religious Philosophy*. NY 1967.

ROTH, Robert J. *John Dewey And Self-Realization*. Englewood Cliffs NJ Prentice-Hall 1962.

This book is an exposition of the unity of Dewey's philosophy understood as the most representative presentation of the dominant theme of American thought. The last two chapters discuss in somewhat greater detail Dewey's rejection of transcendental religion, and attempt to show that the ideal he presents is inadequate and ill-defined.

ROTH, Robert J. How "Closed" Is John Dewey's Naturalism? *Int Phil Quart* 3,106-120 F 63.

ROTH, Robert J. Is Peirce's Pragmatism Anti-Jamesian? *Int Phil Quart* 5,541-563 D 65.

The growing interest in the philosophy of Charles Sanders Peirce has tended to heighten the opposition between his pragmatism and that of William James. Though the differences between the two are clear, there are also some striking similarities. This is seen especially in Peirce's treatment of "matters of vital importance" as applied to the "Neglected Argument" for the reality of God. Peirce and James would then appear to be in remarkable agreement regarding empiricism, the appeal to personal experience, a pragmatic test in terms of human conduct and growth, and a right to believe in God when empirical evidence does not decide the issue. If this thesis is correct, then there are good reasons for supposing that James understood Peirce quite well and that he developed some of Peirce's insights along directions already taken.

ROTH, Robert J. Naturalistic Ethics: Problem Of Method. *New Scholas* 40,285-311 JI 66.

ROTH, Robert J. The Aristotelian Use Of *Φαντασία* And *Φάντασμα*. *New Scholas* 37,312-326 JI 63.

ROTH, Robert J. The Challenge Of American Naturalism. *Thought* 39,559-584 D 64.

ROTH, Robert J. The Religious Philosophy Of William James. *Thought* 41,249-281 Je 66.

ROTH, Robert Paul. *Story And Reality: An Essay On Truth*. Grand Rapids MI Eerdmans 1973.

We live in a story-shaped world. The nature of reality can not be reduced to an idea, a thing, an impression, or a process. Reality must include as categories, freedom of action, the absurd, the comical, the tragic, desire, hope, mystery and many other elements which can be exhibited only in the shape of story. Stories have persons in conflict and in community. They also have stage properties, place, and time. Instead of the world being an impersonal process it is in reality, in being, a continuing story which celebrates but does not solve its mystery.

ROTHBARD, Murray N. A Note On Burke's *Vindication Of Natural Society*. *J Hist Ideas* 19,114-118 Ja 58.

ROTHBARD, Murray N. The Logic And Semantics Of Government. *Phil Forum (Pacific)* 2,95-100 D 63.

ROTHBLATT, Ben (ed). *Changing Perspectives On Man*. Chicago Univ Of Chicago Pr 1968.

ROTHENBERG, Jerome. The Consequences Of "Ethical Inconsequence". *Ethics* 67,208-215 Ap 57.

ROTHSTEIN, J M and King-Farlow, John. The Logic Of Tyranny: A New Russian Voice. *Massachusetts Review* 5,11-26 Autumn 63.

This article analyzes and evaluates the "Free Philosophical Treatise" of the (then captive) Russian Logician A S Yesenin-Volpin. Yesenin-Volpin's attacks on Dialectical Materialism are of considerable interest. But some odd fallacies appear. For example, Yesenin-Volpin's attack on Aristotelian logic is curiously Neo-Marxist: the attack on misuses of "Tertium Non Datur" confuses Contradictories and Contraries. His critique of materialist reductionism would be strengthened by explicit reference to concepts of intentions and rules. His critique of faith possibly opposes too much scepticism to everything at once. His own faith in the moral and political value of logically reforming language will remind some of noble Positivists' optimism.

ROTHSTEIN, Jerome. *Communication, Organization, And Science*. Indian Hills CO Falcon's Wing Pr 1958.

From an operationalist and "information-organization view-point," the author reviews concepts from information and communication theory. The concept of "entropy" is reformulated in relation to human evolution, and its potentialities as a theory of organization sketched in relation to biology, behavior, social science, general methodology and philosophy. The hope is expressed that the next step in the progressive emergence of states of higher organization in society will be a "unified world outlook." In the 85-page foreword by C A Muses, communication theory and negative entropy as definitions of organization are applied to mind as "the order-producing function of man," with both mathematical models and discursive arguments for the entropy approach to organization.

ROTHSTEIN, Jerome. Information And Organization As The Language Of The Operational Viewpoint. *Phil Sci* 29,406-411 O 62.

ROTHSTEIN, Jerome. Information, Logic, And Physics. *Phil Sci* 23,31-35 Ja 56.

ROTHSTEIN, Jerome. Thermodynamics And Some Undecidable Physical Questions. *Phil Sci* 31,40-48 Ja 64.

ROUBICZEK, P. *The Misinterpretation Of Man*. NY Scribner's 1947.

ROUCEK, Joseph S (ed). *Contemporary Political Ideologies*. NY Philosophical Lib 1960.

This book contains articles on Marxism, Socialism, Nationalism, Colonialism, Pan-Movements, New Democracies and The American Welfare State, largely by political theorists.

ROUCEK, Joseph S. Educational Sociology In France, Germany, Belgium And England. *Educ Theor* 8,249-258 O 58.

ROUCEK, Joseph S. History Of The Concept Of Ideology. *J Hist Ideas* 5,479-488 O 44.

ROUCEK, Joseph S. Pedagogical Theories Of Czarist Russia. *Educ Theor* 4,139-151 Ap 54.

ROUCEK, Joseph S. Pre-War Educational Theory In Yugoslavia. *Educ Theor* 6,35-46 Ja 56.

ROUCEK, Joseph S. The Roots Of Educational Sociology And The Sociology Of Education. *Educ Theor* 8,17-22 Ja 58.

ROUGIER, Louis. The Relativity Of Logic. *Phil Phenomenol Res* 2,137-158 D 41.

ROUNER, Leroy S. *Within Human Experience: The Philosophy Of William Ernest Hocking*. Cambridge Harvard Univ Pr 1969.

ROUNER, Leroy S. Hocking And India. *Phil East West* 16,59-66 Ja-Apr 66.

ROUQUETTE, Robert. French Catholicism Confronts Communism (translation). *Thought* 28,354-374 Autumn 53.

ROURKE, Francis E. Bureaucracy In Conflict: Administrators And Professionals. *Ethics* 70,220-227 Ap 60.

ROURKE, Francis E. The Quest For Political Stability. *Ethics* 67,286-293 JI 57.

ROURKE, Francis E. Urbanism And American Democracy. *Ethics* 74,255-268 JI 64.

Concentrating on the thought of Thomas Jefferson, the author explores anti-urbanism in American thought and the tendency to equate democracy with agrarianism. Empirical evidence proves, contrary to these widely held ideas, that if urbanization does not inevitably strengthen democracy, rural areas are not necessarily the backbone of a democratic society.

ROUSSEAU, Edward. Essence And Supposit In The Angels According To St Thomas. *Mod Sch* 33,241-256 My 56.

ROUSSEAU, G S (ed). *Organic Form: The Life Of An Idea*. Boston Routledge 1972.

The book is based on the discussion at the 'Literature & Science Section' of the annual "Modern Language Association" meeting held at New York in 1970. It is concerned specially with the concept as applied in Art but also with the history of the development of the concept and its bearing on science. The first article is concerned with the development of the idea in ancient philosophy. The second traces its influence in the 18th & 19th centuries especially on biology and painting with particular reference to the theories of Goethe and Coleridge. It is entitled: Organic Form: Aesthetics and Objectivity in the Study of Form in the Life Sciences. The third is entitled: Organic Form: Some Questions about a Metaphor. It points out the limitations in the analogy between organic form in living creatures and in works of art.

ROUTLEY, Richard and Macrae, Valerie. On The Identity Of Sensations And Physiological Occurrences. *Amer Phil Quart* 3,87-110 Ap 66.

Many objections to the hypothesis that sensations are physiological occurrences are based upon a theory of identity which would exclude a contingent identity holding between sensations as reported in ordinary language and sensations as described in scientific discourse. The main task of this paper is to sketch a theory of identity adequate to cope with the truth of such identities and their peculiar features. Two conditions must be satisfied by true theoretical identities. First, items identified should share all *extensional* properties which are such that they are significant of both. These items do not have to be of the same logical type or category. Second, it is required that a theory about one of the items of a theoretical identity should explain features of the other item. Because the identity hypothesis, thus interpreted, is empirically equivalent to and compatible with various apparently rival hypotheses, such as the double aspect and causal theories, a synthesis of these hypotheses is affected.

ROVER, Thomas D. *The Poetics Of Maritain: A Thomistic Critique*. Washington DC Thomist Pr 1965.

This study of the poetics of J Maritain is divided into three sections. The first is a non-critical study of Maritain's theory of "Art and Imitation" and "Art and Beauty." The second part discusses the poetics of St Thomas and Maritain. The third part criticizes the theory of Maritain's poetics, with a denial that it is a truly Thomistic poetics. One major conclusion of the author is that "the work of fine art is a manifest imitation of the probable or possible in human action principling cognitive delight in the contemplator."

ROWBOTHAM, Arnold H. The Jesuit Figurists And Eighteenth-Century Religious Thought. *J Hist Ideas* 17,471-485 O 56.

ROWE, Constance. *Voltaire And The State*. NY Columbia Univ Pr 1955.

This work is an examination of Voltaire's "philosophy of patriotism," his visions of *la patrie*, his statement of the specific rights and liberties which define the social contract, and his views on the ethics of international relations. His concept of the state is developed both as an evolved body of rational doctrine, and as an expression of the ties of feeling which bound the *philosophe* to his home land. His political insight and theory, while shaped in the image of a particular national complex, are shown to derive both a validity and a singular vigor from their cosmopolitan implications.

ROWE, William L. *Religious Symbols And God: A Philosophical Study Of Tillich's Theology*. Chicago Univ Of Chicago Pr 1968.

ROWE, William L. Augustine On Foreknowledge And Free Will. *Rev Metaph* 18,356-363 D 64.

The author explains and criticizes Augustine's argument against the view that God's foreknowledge is incompatible with human freedom, and suggests another way of rejecting that position. In *(On Free Will)* Augustine maintained that, although necessary, one's willing to sin is free because it is in his power to do. Analyzing Augustine's idea of power in this context, the author rejects this line of reasoning. Instead, citing Boethius and Aquinas, he distinguishes two senses of the proposition, "Whatever God foreknows must necessarily happen," and argues on the basis of this distinction that divine prescience is not incompatible with free will.

ROWELL, E Z. Six Major Tasks Of Humanism Today. *Humanist* 8,105-109 N 48.

ROWEN, Herbert H. A Second Thought On Locke's *First Treatise*. *J Hist Ideas* 17,130-132 Ja 56.

ROYAL INSTITUTE OF PHILOSOPHY. *Talk Of God*. NY Macmillan 1969.

ROYAL, E Peter. Becoming Causality, And Time. *New Scholas* 39,26-52 Ja 65.

ROYAL, E Peter. On Determinacy In Human Knowledge. *New Scholas* 37,1-27 Ja 63.

ROYCE, James E. *Man And His Nature, A Philosophical Psychology*. NY McGraw-Hill 1961.

ROYCE, James E. Life And Living Beings. *Mod Sch* 37,213-234 Mr 60.

ROYCE, James Emmet. *Man And Meaning: A Successor To "man And His Nature"*. NY McGraw-Hill 1969.

ROYCE, James E. St Thomas And The Definition Of Active Potency. *New Scholas* 34,431-437 O 60.

ROYCE, Joseph R (ed). *Psychology And The Symbol: An Interdisciplinary Symposium*. NY Random House 1965.

ROYCE, Joseph R. *The Encapsulated Man: An Interdisciplinary Essay On The Search For Meaning*. Princeton NJ Van Nostrand 1964.

ROYCE, Joseph R. Educating The Generalist. *Main Currents* 17,99-103 My-Je 61.

ROYCE, Joseph R. The Problem Of Encapsulation. *J Existent* 1,426-440 Wint-Spr 61.

ROYCE, Josiah. Letters To William Torrey Harris (edited With Comments By Daniel S Robinson). *Phil Forum (Boston)* 13,79-88 1955.

ROZEBOOM, William W. A Note On Carnap's Meaning Criterion. *Phil Stud* 11,33-37 1960.

ROZEBOOM, William W. Do Stimuli Elicit Behavior: A Study In The Logical Foundations Of Behavioristics. *Phil Sci* 27,159-170 Ap 60.

ROZEBOOM, William W. Of Selection Operators And Semanticists. *Phil Sci* 31,282-285 Jl 64.

ROZEBOOM, William W. Ontological Induction And The Logical Typology Of Scientific Variables. *Phil Sci* 28,337-377 O 61.

ROZEBOOM, William W. Studies In The Empiricist Theory Of Scientific Meaning. *Phil Sci* 27,359-373 O 60.

ROZEBOOM, William W. The Logic Of Color Words. *Phil Rev* 67,353-366 Jl 58.

ROZSALY, Francis. A Translation Of *De Sacramentis*. *New Scholas* 27,335-338 Jl 53.

RUANE, John P. Self-knowledge And The Spirituality Of The Soul In St Thomas. *New Scholas* 32,425-442 O 58.

RUBENSTEIN, Richard L. *Morality And Eros*. NY McGraw-Hill 1970.

RUBENSTEIN, S. Soviet Psychology In Wartime. *Phil Phenomenol Res* 5,181-198 D 44.

RUBIN, Herman and Suppes, Patrick. A Note On Two-place Predicates And Fitting Sequences Of Measure Functions. *J Sym Log* 20,121-122 Je 55.

RUBINS, Jack L. A Phenomenological View Of Early Development Of The Child. *J Existent* 3,97-110 Sum-Fall 62.

RUCH, E A. The Problem Of Christian Philosophy. *Phil Today* 6,133-145 Sum 62.

RUCKER, Darnell. Man And Institution: The Moral Problem. *Western Humanities Review* 225-230 Sum 65.

An argument that ethics is descriptive and politics normative, in that genuine alteration of behavior is the result of changes in the value structures of institutions and not of the teaching or exhorting individuals as such. The moral disorder of our time is said to reflect the transitional stage many of our basic institutions are in and the lack of any clear understanding of the value changes consequent upon those transitions. What is urged is a recognition of the necessity to make explicit both the values actually operative in our institutions and the values latent in them.

RUCKER, Darnell. Our Cartesian Heritage. *Western Humanities Review* 22,285-296 nd.

The split in the world effected because of the timeliness of Descartes' dualism is reflected in the notions attributed to French existentialism and the extreme forms of psychological behaviorism. The separation of soul and world that proved so useful to science in the seventeenth century has led to the view of the soul adrift in an unknowable world, on one hand, and that of a mechanized, soul-less universe, on the other. The restoration of the wholeness of man and world in line with the Darwinian revolution has been attempted by Peirce, Royce, and Dewey, but as yet without wide influence.

RUCKER, Darnell. Plato And The Poets. *J Aes Art Crit* 25,167-170 Wint 66.

The role of the poet in the *Republic* is no more restricted than are the roles of the legislator and the philosopher. All three of these functions must be tailored to the requirements of the ideal city and thus are radically different from what they are in existing cities. Life in the Republic will be aesthetic, moral, and veritable; hence, art will not be something set apart in museums and theaters but the form and grace of living well.

RUCKER, Darnell. The Liberal Arts And The Manual Arts In Education. *School And Society* 350-352 16 N 63.

The concern of George Herbert Mead early in this century with integration of vocational training into the liberal arts curriculum of the schools was a concern to make the entire educational process more vital and to prevent the erection of separate vocational programs such that they perpetuate economic class distinctions. This article indicates some of Mead's arguments for a practical liberal education and points to the relevance of those arguments for schools today.

RUCKER, Darnell. The Moral Grounds Of Civil Disobedience. *Ethics* 76,142-145 Ja 66.

Civil law holds only for rational beings; hence laws are always disjunctive: do this or else suffer punishment. Civil disobedience is the acceptance of the punishment, rather than obey an insupportable law. Such disobedience is not a defiance of law as such, but the choice of the law's own "or else" and stands as a moral alternative to crime, rebellion, or escape in the face of a law judged immoral and that one is powerless to change.

RUCKER, Egbert Darnell. *The Chicago Pragmatists*. Minneapolis Univ Of Minn Pr 1969.

RUDD, Margaret Thomas. *The Lone Heretic, A Biography Of Miguel De Unamuno Y Jugo*. Austin Univ Of Texas Pr 1963.

RUDDICK, Chester T. Hume On Scientific Law. *Phil Sci* 16,89-93 Ap 49.

RUDDICK, Chester Townsend. Cournot's Doctrine Of Philosophical Probability. *Phil Rev* 49,415-423 Jl 40.

RUDHYAR, Dane. The Music Of Personality. *Personalist* 25,180-190 Ap-Spr 44.

RUDICH, Norman. "The Dialectics Of Poesis: Literature As A Mode Of Cognition" in *Boston Studies In The Philosophy Of Science*, 343-400. NY Humanities Pr 1965.

The purpose is to distinguish scientific and poetic languages in terms of two distinct objects of knowledge, respectively, nature and praxis. Human praxis implies agents acting with a purpose in terms of a specific natural and social world which they must find means to appropriate. Poetic language accounts for praxis through simultaneous imitation, interpretation, evaluation, and generalization of its object. An analysis of the first quatrain of Gray's "Elegy" illustrates the imminent dialectic of these four moments in poetic language. Poetry is the theoretical expression of praxis.

RUDNER, Richard (ed) and Scheffler, Israel (ed). *Logic And Art: Essays In Honor Of Nelson Goodman*. Indianapolis Bobbs-Merrill 1972.

RUDNER, Richard S. *Philosophy Of Social Science*. Englewood Cliffs NJ Prentice-Hall 1966.

The first part of this monograph is a broad outline giving the essentials of a purely formal system. But no attempt is made to apply this system to the data of the social sciences. In fact, the author concludes that formal techniques are not applicable to such data—at least not at this time. The remainder of the work is a critique of *Verstehen*, subjectivism, empathy, teleology, and other non-scientific methods. Only functionalism, a form a teleology that omits metaphysical implications and is compatible with scientific procedures, may have some intrinsic value for the social sciences. But the author then states that the results of functional explanations have been "minuscule." After these negative conclusions the reader is left wondering whether the social sciences are really worth studying.

RUDNER, Richard S. An Introduction To Simplicity. *Phil Sci* 28,109-119 Ap 61.

- RUDNER, Richard S.** Can Science Provide An Ethical Code? *Humanist* 18,291-298 S-O 58.
- RUDNER, Richard S.** Philosophy And Social Science. *Phil Sci* 21,164-168 Ap 54.
- RUDNER, Richard.** Counter-Intuitivity And The Method Of Analysis. *Phil Stud* 1,83-89 D 50.
- RUDNER, Richard.** Formal And Non-Formal. *Phil Sci* 16,41-48 Ja 49.
- RUDNER, Richard.** On Semiotic Aesthetics. *J Aes Art Crit* 10,67-76 S 51.
- RUDNER, Richard.** Sign Process And Valuation: A Reply To Copi. *J Phil* 55,340-343 Ap 58.
- RUDNER, Richard.** Some Problems Of Non-Semiotic Aesthetic Theories. *J Aes Art Crit* 15,298-310 Mr 57.
- RUDNER, Richard.** The Ontological Status Of The Esthetic Object. *Phil Phenomenol Res* 10,380-388 Mr 50.
- RUDNER, Richard.** The Scientist *Qua* Scientist Makes Value Judgments. *Phil Sci* 20,1-6 Ja 53.
- RUDOLPH, Arthur W.** Nietzsche's Heraclitus. *Phil Today* 9,61-67 Spr 65.
- RUDOLPH, G A.** The Aesthetic Field Of I A Richards. *J Aes Art Crit* 14,348-358 Mr 56.
- RUDRAUF, Lucien.** Perfection. *J Aes Art Crit* 23,123-130 Fall 64.
- RUDRAUF, Lucien.** The Morphology Of Art And The Psychology Of The Artist. *J Aes Art Crit* 13,18-36 S 54.
- RUDY, Willis.** Josiah Royce And The Art Of Teaching. *Educ Theor* 2,158-169 Jl 52.
- RUEGER, Zofia.** Gerson, The Conciliar Movement And The Right Of Resistance (1642-1644). *J Hist Ideas* 25,467-486 O-D 64.
- RUELLO, Francis.** Le Commentaire Inédit De Saint Albert Le Grand Sur Les Noms Divins. *Traditio* 12,231-314 1956.
- RUEVE, Stephen J.** Some Thoughts On International Law. *Mod Sch* 17,27-28 Ja 40.
- RUGG, Harold.** *Foundations For American Education.* Yonkers-on-Hudson NY World Book 1947.
The author dedicates his work to Peirce, James, Dewey, Veblen, Whitman and Oliver Wendell Holmes, Jr as forerunners of the salutary philosophy of experience which he makes the cornerstone of his own thinking. He reviews psychology, sociology into which he lumps all the social sciences, aesthetics and ethics with a culminating section on education in which he reviews the advances made by the progressive movement.
- RUGG, Harold.** Automation—Imperatives For Educational Theory. *Educ Theor* 8,76-86 Ap 58.
- RUGG, Harold.** Is There A Widespread Interest In The Theory Of Education? *Educ Theor* 1,22-23 My 51.
- RUGG, Harold.** The Creative Imagination: Imperatives For Educational Theory. *Proc Phil Educ* 16,110-136 Ap 60.
- RUIN, Hans.** Transformations Of The Beautiful. *J Aes Art Crit* 16,482-487 Je 58.
- RUITENBEEK, Hendrik M.** *Psychoanalysis And Existential Philosophy.* NY Dutton 1962.
- RUITENBEEK, Hendrik M.** Mechanization Versus Spontaneity: Which Will Survive? *Humanitas* 2,261-270 Wint 67.
- RUJA, Harry** and Shapiro, Monroe H. The Problem Of Pluralism In Contemporary Naturalism. *Phil Phenomenol Res* 10,65-72 S 49.
- RUJA, Harry.** Are Naturalists Materialists? *Phil Phenomenol Res* 17,555-557 Je 57.
- RUJA, Harry.** Is Immortality Reasonable? *Humanist* 7,122-126 Wint 47.
- RUJA, Harry.** Of What Use Is Metaphysics? *Personalist* 38,20-26 Wint-Ja 57.
- RUJA, Harry.** The Ontological Argument And A 'Living Faith'. *Personalist* 44,293-301 Sum-Jl 63.
- RUJA, Harry.** The Present Status Of The Verifiability Criterion. *Phil Phenomenol Res* 22,216-222 D 61.
The article sketches the history of the verifiability criterion and its present status, the problems of conclusive verification of universal laws and the perplexities concerning the past, the future and other minds are elaborated. It shows the shifts of meaning from: verifiable to testable to confirmable; also, the admission of a concept of "truth" apart from knowledge and the unobservables in science. The author shows that logical positivism has come to have a growing humility and maturity.
- RUKAVINA, Thomas F.** Being And Things In Heidegger's Philosophy: A Rejoinder. *New Scholas* 33,184-201 Ap 59.
- RUKAVINA, Thomas F.** Heidegger's Theory Of Being. *New Scholas* 40,423-446 O 66.
- RULE, John C.** *The Pragmatic Revolt In American History: Carl Becker And Charles Beard,* By Cushing Strout. *Hist Theor* 1,215-218 1961.
- RULE, John C** and Crosby, Barbara Stevens. Bibliography Of Works On Arnold J Toynbee, 1946-1960. *Hist Theor* 4,212-233 1965.
- RULE, John C** and Handen, Ralph D. Bibliography Of Works On Carl Lotus Becker And Charles Austin Beard, 1945-1963. *Hist Theor* 5,302-314 1966.
- RUMBLE JR, Wilfrid E.** Legal Realism, Sociological Jurisprudence And Mr Justice Holmes. *J Hist Ideas* 26,547-566 O-D 65.
- RUMBLE JR, Wilfrid E.** The Paradox Of American Legal Realism. *Ethics* 75,166-178 Ap 65.
Critics of American legal realism have wrongly insisted that it was indifferent to the "ought" of the law. Realists consistently supported the causes of social justice. Nonetheless there is a paradox in legal realism. It insisted on defending the judge's freedom to reach the fair or just decision but failed to try to analyze the norms of justice and fairness. This paradox is explained by the fact that the legal realists, wanting to reform the law, saw the analysis of norms as something conservatives did in trying to prove that fairness was embodied in the existing context of the law.
- RUMNEY, Jay.** *Herbert Spencer's Sociology: A Study In The History Of Social Theory.* NY Atherton Pr 1965.
- RUNCIMAN, W G (ed)** and Laslett, Peter (ed). *Philosophy, Politics And Society,* (second Series). NY Barnes & Noble 1962.
- RUNES, Dagobert D (ed).** *The Hebrew Impact On Western Civilization.* NY Philosophical Lib 1951.
- RUNES, Dagobert D.** *Of God, The Devil And The Jews.* NY Philosophical Lib 1952.
- RUNES, Dagobert D.** *On The Nature Of Man: An Essay In Primitive Philosophy.* NY Philosophical Lib 1956.
The author uses aphorisms and somewhat longer reflections which "attempt to define the borderlines of human thinking and human morality" without the burdens of "traditional manner and terminology."
- RUNES, Dagobert D.** *Pictorial History Of Philosophy.* NY Philosophical Lib 1959.
- RUNES, Dagobert D.** *The Art Of Thinking.* NY Philosophical Lib 1961.
- RUNGE, Edith Amelie.** *Primitivism And Related Ideas In Sturm Und Drang Literature.* Baltimore Johns Hopkins Pr 1946.
- RUNKLE, Gerald.** Some Considerations On Family Loyalty. *Ethics* 68,131-136 Ja 58.
- RUOTOLO, Lucio P.** The Trinitarian Framework Of Donne's Holy Sonnet XIV. *J Hist Ideas* 27,445-446 Jl-S 66.
- RUSHDOONY, Rousas J.** *By What Standard: An Analysis Of The Philosophy Of Cornelius Van Til.* Philadelphia Presby & Reformed 1959.
- RUSHDOONY, Rousas J.** *Intellectual Schizophrenia; Culture, Crisis, And Education.* Philadelphia Presby & Reformed 1961.
Identified in an introduction by Reverend Mr Edmund A Opitz as "a trenchant, compact, and uncompromising Christian response to the cultural crisis," this book undertakes to present state "schools and their basic philosophy as cultural manifestations." Such "schools and their philosophy... cannot outlast their premises and culture," a culture "now faltering and wavering."
- RUSK, George Y.** Cooperative Research In The Science Of Religion. *Phil Sci* 18,259-261 Jl 51.
- RUSK, George Yeisley.** A Religious Apologetic And Program. *Personalist* 26,176-189 Ap-Spr 45.
- RUSK, George Yeisley.** Salvaging Physiological Psychology. *Phil Sci* 13,123-130 Ap 46.
- RUSK, George Y.** General Mensurational Gestaltism. *Phil Sci* 16,250-259 Jl 49.
- RUSK, William Sener.** Art In A Democratic Society. *J Aes Art Crit* 2,32-39 Fall 42.
- RUSK, William Sener.** Some Applications Of Kepes' "Language Of Vision". *J Aes Art Crit* 5,204-206 Mr 47.
- RUSSELL, Bertrand Arthur William.** *Bertrand Russell Speaks His Mind.* Cleveland World 1960.
- RUSSELL, Bertrand Arthur William.** *Religion And Science.* NY Oxford Univ Pr 1961.
- RUSSELL, Bertrand.** *Authority And The Individual, With A Terminal Essay, Philosophy And Politics.* Boston Beacon Pr 1949.
- RUSSELL, Bertrand.** *Common Sense And Nuclear Warfare.* NY Simon & Schuster 1959.
- RUSSELL, Bertrand.** *Essays In Skepticism.* NY Philosophical Lib 1962.
- RUSSELL, Bertrand.** *Fact And Fiction.* NY Simon & Schuster 1962.
- RUSSELL, Bertrand.** *Future Of Science, With A Self-portrait Of The Author.* NY Philosophical Lib 1959.
- RUSSELL, Bertrand.** *Has Man A Future?* NY Simon & Schuster 1961.
- RUSSELL, Bertrand.** *History Of Western Philosophy.* NY Simon & Schuster 1945.
- RUSSELL, Bertrand.** *Human Knowledge: Its Scope And Limits.* NY Simon & Schuster 1948.
The subject of the meaning of meaning has long occupied Russell and presents a question upon which he has said he feels he has made his most lasting contributions. We have here his latest conclusions on science, language, perception, scientific concepts, probability and the postulates of scientific inference.
- RUSSELL, Bertrand.** *My Philosophical Development.* NY Simon & Schuster 1959.
The author contends that the one revolution in his thought occurred when in 1899-1900 he adopted the philosophy of logical atomism and the technique of Peano in mathematical logic, subsequent changes being only of the nature of an evolution. He describes "the doctrine of external relations" as having dominated all his subsequent philosophy. He thinks that modern linguistic philosophy is commonly vitiated by ignoring the fact that words themselves are classes of events so that there arise within the field of language itself the problems about correspondence to reality, universals and particulars, etc., which this philosophy seeks to evade. He holds that our ordinary thinking about matters of fact cannot be regarded as based on induction since the latter principle alone would lead more often to false conclusions than to true. There is a chapter on "The Impact of Wittgenstein," but his later work as well as Ryle's Concept of Mind and contemporary Oxford philosophers are severely attacked in four reviews reprinted here.
- RUSSELL, Bertrand.** *New Hopes For A Changing World.* NY Simon & Schuster 1951.
- RUSSELL, Bertrand.** *The Impact Of Science On Society.* NY Columbia Univ Pr 1951.
In "Science and Tradition," he shows how science has served to free mankind from many of the unfounded constraining myths which found unthinking support in tradition. In "Effects of Scientific Technique," he shows how technique or the manipulation of power has had marked political, social and economic effects over recent centuries. He warns that "...unless the power of officials can be kept within bounds, socialism will mean little more than the substitution of one set of masters for another: all the former powers of the capitalist will be inherited by the official." As

to "Science and Values," we have the optimistic conclusion that science can increase benefits and decrease our ills, if the true scientific spirit is recognized and followed—before it is too late.

RUSSELL, Bertrand. *Unpopular Essays.* NY Simon & Schuster 1951.

Here are significant samples of his trenchant analysis of problems in philosophy, politics, history and sociology. The first selection on "Philosophy and Politics" contains a summary of his liberal creed: "The Liberal creed, in practice, is one of live-and-let-live, of toleration and freedom so far as public order permits, of moderation and absence of fanaticism in political programs. Even democracy, when it becomes fanatical, as it did among Rousseau's disciples in the French Revolution, ceases to be liberal; indeed, a fanatical belief in democracy makes democratic institutions impossible, as appeared in England under Cromwell and in France under Robespierre."

RUSSELL, Bertrand. *Why I Am Not A Christian, And Other Essays On Religion And Related Subjects,* Paul Edwards (ed). NY Freethought Pr 1940.

RUSSELL, Bertrand. *Why Men Fight.* NY Garland 1972.

RUSSELL, Bertrand. *Will To Doubt.* NY Philosophical Lib 1958.

RUSSELL, Bertrand. Byron And The Modern World. *J Hist Ideas* 1,24-37 Ja 40.

RUSSELL, Bertrand. Logic And Ontology. *J Phil* 54,225-229 Ap 57.

RUSSELL, Bertrand. What Is Mind? *J Phil* 55,5-11 Ja 58.

RUSSELL, Donald Andrew. *Plutarch.* NY Scribner's 1973.

RUSSELL, John L. The Theory Of Evolution. *Phil Today* 1,63-64 Mr 57.

RUSSELL, John. *Science And Metaphysics.* NY Sheed & Ward 1958.

RUSSELL, Lillian M. *The Path To Reconstruction: A Brief Introduction To Albert Schweitzer's Philosophy Of Civilization.* NY Holt 1942.

This book is a summary of the social thought of one of the most singular individuals of our time. Schweitzer abandoned an eminent career in music, theology and philosophy in Germany, to become a medical missionary in French Equatorial Africa. His motives arose from his ethical ideal: "to show to all forms of life and of the will-to-live the same reverence that we feel for our own life."

RUSSELL, Olive Ruth. *Freedom To Die: Moral And Legal Aspects Of Euthanasia.* NY Human Sci Pr 1975.

Russell seems to smudge some important philosophical distinctions, conflating euthanasia with suicide, infanticide, and senicide—which may be etymologically sound but philosophically egregious. While Russell directs some cogent criticisms against selected "slippery slope" arguments, she confirms many of the expressed fears behind such an objection by recommending mercy killings (provided they are not involuntary) for victims of Tay-Sachs disease, Down's Syndrome, etc. Her book outlines a case for the right to die with dignity.

RUSSELL, Wallace A. Beyond Scientism. *Zygon* 2,152-165 Je 67.

RUST, Eric C. Christian Faith And Scientific Knowledge. *Phil Today* 9,278-293 Wint 65.

RUST, Eric Charles. *Evolutionary Philosophies And Contemporary Theology.* Philadelphia Westminster Pr 1969.

RUTENBER, Culbert Gerow. *The Doctrine Of The Imitation Of God In Plato.* NY King's Crown Pr 1946.

Although Plato makes comparatively few references to the imitation of God, it is a major theme in his work, beginning in the middle period and gaining strength until the latest dialogues. Changes in Plato's cosmology, psychology, and politics are connected with the growth of the doctrine of imitation of God. Since the good man has pleasure, God too must have the calm pleasure of the mind.

RUTHERFORD, F James. Frank's Philosophy Of Science Revisited. *Phil Sci* 27,183-186 Ap 60.

RUTKEVICH, M N. Evolution, Progress, And The Laws Of Dialectics. *Soviet Stud Phil* 4,34-43 Wint 1965-66.

RUTKEVICH, M N. Progress In Science And Technology In Relation To Art. *Soviet Stud Phil* 2,44-50 Wint 1963-64.

RUTLEDGE, Joseph D. On The Definition Of An Infinitely-many-valued Predicate Calculus. *J Sym Log* 25,212-216 S 60.

RUTTEN, Christian. Note Sur Le Syllogisme De L'Essence Chez Aristote. *Phronesis* 9,72-81 1964.

RUZAVIN, G I. On The Problem Of The Interrelations Of Modern Formal Logic And Mathematical Logic. *Soviet Stud Phil* 3,34-44 Sum 64.

RYALS, Clyde De L. The "Heavenly Friend": The "New Mythos" Of "In Memoriam". *Personalist* 43,383-402 Sum-Jl 62.

RYALS, Clyde De L. Toward A Definition Of Decadent As Applied To British Literature Of The nineteenth Century. *J Aes Art Crit* 17,85-92 S 58.

RYAN, Alvan S. Catholic Social Thought And The Great Victorians. *Thought* 23,641-656 D 48.

RYAN, Ambrose. The Knowledge Of God Attainable By Human Reason, According To The Vatican Council. *Fran Stud* 3,364-373 D 43.

RYAN, Bernard. *The Evolution Of Man, Some Theological, Philosophical And Scientific Considerations.* Westminster MD Newman Pr 1965.

This is a survey of the theory of evolution written from the point of view of Catholic theology and philosophy. The author has a favorable attitude toward Darwinism, insists that it is the best available explanation of the development of things in nature. Certain difficulties in Catholic theological interpretations (e.g., must all present men have evolved through one prototypal man; what is the relation of the divine concursus to phylogenesis?) are very rapidly handled. Brother Ryan's own philosophical interpretation of transmutation brings God into the picture, on the side of transcendent finality.

RYAN, Francis A and Redden, John D. *Freedom Through Education.* Milwaukee Bruce 1944.

RYAN, John Julian. *Beyond Humanism, Towards A Philosophy Of Catholic Education.* NY Sheed & Ward 1950.

The author believes that just as the humanist loses none of the values of the purely naturalistic thinker, but integrates and repropoitions these while gaining others as well, so the Christian loses none of the values of either the naturalistic thinker or the humanist, but while integrating and repropoitioning all these, gains others which only the virtue of Hope could make him believe possible. He here encourages men to be mindful of the heritage they have come into as Christians, and attempts to show what problems must be dealt with and what principles must be followed in assimilating and integrating all sound methods of education.

RYAN, John K (ed). *Ancients And Moderns.* Washington DC 1970.

RYAN, John K (ed). *Twentieth Century Thinkers: Studies In The Work Of Seventeen Modern Philosophers.* Staten Island NY Alba House 1965.

RYAN, John K (ed). *Twentieth-century Thinkers: Studies In The Work Of 17 Modern Philosophers.* Staten Island NY Alba House 1965.

RYAN, John K (ed) and Bonansea, Bernardine M (ed). *John Duns Scotus, 1265-1965.* Washington DC 1965.

Fifteen essays, none of which are by members of Duns Scotus' own order. These essays are on a wide variety of topics, including the life and works of Scotus, various broad or particular aspects of his philosophy, his influence on such as Suarez and William of Vaurouillon, and reports of current editorial efforts centered on the Scotistic remains.

RYAN, John K (ed) and Bonansea, Bernardino M (ed). *John Duns Scotus, 1265-1965.* Washington DC Cath Univ Am Pr 1965.

This is the third and perhaps most important volume of "Studies in Philosophy and the History of Philosophy," a series that is gaining wide recognition for the seriousness of its purposes and the genuine scholarship of its contributions. A chief concern of the editors of this volume has been to present Scotus' thought and personality in their proper light and perspective. The work, which has been rated among the most authoritative sources of information in the field of Scotistic studies, condenses the results of long and painstaking research conducted by prominent Scotists throughout the world with varying academic backgrounds and different religious affiliations.

RYAN, John K. *Modern War And Basic Ethics.* Milwaukee Bruce 1940.

Father Ryan offers first a brief exposition of the Thomistic theory of peace and war, then an outline of the development of this doctrine by later Scholastics, and finally an acute analysis of modern warfare considered in the concrete with all its horrible consequences. His discussion of the effects of total war on civilian populations is a noteworthy section.

RYAN, John Kenneth (ed). *Philosophical Studies In Honor Of The Very Reverend Ignatius Smith, O.P.* Westminster MD Newman Pr 1952.

This book is a collection of essays by several Roman Catholic philosophers published as a tribute to the dean of the School of Philosophy at The Catholic University of America.

RYAN, John K. John Norris: A Seventeenth Century English Thomist. *New Scholas* 14,109-145 Ap 40.

RYAN, John K. John Smith (1616-1652): Platonist And Mystic. *New Scholas* 20,1-25 Ja 46.

RYAN, John K. Philosophy And Theology In A Discourse By St Thomas Aquinas On The Incarnation And Christ The King. *Stud Phil Hist Phil* 1,194-215 1961.

RYAN, John K. Problem Of Definition. *Proc Cath Phil Ass* 17,88-91 1941.

RYAN, John K. The Argument Of The Wager In Pascal And Others. *New Scholas* 19,233-250 Jl 45.

RYAN, John K. The Authenticity Of A Homily Attributed To St Thomas Aquinas. *Stud Phil Hist Phil* 1,216-220 1961.

RYAN, John K. The Reputation Of St Thomas Aquinas Among English Protestant Thinkers Of The Seventeenth Century, II. *New Scholas* 22,126-208 Ap 48.

RYAN, John K. The Reputation Of St Thomas Aquinas Among English Protestant Thinkers Of The Seventeenth Century. *New Scholas* 22,1-33 Ja 48.

RYAN, John K. Two Instances Of The Tripartite Method In Machiavelli. *Stud Phil Hist Phil* 2,249-256 1963.

RYAN, John K. Unlimited War And Traditional Morality. *Mod Sch* 22,24-32 N 44.

RYAN, L A. Charity And The Social Order (Part I). *Thomist* 3,539-563 O 41.

RYAN, Louis A and Smith, Elwood F. *Preface To Happiness: A Guidebook To The Summa*, V2. NY Benziger 1950.

RYAN, Louis A. Charity And The Social Order (Part II). *Thomist* 4,70-120 Ja 42.

RYAN, Louis A. Charity And The Social Order (Part III). *Thomist* 4,247-265 Mr 42.

RYLE, Gilbert. *Dilemmas.* NY Cambridge Univ Pr 1954.

RYLE, Gilbert. *The Concept Of Mind.* NY Barnes & Noble 1949.

RYLE, Gilbert. Letters And Syllables In Plato. *Phil Rev* 69,431-451 O 60.

RYLE, Gilbert. Ordinary Language. *Phil Rev* 62,167-186 Ap 53.

RYLE, G. The *Timaeus* Locrus. *Phronesis* 10,174-190 1965.

RYLL-NARDZEWSKI, C and Grzegorzczak, A and Mostowski, A. The Classical And The Ω -complete Arithmetic. *J Sym Log* 23,188-206 Je 58.

RYNIN, David. Definitions Of "Value" And The Logic Of Value Judgments. *J Phil* 45,281-291 My 48.

RYNIN, David. Donagan On Collingwood: Absolute Presuppositions, Truth And Metaphysics. *Rev Metaph* 18,301-333 D 64.

RYNIN, David. Meaning And Formation Rules. *J Phil* 46,373-385 Je 49.

- RYNIN, David.** Probability And Meaning. *J Phil* 44,589–596 O 47.
- RYNIN, David.** Vindication Of L*g*c*! P*s**v*sm. *Proc Amer Phil Ass* 30,45–68 O 1957.
- RZADKIEWICZ, Arnold.** *The Philosophical Bases Of Human Liberty According To St Thomas Aquinas: A Study In Social Philosophy.* Washington DC 1949.
- SAARINEN, Eliel.** *Search For Form; A Fundamental Approach To Art.* NY Reinhold 1948.
- SABER, J C** and Hanna, Samuel C. *Sets And Logic.* Homewood IL Irwin 1971.
- SABINE, George H.** *Marxism.* Ithaca NY Cornell Univ Pr 1958.
- SABINE, George H.** Beyond Ideology. *Phil Rev* 57,1–26 Ja 48.
- SABINE, George H.** Freedom And Reform. *Phil Rev* 56,569–581 S 47.
- SABINE, George H.** Justice And Equality. *Ethics* 67,1–11 O 56.
- SABINE, George H.** The Ethics Of Bolshevism. *Phil Rev* 70,299–319 JI 61.
- SABINE, George H.** The Two Democratic Traditions. *Phil Rev* 61,451–474 O 52.
- SABINE, Paul Earls.** *Atoms, Men, And God.* NY Philosophical Lib 1953.
- SABLE, Arthur J.** Another Criterion For Significance. *Phil Forum (Boston)* 22,33–42 1964–65.
- SABRA, A I.** Ibn Al-Haytham's Criticisms Of Ptolemy's *Optics.* *J Hist Phil* 4,145–148 Ap 66.
- SACHS, Curt.** *The Commonwealth Of Art; Style In The Fine Arts, Music And The Dance.* NY Norton 1946.
- SACHS, David.** A Fallacy In Plato's *Republic.* *Phil Rev* 72,141–158 Ap 63.
In the *Republic* Plato argues that just men are happier than any men who are unjust, and that the more unjust a man is the more wretched he is. Sachs shows that Plato's argument suffers from the fallacy of irrelevance because he uses two unconnected conceptions of justice.
- SACHS, David.** A Few Morals About Acts. *Phil Rev* 75,91–98 Ja 66.
Sachs reviews Eric D'Arcy's book *Human Acts.* He criticizes D'Arcy for a number of things: his choice of examples of acts, his failure to get clear on the meaning of "doing," his account of "act-terms" and "consequence-terms," his account of acts of omission, and his treatment of ambiguities in "unintentional" and "motive."
- SACHS, David.** On Mr Boier's "Good Reasons". *Phil Stud* 4,65–68 1953.
- SACHS, Hanns.** *The Creative Unconscious: Studies In The Psychoanalysis Of Art.* Cambridge MA Sci-Art 1942.
Dr Sachs belongs to the group of those faithful ones who never swerved from the path of psychoanalytic orthodoxy and who do not scruple to set down even the later metaphysical ventures of Freud as "discoveries." The familiar psychological principles are made to support likewise familiar corollaries and applications in the field of esthetics. In the third, concluding part of his book, entitled "Beauty, Life, and Death," he enriches the tenets of Freudian esthetics with a fresh hypothesis by fusing the psycho-analytic sublimation doctrine with Friedrich Schiller's idealistic play-theory.
- SACHS, Mendel.** *The Field Concept In Contemporary Science.* Springfield IL Thomas 1973.
This monograph presents a non-mathematical discussion of the role of the continuous field concept in the three major areas of contemporary physics. Electromagnetism is discussed in terms of a continuous field of potential force. The theory of relativity is discussed in terms of a continuous field of geometry—represented as continuously distributed relations between the points of space-time as determined by the matter distribution of a physically closed system. Discussion is given to the logically dichotomous and compatible aspects of these three field theories, and indications of possible paths toward a unification into a general field theory of matter.
- SACK, Saul.** Some Implications Of The Ethico-Cognitive Parallelism. *Educ Theor* 15,94–104 Ap 65.
- SACKS, Gerald E** and Kreisel, G. Metarecursive Sets. *J Sym Log* 30,318–338 S 65.
- SACKSTEDER, William.** "Theories" And Usage. *J Phil* 59,309–319 Je 62.
The present paper is concerned to ruminate on some implications of the common usage of the term 'theory' to stand for communicative accounts that purport to be true. More limited usages of 'theory', it is suggested, may turn our attention from various essential characters that are entailed in order for any account to be true. It is argued that at least one necessary character of any theory lies in its structure and its correlation with some other, presumably in the reality of whatever is being discoursed about. It is shown how accounts of comparatively mundane sorts (monosyllabic utterances, nonverbal devices) are included in the class of theories.
- SACKSTEDER, William.** A Senator Looks At Courage. *Ethics* 68,137–139 Ja 58.
- SACKSTEDER, William.** Communication And Control. *Centennial Review* 6,19–35 Wint 62.
The idea of "communication" provides both a magic model and philosophic principles for much modern thought. But it is often replaced by alien and degrading elements derived from the related notion, "control." The personal relations in control are unilateral, whereas reciprocity is required before communication can serve as an ideal. Systematic confusions between these terms in our theoretical schemes lead to practical dangers for pursuit of knowledge, arts and private or social norms. All of these are means toward the agreements which make communication a value. When replaced by the elements of control, their respective human values are endangered.
- SACKSTEDER, William.** Contemporaneity. *Thought* 40,529–548 D 65.
- SACKSTEDER, William.** Diversity In The Social Sciences. *Phil Sci* 30,375–395 O 63.
Controversy in the behavioral sciences seems to presume that there is a single model of scientific propriety. Critics cite diverse methods and results, thinking that model is unattained or unattainable. Proponents claim approximation to it, for both presuppose one scientific ideal. It is argued here that such a model is illusory. Rather, there are alternative valuable but inconsistent theoretical schemes for social science. Neither fact nor logic nor history discriminates among them. Each is fruitful and sound according to its own structural requirements. Four famous and admired economists illustrate these ambiguities. Different ways of envisaging and attaining a sound behavioral science account for this diversity. A single model is not to be attained. The diversity itself is beneficial.
- SACKSTEDER, William.** Education And Its Evasions. *Educ Theor* 10,187–204 JI 60.
- SACKSTEDER, William.** Human Nature, Science, And Philosophy. *Univ Of Colorado Studies* 83–98 F 58.
When we question whose business it is to speak with authority about human nature, scientists and philosophers and men of common sense seem plausible candidates. This paper is an effort to sort out their respective roles in this endeavor. Each has his place, but each advances undue claims therefrom. As their roles are organized here, the sciences provide sound special knowledge of varying aspects of human nature. But they are limited by selective presuppositions. In dialectical functions, philosophy plays these against each other, but with non-substantive results. In conditioning functions, it provides universal limits of a peculiarly vacuous nature. In practical functions, it articulates the applications and prevailing assumptions of common sense viewpoints.
- SACKSTEDER, William.** Inference And Philosophic Typologies. *Monist* 48,567–601 O 64.
A schematism of types of philosophy is developed according to their choice of a standard or typical kind of inference. The paper argues that this selection of one kind of transformation as basic determines a "schema" whereby logical operations are correlated with possible sciences and hence with the world as it is known. Thus a given philosophy adopts its characteristic use of controversial terms, and sets itself a task which is misunderstood when other philosophic principles are employed. This exposition illustrates a thesis that the kind of argumentation thus favored is a key to the understanding of different philosophic modes, whereas most dichotomous or triadic characterizations of different philosophies are invidious and rhetorical.
- SACKSTEDER, William.** John Dewey And The Owl Of Minerva. *Univ Of Colorado Studies* 67–82 Ag 61.
Philosophic accomplishments relate peculiarly to time. A living man writes it to resolve his problems and those of his era. But he gains such leverage by envisaging those inescapable conditions which limit all temporal accomplishment. Dewey especially urged relevance to changing problematic situations by pointing out our necessary engagement with experiential limitations. These paradoxes are ruminated here under the guise of a commemorative oration which inquires about past accomplishments and present ironies in Dewey's philosophy, and about future oblivion or reassessment for it.
- SACKSTEDER, William.** Kant's Analysis Of International Relations. *J Phil* 51,848–854 D 54.
Exposition of Kant's analysis of international relations here takes the form of granting its principles and general philosophic context. In place of added debate on these, the effort is to set forth the consequences of its headings in a manner attentive to the systematic limitations and locations controlling them. For such definition gives meanings and avoids over-extensions in applying practical principles. In particular, for purposes of international law and communal goals, proper ways of connecting actualities and ideals are provided by sorting out in this manner. Thus the practical relation of guidance and correction by principles is preserved in their application to real cases.
- SACKSTEDER, William.** Kinds Of Theoretical Communication. *Int Phil Quart* 4,108–121 F 64.
In the traditional definitions of kinds of theories, there are often three. These are distinguished in turn from logic, which is not strict knowledge, and from practical or artistic concerns. Also, some one among the three absorbs functions which condition and limit all the others. Or else all are reduced to some unity in which each item thus discriminated reappears as ingredient. Here this pattern is reworked in modern terms, providing three theoretical sciences called mathematics, special sciences, and one conditioning science. All of these have content so they are not logic. They are directed toward knowledge, being neither practical nor artistic in goal. The ambiguously named one of them concerns the conditions of communication. Hence all of them may be brought under "communication" as a general heading.
- SACKSTEDER, William.** The Making Of Myths. *Phil Forum (Pacific)* 4,3–59 S 65.
Myths duplicate, and sometimes pervert the functions of other major human creations such as science, moral and social norms, works of art, and religions. But these contents are presented in a format which is indirect and disguised according to dramatic and narrative images. It is also adapted to some obscure and gross intention which seems to distort and to belie human goals. Or else to summarize and regulate them at some total limit. But no one maker of myth has these intentions or creates these ambivalences. Rather, all of us join in mythmaking, sometimes by consent, sometimes by duplicity of vision. For myths are not falsehoods, but humane functions taken to be fulfilled according to this or that ruling image.
- SACKSTEDER, William.** Theories And Their Context. *Phil Phenomenol Res* 24,48–60 S 63.
All theoretical activities are pursued within some context. But no facts from any such context can be indicated in independence of a theory. Hence the devices of theoretical communication are muddled by variation in experiential contexts and by alternative modes of expression. Yet we might turn our attention to those minimal and limiting conditions which are presupposed by any theory whatsoever. These are found in the context without which experience could not take place at all and in the requirements set by any possibility for exchange of theories for purposes of knowledge. But such conditions are themselves communicated by a theoretical

- artifact. They are not neutral. Hence it is only by a kind of fiction that we turn our attention to the context of theories.
- SACKSTEDER, William.** Theories: A Definition. *Graduate Comment* 9,114-120 1965-66.
- Defining theories is not a matter of arbitrary stipulation, nor of reporting fact. It is rather an interpretive construction. It must be arranged 1) so that theories are differentiated from kindred items such as practical norms and works of art; 2) so that they are brought under the relevant including kind, here communicative artifacts; 3) so that the elements involved in any instance are captured, here being an intellectual account and purporting to be true; and 4) so that subordinate variations are allowed. Whatever is taken to be a theory in the sense indicated is understood to report on the world with some contribution to knowledge. It follows that even the most minimal factual indications are systematic to a degree permitting communicative interpretation.
- SADDHATISSA, H.** *Essence Of Buddhism*. NY Braziller 1970.
- SADLER JR, William Alan.** *Existence And Love: A New Approach In Existential Phenomenology*. NY Scribner 1969.
- SADOWSKY, James.** Transubstantiation And Scholastic Philosophy. *Proc Cath Phil Ass* 40,110-114 1966.
- SAGOFF, Mark.** On Preserving The Natural Environment. *Yale Law Journal* 84,205-267 1974.
- The article is in three parts: the first, "Animadversions on Legal Rights for Natural Things" is just that, namely, a rather toxic criticism of the rights-for-fauna thesis. The second, "America's Covenant with Nature Recognized," is a romantic, if not soupy, replaying of the idea-of-the-wilderness-in-America theme. The third, "A non-Utilitarian Rationale for Preserving the Wilderness" goes into the symbolic values of nature in a way which pretty much plagiarizes the views of Nelson Goodman or, at least, applies them to the environment.
- SAHAKIAN, Mabel Lewis and Sahakian, William S.** *Rousseau As Educator*. NY Twayne 1974.
- SAHAKIAN, Mabel and Sahakian, William S.** *John Locke*. Boston Twayne 1975.
- This essay is built around the central theme of John Locke's contributions to educational theory. It includes a brief, informative biographical sketch of his early career and various travels in Europe. Two chapters provide a general background for an understanding of Locke's philosophical orientation and his empirical analysis of human understanding. It is maintained that Locke's empiricism influenced the basic notions pervading an educational theory which is presented both in *The Correspondence of John Locke and Edward Clarke and Some Thoughts Concerning Education*. There is a succinct discussion of Locke's minor writings on education and a chapter dealing with the reactions and evaluations of Locke's key critics. Locke's faith in education is shown in this compilation of his direct and simplified comments upon the educational process and the aims of education.
- SAHAKIAN, William S.** *Systems Of Ethics And Value Theory*. NY Philosophical Lib 1963.
- SAHAKIAN, William S and Sahakian, Mabel Lewis.** *Rousseau As Educator*. NY Twayne 1974.
- SAHAKIAN, William S and Sahakian, Mabel.** *John Locke*. Boston Twayne 1975.
- This essay is built around the central theme of John Locke's contributions to educational theory. It includes a brief, informative biographical sketch of his early career and various travels in Europe. Two chapters provide a general background for an understanding of Locke's philosophical orientation and his empirical analysis of human understanding. It is maintained that Locke's empiricism influenced the basic notions pervading an educational theory which is presented both in *The Correspondence of John Locke and Edward Clarke and Some Thoughts Concerning Education*. There is a succinct discussion of Locke's minor writings on education and a chapter dealing with the reactions and evaluations of Locke's key critics. Locke's faith in education is shown in this compilation of his direct and simplified comments upon the educational process and the aims of education.
- SAILOR, Danton B.** Cudworth And Descartes. *J Hist Ideas* 23,133-140 Ja-Mr 62.
- SAILOR, Danton B.** Moses And Atomism. *J Hist Ideas* 25,3-16 Ja-Mr 64.
- SAINT-INA.** Confucius: Witness To Being. *Int Phil Quart* 3,537-553 D 63.
- SAISSELIN, R G.** A Second Note On Eighteenth Century Disinterestedness. *J Aes Art Crit* 21,209-210 Wint 62.
- SAISSELIN, R G.** The Rococo As A Dream Of Happiness. *J Aes Art Crit* 19,145-152 Wint 60.
- SAISSELIN, R G.** Valéry: The Aesthetics Of The *Grand Seigneur*. *J Aes Art Crit* 19,47-52 Fall 60.
- SAISSELIN, Rémy G.** *Ut Pictura Poesis: Du Bos To Diderot*. *J Aes Art Crit* 20,145-156 Wint 61.
- SAISSELIN, Rémy G.** Buffon, Style, And Gentlemen. *J Aes Art Crit* 16,357-361 Mr 58.
- SAISSELIN, Rémy G.** From Baudelaire To Christian Dior: The Poetics Of Fashion. *J Aes Art Crit* 18,109-115 S 59.
- SAISSELIN, Rémy G.** Malraux: From The Hero To The Artist. *J Aes Art Crit* 16,256-260 D 57.
- SAISSELIN, Rémy G.** Some Remarks On French Eighteenth-Century Writings On The Arts. *J Aes Art Crit* 25,187-196 Wint 66.
- SAISSELIN, Rémy G.** The Absurd, Death, And History. *Personalist* 42,165-177 Spr-Apr 61.
- SAISSELIN, Rémy G.** The Art Of Sinking In Aesthetics. *J Aes Art Crit* 20,413-420 Sum 62.
- SAITO, Setsuo.** Truth Value Assignment In Predicate Calculus Of First Order. *Notre Dame J Form Log* 4,216-223 1963.
- SAKSENA, S K.** Authority In Indian Philosophy. *Phil East West* 1,38-49 O 51.
- SAKSENA, S K.** Cohen On The Rôle Of Philosophy In Culture. *Phil East West* 5, 125-136 JI 55.
- SAKSENA, S K.** Dialectical Materialism. *Phil Phenomenol Res* 10,541-552 Je 50.
- SAKSENA, Shri Krishna.** *Essays On Indian Philosophy*. Honolulu Univ Of Hawaii Pr 1970.
- SALAMUCHA, Jan.** The Proof *Ex Motu* For The Existence Of God: Logical Analysis Of St Thomas' Arguments. *New Scholas* 32,334-372 JI 58.
- SALFIELD, D J.** Decision. *J Existent* 4,151-158 Fall 63.
- SALLIS, John (ed).** *Heidegger And The Path Of Thinking*. Pittsburgh Duquesne Univ Pr 1970.
- SALLIS, John G.** World, Finitude And Temporality In The Philosophy Of Martin Heidegger. *Phil Today* 9,40-51 Spr 65.
- SALLIS, John.** *Being And Logos: The Way Of Platonic Dialogue*. Pittsburgh Duquesne Univ Pr 1975.
- This work presents a radical reinterpretation of six major Platonic dialogues: *Apology, Meno, Phaedrus, Cratylus, Republic, Sophist*. Special attention is given to the dramatic, provocative, and playful character of these dialogues. The principal questions which provide the structure of the work are those of the nature of philosophy, of logos, and of being. In relation to these questions the work undertakes a radical rethinking of most of the major themes of the Platonic dialogues, culminating in a new determination of the meaning of idea in the Platonic logos.
- SALLIS, John.** *Phenomenology And The Return To Beginnings*. NY Duquesne Univ Pr 1973.
- The critical and most radical of questions of philosophy is the question of philosophy itself, viz., what evokes philosophical thinking. Following the lead of Merleau-Ponty, who claimed that the end of philosophy is its beginning, Sallis puts to the reader the question of the origins of philosophical thinking. The movement of philosophy from its everyday activities to what conditions these daily activities is the movement by which philosophy returns to its roots, hence becoming radical. This movement is accomplished by asking the question of philosophy itself. The "concrete" phase of the book, in which Sallis philosophizes along with Merleau-Ponty's *Visible and Invisible* is excellent for its comments on Merleau-Ponty.
- SALMON, C V.** The Notion Of Responsibility. *Ethics* 60,35-39 O 49.
- SALMON, E G.** French Spiritualism: Lachelier On "L'idée Du Dieu". *New Scholas* 15,137-148 Ap 41.
- SALMON, E G.** Philosophy And Science. *New Scholas* 16,130-149 Ap 42.
- SALMON, E G.** Theological Order And The Philosophy Of St Thomas. *Thought* 21,667-678 D 46.
- SALMON, Elizabeth G.** *Le Philosophe Et La Théologie; Introduction À La Philosophie Chrétienne* (Review In English), By E Gilson. *Int Phil Quart* 1,697-712 D 61.
- SALMON, Elizabeth G.** *The Good In Existential Metaphysics*. Milwaukee Marquette Univ Pr 1953.
- SALMON, Elizabeth G.** Ethics And Epistemology. *Proc Cath Phil Ass* 31,51-65 1957.
- SALMON, Elizabeth G.** Galileo: Physics And Philosophy. *Int Phil Quart* 2,621-628 D 62.
- SALMON, Elizabeth G.** Mathematical Roots Of Cartesian Metaphysics. *New Scholas* 39,158-169 Ap 65.
- SALMON, Elizabeth G.** Philosophy And The Unity Of Wisdom. *Proc Cath Phil Ass* 27,1-11 1953.
- SALMON, Elizabeth G.** What Is Being? *Rev Metaph* 7,613-631 Je 54.
- SALMON, Elizabeth.** Human Knowledge Of Material And Spiritual Existence. *Proc Cath Phil Ass* 35,179-186 1961.
- SALMON, Elizabeth.** Philosophers On World Cooperation. *New Scholas* 21,284-302 JI 47.
- SALMON, Elizabeth.** Philosophy And Order In Psychology. *Proc Cath Phil Ass* 17,18-32 1941.
- SALMON, Elizabeth.** The Nature Of Man In St Augustine's Thought. *Proc Cath Phil Ass* 25,25-40 1951.
- SALMON, Merrilee H.** "Deductive" Versus "Inductive" Archaeology. *American Antiquity* 41,376-381 JI 76.
- Disagreements among archaeologists about whether inductive or deductive methods are appropriate for establishing archaeological hypotheses are often founded in a misunderstanding of the nature of inductive reasoning. In this paper several cases of confirmation of archaeological hypotheses are examined in order to expose the logical structure of the reasoning involved. In all these cases the structure is basically inductive. In actual practice the methodology adopted by archaeologists is far more sophisticated than the account of this methodology which is presented by archaeologists.
- SALMON, Merrilee H.** Confirmation And Explanation In Archaeology. *American Antiquity* 40,459-464 O 75.
- In recent discussions by archaeologists who are committed to the scientific nature of archaeology, philosophic commitment to an excessively narrow view of "the Scientific Method" is common. These narrow conceptions can be broadened, clarified, and made more adequate without diminishing a commitment to scientific archaeology. The hypothetico-deductive method of confirmation is an oversimplified account of scientific reasoning. There are severe limitations for its application, particularly in archaeology. The deductive-nomological model of scientific explanation likewise has serious drawbacks for explaining the sorts of phenomena which interest archaeologists. Understanding the problems with this model is hampered by trying to force systems models of explanation into the

deductive–nomological mold. Worse still, the separate issues of confirmation and explanation are not kept distinct.

SALMON, W C and Barker, S F and Kyburg Jr, H E. Symposium On Inductive Evidence. *Amer Phil Quart* 2,265–280. O 65.

This paper attempts to undermine the following dissolution argument: To be rational is to fashion one's beliefs according to the evidence—inductive evidence is one basic type of evidence—thus, there is no question as to whether it is rational to employ induction. The problem of justification thereby evaporates. The critique rests upon the fact that, to have a viable concept of evidence, we must choose from among a wide variety of possible rules. The problem of justification is the problem of justifying such choice. The paper criticizes Carnap's view that such choice must be based upon "inductive intuition."

SALMON, Wesley C. *Statistical Explanation And Statistical Relevance*. Pittsburgh Pittsburgh Univ Pr 1971.

This book contains three articles by Salmon, Richard Jeffrey, and James Greeno elaborating what Salmon dubs "the statistical–relevance" model of statistical explanation.

SALMON, Wesley C. *The Foundations Of Scientific Inference*. Pittsburgh Pittsburgh Univ Pr 1967.

This book consists of a brief but comprehensive survey of the problems of probability and induction. Hume's traditional problem of justification of induction is presented, and all major attempts at resolution are critically discussed. The elementary calculus of probability is given, along with philosophical criteria of adequacy for its interpretation. The classical, subjective, logical (inductive), personalist, and frequency (statistical) interpretations are presented and analyzed philosophically. The problem of confirmation of scientific hypotheses is discussed, and an objective bayesian approach is found to be most adequate.

SALMON, Wesley C. "Bayes's Theorem And The History Of Science" in *Historical And Philosophical Perspectives Of Science*, R H Stuewer (ed), 68–86. Minneapolis U1970.

This essay embodies an attempt to clarify relations between history of science and philosophy of science. First, the concepts, "context of discovery" and "context of justification," are clarified. Next, the simple hypothetico–deductive account of confirmation is shown inadequate; a Bayesian approach is considered more satisfactory. Appeal to Bayes's theorem reveals that "plausibility considerations" have a legitimate place in the context of justification. It suggests, finally, that historians who view scientific method in hypothetico–deductive terms run great risk of erroneous judgments regarding rational vs nonrational components of science—of confusing the contexts of discovery and justification.

SALMON, Wesley C. "Clocks And Simultaneity In Special Relativity, Or Which Twin Has The Time?" in *Motion And Time*, P Machamer And R Turnbull (eds), 508–545. Columbus Ohio State Univ Pr 1976.

This essay treats the concept of simultaneity in the special theory of relativity. Taking the "clock paradox" as a point of departure, it shows how this "paradox" can be enunciated and resolved totally within special relativity. While not rejecting the more usual resolutions within general relativity, it shows that no appeal to that theory is required, provided simultaneity relations in different reference frames are treated appropriately. The conventionality of simultaneity is discussed, including the question of factual vs conventional status of the one-way speed of light. Relations between the conventionality of simultaneity and the relativity of simultaneity are exhibited.

SALMON, Wesley C. "Confirmation And Relevance" in *Minnesota Studies In The Philosophy Of Science*, G Maxwell And R M Anderson, Jr (eds), 3–36. Minneapolis 1975.

This essay draws out the consequences of the distinction between two senses of "to confirm": the absolute sense which means "to render highly probable"; the relevance sense which means "to render more probable." The force of this distinction (which has been in the literature many years) has been insufficiently understood and appreciated. A variety of paradoxical–sounding features of the relevance sense (the more commonly used sense) are described. Analysis of the paradoxes shows that they arise from an important, and usually unappreciated, aspect of the probability concept upon which both senses of confirmation are based.

SALMON, Wesley C. "Inquiries Into The Foundations Of Science" in *Vistas In Science*, David Arm (ed), 1–24. Albuquerque Univ Of New Mex Pr 1968.

Directed primarily toward non–philosophers, this essay attempts to present and clarify basic logical issues concerning the confirmation and testing of scientific hypotheses. The role of plausibility arguments serves as a point of departure for comparison between the standard hypothetico–deductive schema and an approach using Bayes's theorem as the basic schema. The latter is found more satisfactory. The nature of prior probabilities is discussed from several standpoints: as *a priori* probabilities, as personal (subjective) probabilities, and as objective probabilities. The significance of the washing out of priors in the light of increasing test evidence is emphasized.

SALMON, Wesley C. "Logic" in *The Encyclopedia Americana*, 673–687. NY Americana 1972.

This article is a general survey of logic, primarily deductive, presupposing no previous knowledge of the subject. Basic concepts, e.g., argument, form, validity, induction, deduction, are explained. The historical development of logic is sketched. The main aspects of ancient syllogistic logic and Stoic propositional logic are given. Elements of modern symbolic, including truth tables, quantifiers, and relations are presented; first order logic is outlined. Higher order logic and set theory, including Russell's paradox, are briefly treated. Metatheory, including the distinction of syntax/semantics/pragmatics, is introduced, and the liar paradox is discussed. Some important metatheorems are mentioned.

SALMON, Wesley C. "Memory And Perception In Human Knowledge" in *Bertrand Russell's Philosophy*, G Nakhnikian (ed), 139–167. NY Barnes & Noble 1974.

This essay assesses the comparative epistemic merits of memory and perception as sources of basic empirical data. The main thesis is that they enjoy equal status. Noting Russell's remark that the general reliability of memory is an "independent postulate," but noting that Russell did not include any such postulate in his ultimate list, it argues that no such postulate is needed for memory or perception. The paper deals with various forms of the "immediacy objection"—the claim that perceptual data are to be preferred to memory data on grounds of immediacy. All forms of this objection are analyzed and rejected.

SALMON, Wesley C. "Russell On Scientific Inference, Or Will The Real Deductivist Please Stand Up" in *Bertrand Russell's Philosophy*, G Nakhnikian (ed), 183–208. NY Barnes & Noble 1974.

This essay analyzes and evaluates Russell's theory of nondemonstrative inference as stated in *Human Knowledge*. Careful examination reveals that Russell did not admit any form of nondemonstrative inference; nondemonstrative inferences are, for him, enthymemes. Instead of seeking rules of nondemonstrative inference, he seeks suitable premises to add to the enthymemes to make them into valid deductions. His logic is strictly deductive. Russell's views are put into historical perspective by comparison with those of Carnap, Popper, and Reichenbach. Striking similarities are found between Russell and Carnap; they provide complementary approaches to the same basic problems in the logic of science.

SALMON, Wesley C and Nakhnikian, George. "Exists" As A Predicate. *Phil Rev* 66,535–542. O 57.

Ayer, Broad, and Wisdom asserted that, if "exists" were a predicate, (1) all affirmative existential propositions would be tautologies and (2) all negative existential propositions would be contradictions. The arguments supporting these claims are analyzed and found to be fallacious. Moreover, these assertions are false. This is shown by constructing a first order monadic predicate calculus containing an existence predicate in which ordinary affirmative and negative existential propositions retain their contingent status. Within this logic, "All gods exist" is demonstrable, but "Some gods exist" is not; therefore, treating "exists" as a predicate does not validate the ontological argument.

SALMON, Wesley C. Barker's Theory Of The Absolute. *Phil Stud* 10,50–53. 1959.

This note analyzes a putative counterexample, advanced by S F Barker, to Carnap's criterion of significance. The analysis shows that Barker's "theory," after correction of minor technical flaws, satisfies Carnap's requirements, but it fails to constitute a counterexample because it has empirical content. This result is established by deducing patently observational consequences from the "theory."

SALMON, Wesley C. Confirmation. *Scientific American* 228,75–83. 1973.

This article discusses "puzzles" concerning confirmation of scientific hypotheses. Hempel's raven paradox and Goodman's grue–bleen paradox are mentioned. Greater emphasis is placed upon examples which undermine the crude hypothetico–deductive method and show the failure of transitivity of inductive support. Main emphasis is upon puzzles arising from a failure to appreciate the distinction between incremental confirmation (increasing the probability) and absolute confirmation (rendering highly probable). Duhem's problem arises with a vengeance in an example in which negative evidence deductively refutes the conjunction of hypothesis and auxiliary, but nevertheless confirms each of them individually.

SALMON, Wesley Charles (ed). *Zeno's Paradoxes*. Indianapolis Bobbs–Merrill 1970.

This volume contains essays on Zeno of Elea's paradoxes of motion and plurality by Bertrand Russell, Henri Bergson, Max Black, J O Wisdom, James Thomson, Paul Benacerraf, G E L Owen, and Adolf Grünbaum. The editor's Introduction presents the paradoxes, provides historical background, and introduces contemporary problems—e.g., "infinity machines," "supertasks," the composition of the line from points, spatio–temporal quantization. An Appendix on Sets and Infinity provides basic tools of set theory needed to understand the discussions.

SALMON, Wesley Charles. *Space, Time, And Motion: A Philosophical Introduction*. Encino CA Dickenson 1975.

This book is an excellent primer to the philosophy of space, time and motion. Chapter one sketches the conceptual development of geometry with its beginnings in Greek philosophy. Chapter two is concerned with Zeno's arguments against the reality of space, time, and motion. The chapter includes an elementary but clear discussion of instantaneous velocity, mathematical functions, the development of the differential calculus, measure theory and Cantor's point set theory. Chapter three is an illustrative "trip on Einstein's train" and introduces the reader to Einstein's special theory of relativity. Besides a discussion of the problem of distant simultaneity, the chapter includes a discussion of the so-called "time–dilation" phenomenon and the related "clock paradox." Chapter four continues with the clock paradox, formulating a version which does not involve any accelerations. The important distinction between the conventional and the factual components of Einstein's principle of the constancy of light velocity is the central topic of the chapter. Connected with this topic is also a discussion of the problematic existence of "tachyons" in the special theory.

SALMON, Wesley C. On Vindicating Induction. *Phil Sci* 30,252–261. J1 63.

This paper deals with the problem of vindicating a particular type of inductive rule, a rule to govern inferences from observed frequencies to limits of relative frequencies. Reichenbach's "rule of induction" is defended. By application of two conditions, (1) normalizing conditions and (2) a criterion of linguistic invariance, it is argued that alternative rules lead to contradiction. It is argued that the "rule of induction" does not lead to contradiction when suitable restrictions are placed upon predicates to which it is applied. Goodman's grue–bleen paradox is considered and a resolution

offered. Reichenbach's pragmatic argument then provides positive support for his inductive rule.

SALMON, Wesley C. Regular Rules Of Induction. *Phil Rev* 65,385-388 JI 56.

After formulating a "counter-inductive policy" (which no sensible person would adopt), Max Black had issued a challenge to "explain in convincing detail" why it should not be adopted. In this note I answer the challenge by showing that this policy involves an "irregular rule of induction," and that such rules are unsatisfactory because they lead to formal contradiction. In addition, it is shown that many rules of that type characterized by Reichenbach as "asymptotic" can be rejected on the same grounds.

SALMON, Wesley C. Reply To Henry E Kyburg's Discussion On "The Status Of Prior Probabilities In Statistical Explanation". *Phil Sci* 32,152-154 Ap 65.

SALMON, Wesley C. Reply To Pettijohn's "Salmon On 'The Short Run'". *Phil Sci* 23,150-152 Ap 56.

SALMON, Wesley C. Should We Attempt To Justify Induction? *Phil Stud* 8,33-48 1957.

This paper analyzes the most important arguments designed to show that a justification of induction is impossible, unnecessary, or both. Max Black's attacks upon pragmatic justifications are shown to be unfounded. P F Strawson's ordinary language dissolution is examined in the light of Herbert Feigl's distinction between two types of justification (validation/vindication); the dissolution fails because of a confusion between them. Black's attempt to construct "self-supporting" inductive arguments is undercut by exhibiting a parallel "self-supporting" argument for a "counter-inductive" rule. Attempts to justify induction, the article concludes, are neither futile nor superfluous.

SALMON, Wesley C. The Frequency Interpretation And Antecedent Probabilities. *Phil Stud* 4,44-48 1953.

A schematic attempt, using Bayes's theorem, shows how probabilities of scientific hypotheses can be construed as frequencies within the frequency interpretation of probability. Primary emphasis is placed upon interpretation of antecedent (or prior) probabilities.

SALMON, Wesley C. The Predictive Inference. *Phil Sci* 24,180-190 Ap 57.

A "predictive inference" is an inference from an observed sample of a population to an unobserved finite portion of the same population. Such inferences might be considered to proceed in two steps: an inference from the observed sample to the limiting frequency, and an inference from the limiting frequency to the unobserved "short run." It is shown that Reichenbach's pragmatic justification of induction (which applies to all "asymptotic rules") leaves inferences of the former type completely arbitrary, while an analogous pragmatic justification I had offered in "The Short Run" for rules of the latter type of inference admit an equal degree of arbitrariness.

SALMON, Wesley C. The Short Run. *Phil Sci* 22,214-221 JI 55.

The problem of the short run concerns the rationale for application of knowledge of long run probabilities to the short run, i.e., to a portion of a probability sequence. This is not the same as the problem of the single case. Even if the long run probability is known, and even if an appropriate probability (or weight) has been ascertained for the single case, there remains the problem of justifying the use of such probability knowledge in dealing with the short run. Several unsatisfactory approaches are considered. A pragmatic justification, somewhat analogous to Reichenbach's justification of induction, is offered as a suitable resolution.

SALMON, Wesley C. The Status Of Prior Probabilities In Statistical Explanation. *Phil Sci* 32,137-146 Ap 65.

This article explores difficulties encountered in attempting to construct an adequate model of statistical explanation. Focusing upon deep distinctions between deductive and inductive explanation, it emphasizes the role of prior probabilities in this context. It concludes with a recognition that statistical explanation must embody a relevance relation—an increase in probability as a result of the transition from the prior probability of the explanandum-event (assessed without reference to the explanatory facts) to the posterior probability (assessed in the light of the explanatory facts). This article is a precursor to later elaborations of a statistical-relevance model of explanation.

SALMON, Wesley C. The Uniformity Of Nature. *Phil Phenomenol Res* 14,39-48 S 53.

The principle of uniformity of nature has sometimes been invoked for the purpose of justifying induction. This principle cannot be established *a priori*, and in the absence of a justification of induction, it cannot be established *a posteriori*. There is no justification for assuming it as a postulate of science. Use of such a principle is, however, neither sufficient nor necessary for a justification of induction. In any plausible form, it is too weak for that purpose, and hence, it is insufficient. Since a justification which does not rely upon this principle can be given, it is not necessary.

SALMON, Wesley C. Use, Mention, And Linguistic Invariance. *Phil Stud* 17,13-18 1966.

This article presents a rationale for invoking the "criterion of linguistic invariance" as a principle for selecting suitable rules of inductive inference. According to this criterion, an inductive rule is unacceptable if it sanctions the drawing of two mutually inconsistent conclusions from two logically equivalent (consistent) sets of premises. A number of well-known methods violate this condition. The criterion has been attacked on the ground that, in certain circumstances, the way in which the data are formulated may affect the outcome of an experiment. The criterion is defended against such attacks by appealing to the use-mention distinction.

SALMON, Wesley C. What Happens In The Long Run? *Phil Rev* 74,373-378 JI 65.

Suppose that a game of heads and tails, involving infinitely many tosses of a coin with a probability of one-half for heads, could be played through to completion. How would a player fare who bet a dollar for heads on each toss? It is shown that, given only the constraint on the probability, the player may win an infinite amount, lose an infinite amount, experience gains and losses that fluctuate within finite

bounds, or experience gains and losses that fluctuate without finite bound. If a randomness assumption is added, it is shown that the last of these alternatives obtains. Under no circumstances can a player "come out even in the long run" in this "fair" game.

SALOMAA, Arto. A Theorem Concerning The Composition Of Functions Of Several Variables Ranging Over A Finite Set. *J Sym Log* 25,203-208 S 60.

SALOMON, Albert. *The Tyranny Of Progress, Reflections On The Origins Of Sociology*. NY Noonday Pr 1955.

"The nineteenth century was fascinated by progress," and especially the two French "Messianic Bohemians," Henri de Saint-Simon and Auguste Comte, who gave their remedy for the disorder of their times a totalitarian twist. They made "one fatal mistake: they placed their faith in the methods of natural science" with the result that, ironically, "the logic and tyranny of progress gave to the world the progress of total tyranny." They wished "to construct a brave new world of universal happiness" but by collective rather than individual action.

SALOMON, Albert. Jacob Burckhardt: Transcending History. *Phil Phenomenol Res* 6,225-269 D 45.

SALOMON, Louis B. *Semantics And Common Sense*. NY F, 1966.

Salomon begins by considering words, pointing out that the different terms available in a given language determine how one sees the world. In a chapter dealing with ambiguity and vagueness, he calls attention to words which are *polar opposites*. All language for describing the world ultimately rests on these undefinable terms. Salomon discusses five uses of language: the informative, interrogative, directive, expressive, and evocative. There is a long discussion of aesthetic meaning, in which Salomon deals with painting and music as well as verbal symbols. The book concludes by considering the difficulty of translating from one language into another.

SALOP, Arnold. Intensity As A Distinction Between Classical And Romantic Music. *J Aes Art Crit* 23,359-372 Spr 65.

SALVAN, Jacques L. *The Scandalous Ghost: Sartre's Existentialism As Related To Vitalism, Humanism, Mysticism, Marxism*. Detroit Wayne State Univ 1967.

Sartre's philosophy and other forms of existentialism, according to the author, "start from the situation of the thinking self in the Here and Now," whereas (1) vitalism starts with "the lowest biological forms" and traces life's progress from those forms "towards liberty"; (2) humanism starts with an immanent human nature; (3) "mysticism starts from the conception of Absolute Being"; and (4) Marxism, especially in its dialectical materialism, starts with matter and proceeds through physical, economic, and social causes to men, ideas, and society. The author states in his concluding chapter: "Rather than seeing existentialism narrowed down to a mere ideology, we would rather see it evolve into a wider philosophical synthesis." Included in the volume are an Interview with Sartre and an Appendix on existentialism and post-war art.

SALVAN, Jacques Léon. *To Be And Not To Be: An Analysis Of Jean-Paul Sartre's Ontology*. Detroit W1962.

SALY, John. Modern Literature And Metaphysics. *Main Currents* 16,7-12 S 59.

SAMAY, Sebastian. *Reason Revisited: The Philosophy Of Karl Jaspers*. Notre Dame Notre Dame Univ Pr 1971.

SAMBURSKY, S. *The Physical World Of Late Antiquity*. NY Basic Books 1962.

SAMBURSKY, S. A Democritean Metaphor In Plato's *Kratylos*. *Phronesis* 4,1-4 1959.

SAMBURSKY, Samuel. *Physics Of The Stoics*. NY Macmillan 1959.

From the meagre fragments available, Sambursky has carefully reconstructed the basic physical concepts of the Stoa, emphasizing the continuum theory developed by Chrysippos and Poseidonios. stoic physics, in contrast with Democritean atomism, has been largely neglected, in spite of its relevance to contemporary theories of continuity. Sambursky's contribution should overcome this omission to a great extent, and, together with Mates' and Lukasiewicz's work in Stoic logic, enable us to comprehend the non-ethical features of Stoic thought.

SAMBURSKY, S. Plato, Proclus, And The Limitations Of Science. *J Hist Phil* 3,1-12 Ap 65.

SAMEK, R A. *The Legal Point Of View*. NY Philosophical Lib 1974.

SAMPSON, R V. *Progress In The Age Of Reason: The Seventeenth Century To The Present Day*. Cambridge Harvard Univ Pr 1957.

This book is a study in important aspects of the history of an idea from the 17th century to the present. The author believes that the Enlightenment founded progress on a natural law open to the rational powers of man. Following the work of Hobbes, Rousseau and Hume, progress could be justified only by reducing it to the status of an historical or sociological law, as in Hegel, Marx and Toynbee.

SAMPSON, R V. *The Eighteenth Century Confronts The Gods*, By Frank E Manuel And *Historical Pessimism In The French Enlightenment*, By Henry Vyverberg. *Hist Theor* 1,202-209 1961.

SAMS, Henry W. "Reflection". *Phil Rev* 52,400-408 JI 43.

SAMS, Henry W. Self-Love And The Doctrine Of Work. *J Hist Ideas* 4,320-332 Je 43.

SAMUEL, Herbert Louis. *In Search Of Reality*. NY Philosophical Lib 1957.

After a very active political life the statesman who wrote this book has done so under the influence of a strong belief in the practical importance of philosophy. Written in popular style it tries to weave together the strands of philosophy, science and religion. The scientific concept of matter is discussed and issue joined with leading scientists in defending the view not only that the scientific concepts of the ultimate particles must be taken as giving objectively true descriptions but that the real existence of either pervading space should be accepted. There are appendices of some fifty pages dealing chiefly with the views of scientists and including a letter from Einstein on the physicist's concept of matter.

SAMUEL, Irene. *Plato And Milton*. Ithaca NY Cornell Univ Pr 1947.

- SAN JUAN, Epifanio.** The Question Of Values In Victorian Activism. *Personalist* 45,41-59 Wint-Ja 64.
- SANBORN, Herbert C.** Hegelian Influences In Brightman. *Personalist* 34,369-371 Autumn-O 53.
- SANBORN, Herbert.** Philosophies And Psychologies. *Personalist* 31,29-41 Wint-Ja 50.
- SANBORN, Patricia F.** *Existentialism*. NY Pegasus 1968.
- SANCHEZ MUNIAIN, José M.** Elements For A Philosophy Of Art. *Phil Today* 4,118-125 Sum 60.
- SANCHIS, Louis E.** Types In Combinatory Logic. *Notre Dame J Form Log* 5,161-180 1964.
- SANCHIS, Luis Elpidio.** Nueva Demonstración De La Complejidad Funcional Del Cálculo Proposicional Bivalente. *Notre Dame J Form Log* 2,33-40 1961.
- SANDBACH, Francis Henry.** *The Stoics*. NY Norton 1975.
Professor Sandbach has written a work which outlines the ethics, natural science, logic, philosophy of man, and the metaphysics and theology of the stoic school of philosophy. The author's vast learning embraces the totality of the ancient fragments and texts, and the more important modern studies of stoicism. Ancient Greek terms are translated, which makes the work accessible to non-specialists.
- SANDBECK, Hans Christian.** *Nature And Destiny: An Analysis And Synthesis Of Means And Ends In Science, Art, And Life In General*. NY Humanities Pr 1959.
- SANDBERG, Karl C.** *At The Crossroads Of Faith And Reason: An Essay On Pierre Bayle*. Tucson Univ Of Arizona Pr 1965.
Bayle's "writings on the issues of faith and reason became one of the major catalysts of the thought of the Enlightenment." His "greatest influence" was during this period, and the *philosophes* "claimed him as one of their own." "To see Bayle as an eighteenth century *philosophe*... is... to misunderstand both him and his age." This essay undertakes "a chronological treatment of... a significant aspect of Bayle's thought... his changing attitudes towards the relations of faith and reason."
- SANDBERG, Karl C.** Pierre Jurieu's Contribution To Bayle's *Dictionnaire*. *J Hist Phil* 3,59-74 Ap 65.
- SANDERS, William J.** The Logical Unity Of John Dewey's Educational Philosophy. *Ethics* 50,424-440 Jl 40.
- SANDIN, Robert T.** The Concept Of Reality And The Elimination Of Metaphysics. *Monist* 50,87-97 Ja 66.
The elimination of metaphysics by the philosophers of the Vienna circle was based on a dogmatic criterion of meaningfulness. With the decline of this dogma in recent years, anti-metaphysical philosophy has become quiescent. A new departure for a revised critique of metaphysics is suggested by the analysis of the concept of reality in the Uppsala school of the first half of the twentieth century. The burden of this critique is not to show that metaphysics is incompatible with empiricism, but to show through an analysis of the concept of reality that typical metaphysical propositions are nonsensical because self-contradictory. An anti-metaphysical argument employing this method is far more defensible than that of the Vienna positivists.
- SANDIN, Robert T.** The Founding Of The Uppsala School. *J Hist Ideas* 23,496-512 O-D 62.
- SANDLER, S Gerald.** Lockean Ideas In Thomas Jefferson's *Bill For Establishing Religious Freedom*. *J Hist Ideas* 21,110-116 Ja-Mr 60.
- SANDRA, Mary.** The Priest-Hero In Modern Fiction. *Personalist* 46,527-542 Fall-O 65.
- SANDRI-WHITE, Alex.** Battles Against Books. *Personalist* 41,185-189 Spr-Apr 60.
- SANFORD JR, William F.** Dana And Darwinism. *J Hist Ideas* 26,531-546 O-D 65.
- SANFORD, Eva.** The Study Of Ancient History In The Middle Ages. *J Hist Ideas* 5,21-43 Ja 44.
- SANGIULIANO, Iris S.** The Experience Of Psychotherapy. *J Existent* 3,255-262 Wint 63.
- SANGIULIANO, Iris and Mullan, Hugh.** The Discovery Of Existential Components Inherent In Contemporary Psychotherapy. *J Existent* 1,330-345 Fall 60.
- SANGIULIANO, Iris and Mullan, Hugh.** The Subjective Phenomenon In Existential Psychotherapy. *J Existent* 2,17-34 Sum 61.
- SANKARACHARYA.** *Self-knowledge (Atmabodha)*. NY Rama-Vivek Ctr 1946.
- SANTAS, Gerasimos.** Plato's *Protagoras* And Explanations Of Weakness. *Phil Rev* 75,3-33 Ja 66.
In the *Protagoras* Plato argues that the explanations commonly offered for the alleged fact that sometimes men act contrary to their knowledge of what is best when they can do otherwise are absurd. These explanations are that men act so because they are overcome by pleasure, pain, fear, love, passion. I examine Plato's argument in detail. I distinguish two senses of "overcome," one referring to the value estimates of the agent, the other to the *strength* of his "motives," and I construct a model of explanation for each sense. The first model is teleological; the second is not, and it is derived from models applied recently by psychologists to cases of "conflicting motives." Plato's argument is successful with the first model, but not with the second. But the second model seems to imply that the agent was under psychological compulsion.
- SANTAS, Gerasimos.** The Socratic Paradoxes. *Phil Rev* 73,147-164 Ap 64.
Santas argues that Plato's ethics has been widely misunderstood because of a mistaken reading of the Socratic paradoxes, i.e. the prudential paradox that no one desires what is bad for him, and the moral paradox that all who pursue what is unjust do so in ignorance. He argues that Plato does not deny the fact of moral weakness, and that his views about the relation between knowledge and action are far more plausible than commonly believed.
- SANTAYANA, George.** *Dominations And Powers; Reflections On Liberty, Society, And Government*. NY Scribner 1951.
- SANTAYANA, George.** *Interpretations Of Poetry And Religion*. Gloucester MA Smith 1969.
- SANTAYANA, George.** *Lotze's System Of Philosophy*, Paul Grimley Kuntz (ed). Bloomington Indiana Univ Pr 1971.
In addition to the edited text of Santayana's Lotze's *System Of Philosophy*, the book contains a critical introduction in which Kuntz examines in detail the dependence of much of English and American philosophy of the 19th and early 20th centuries on German thought (generally recognized), and specifically to R H Lotze (1817-1881) (generally relegated to obscurity). Kuntz also argues that, "Lotze's system of philosophy, the philosophy stripped by James and Schiller of its traditional monistic encumbrances, is a live option today."
- SANTAYANA, George.** *Physical Order And Moral Liberty*, John And Shirley Lachs (eds). Nashville Vanderbilt Univ Pr 1969.
- SANTAYANA, George.** *The Idea Of Christ In The Gospels, Or God In Man; A Critical Essay*. NY Scribner 1946.
There are two phases to this book, although one theme. The first is a psychological appraisal of the idea of Christ in the Gospels; the second is a reflection upon a variety of topics associated with Christian philosophies, such as creation, the fatherhood of God, the personality of God, the soul, etc.
- SANTAYANA, George.** *The Idler And His Works, And Other Essays*, Daniel Cory (ed). NY Braziller 1957.
- SANTAYANA, George.** *The Realm Of Spirit*. NY Scribner's 1940.
An account of the nature, origin and morphology of the spirit as it becomes aware of its tragic situation and as it longs for happiness and ultimately for salvation.
- SANTAYANA, George and Dewey, John and Radhakrishnan, S.** On Philosophical Synthesis. *Phil East West* 1,3-5 Ap 51.
- SANTAYANA, George and Guillen, Jorge.** Two Poets Translate Each Other. *J Phil* 61,5-6 Ja 64.
- SANTAYANA, George.** On The False Steps Of Philosophy (with Prefatory Note By Daniel Cory). *J Phil* 61,6-18 Ja 64.
These are some of the last thoughts of George Santayana, taking the form of two imaginary lectures. They are concerned to trace mistakes committed by philosophers in their treatments of notions of *matter* and *ideas*. Early Greek thinkers, prepossessed by dialectic, confused dialectic with natural science, hypostatizing ideal fragments as essences of matter. Mistakes have resulted also from a failure to distinguish, and to discern the implications of, idea as an incubus, idea as a process of state of mind, and idea as an essence.
- SANTAYANA, George.** System In Lectures. *Rev Metaph* 10,626-659 Je 57.
- SANTAYANA, George.** The Unity And Beauty Of The World. *Rev Metaph* 19,425-440 Mr 66.
Originally entitled "Personality of God—Aesthetics—Optimism," this is the concluding chapter of Santayana's doctoral dissertation, *Lotze's System Of Philosophy* (1889). Santayana argues that in Lotze's system the unity of the world is a projected law of interaction, or a scheme of relations successively realized in conscious states, and that beauty is there the consciousness of a reconciliation between primitive facts, the law of interaction, and the cosmic purpose which that law serves. While thus interpreting the themes of unity and beauty in Lotze's thought, Santayana is led to comment on his views of consciousness and value.
- SANTONI, Ronald E.** *Meaning And Truth In Religion*, By W A Christian. *Int Phil Quart* 5,148-157 F 65.
- SANTONI, Ronald E.** Comments Regarding The Dommeyer-Ducasse Disagreement. *Phil Phenomenal Res* 23,125-126 S 62.
- SAPIR, Edward.** Grading, A Study In Semantics. *Phil Sci* 11,93-116 Ap 44.
- SARAN, A K.** A Wittgensteinian Sociology? *Ethics* 75,195-200 Ap 65.
This critical discussion of Peter Winch's *The Idea of a Social Science* accepts the idea of a philosophical sociology, but rejects Winch's argument for that concept as "misconceived defense" and "inept advocacy." It accuses Winch of having misunderstood Wittgenstein, particularly in equating "meaning" with the concept of following a rule. The author criticizes and rejects Winch's notion of social behavior as rule-governed and his theory that social relations, being internal relations, are not proper matter for empirical investigation.
- SARAN, A K.** Art And Ritual As Methods Of Social Control And Planning. *Ethics* 63,171-179 Ap 53.
- SARAN, A K.** Theoretical Anthropology And The Cult Of Man. *Ethics* 66,198-208 Ap 56.
- SARBIN, Theodore R.** *Clinical Inference And Cognitive Theory*. NY 1960.
In this work three psychologists attempt to deal with topics heretofore dealt with by philosophers. The central problem is: How does one person know another, i.e., how does the behavior analyst proceed from raw data to refined inference? The general theory of cognition taken is "empirical, molar, functionalist, and mediate." Statistical predictions of behavior are held to be superior to intuitive or clinical predictions.
- SARGENT, Daniel.** Dante And Thomism. *Thomist* 5,256-264 Ja 43.
- SARRO, Ramon.** The Interpretation Of The Oedipus Myth According To Freud And Heidegger. *J Existent* 1,478-500 Wint-Spr 61.
- SARTON, George Alfred Léon.** *Ancient Science And Modern Civilization*. Lincoln 1954.
- SARTORIUS, Rolf E.** *Individual Conduct And Social Norms: A Utilitarian Account Of Social Union And The Rule Of Law*. Encino CA Dickenson 1975.
Act-utilitarianism is defended as the ethical theory best able to do justice to our

- considered moral judgments. These judgments include support for conventional social norms which exclude as legitimate all appeals to utility, but it is argued that an act-utilitarian can embrace such norms without inconsistency while retaining the freedom to deviate from them under appropriate conditions. This version of act-utilitarianism is then explicated through a consideration of promise keeping, political obligation and civil disobedience, distributive and retributive justice, political liberty and personal freedom, the moral character and justification of law.
- SARTRE, Jean-Paul.** *Of Human Freedom*, Wade Baskin (ed). NY Philosophical Lib 1966.
- SARTRE, Jean-Paul.** *The Philosophy Of Existentialism*. NY Philosophical Lib 1965.
- SASAKI, Ruth Fuller.** A Bibliography Of Translations Of Zen (Ch'an) Works. *Phil East West* 10,149-168 O 60-Ja 61.
- SATHYAMURTHY, T V.** Relationship Between Teacher And Pupil In Ancient India—An Upanishadic View. *Educ Theor* 15,26-34 Ja 65.
- SATTLER, Henry V.** *Philosophy Of Submission: A Thomistic Study In Social Philosophy*. Washington DC 1948.
- SATTLER, Jerome M.** The Existential-Phenomenological Movement And Its Impact On Contemporary American Psychology. *J Existent* 6,289-294 Spr 66.
- SAUGSTAD, Per.** *An Inquiry Into The Foundations Of Psychology*. NY Bedminster Press 1965.
- SAUNDERS, J. J.** *Ibn Khaldūn's Philosophy Of History*, Bt Muhsin Madhi. *Hist Theor* 5,342-347 1966.
- SAUNDERS, Jason Lewis.** *Justus Lipsius: The Philosophy Of Renaissance Stoicism*. NY Liberal Arts Pr 1955.
- The sixteenth-century Flemish humanist Joest Lips is widely known as a historian and classical philologist, but this book is the only modern account of his philosophical system. It consists of an exposition rather than a critical analysis of the ethical and physical theories which Lipsius elaborated on the basis of the late Stoic philosophers of the Roman period. Very copious references to the ancient sources permit a comparison of the original Stoic doctrines with Lipsius' interpretation of them in accordance with the Christian view of man and the world. The book concludes with a detailed account of Lipsius' life and works, some observations on his friends and contemporaries, and regarding his influence on later thinkers included in the book.
- SAUNDERS, John Turk.** A Sea Fight Tomorrow? *Phil Rev* 67,367-378 Jl 58.
- SAUNDERS, John Turk** and Henze, Donald F. *The Private Language Problem: A Philosophical Dialogue*. NY Random House 1967.
- A distinction is made between 'Private Language/d1/r'—each word of which refers to experiential data, although each of these words is conceptually independent of publicly observable phenomena, and 'Private Language/d2/r'—a language that only the speaker/user (logically) can understand. A dialogue follows in which a traditionalist maintains that a PL/d1/r is possible and that a PL/d1/r is not necessarily a PL/d2/r. His Wittgensteinian assailant denies both claims. By denying the legitimacy of nonindependent checks and by insisting that it is impossible for someone who has no concept of persons to speak a pure-experience language, the Wittgensteinian succeeds in demolishing the idea of a private object (or PL/d1/r).
- SAUNDERS, John Turk.** Beliefs Which Are Grounds For Themselves. *Phil Stud* 16,88-90 1965.
- SAUNDERS, John Turk.** Does Knowledge Require Grounds? *Phil Stud* 17,7-12 1966.
- The author quarrels with an analysis offered by Norman Malcolm of the concept of knowledge (in the sense of "knowing that p"). Malcolm grants that p must be true and must be believed by S if S is to know that p. But Malcolm insists that S need not possess grounds for p. The author points out that "S has grounds for p" has two meanings: (i) that S knows that q and p follows from q, or (ii) that it is reasonable for S to believe p. He then argues that knowledge does logically require grounds, grounds in sense (ii) but not in sense (i).
- SAUNDERS, John Turk.** Fatalism And Ordinary Language. *J Phil* 62,211-222 Ap 65.
- Richard Taylor's brand of fatalism neither follows from his premisses nor, being untestable, is it cognitively meaningful. In ordinary language, it is analytic that if one has the ability to swim, and conditions for the exercise of this ability are "normal," then one has the power to swim—even though a future necessary condition or a past necessary condition of swimming is lacking. Thus Taylor's main principles, (P) "No agent has the power to perform an act, a necessary condition of which is lacking," is a false synthetic statement. Because Taylor unwittingly treats P as analytic, he is plagued by the bogey of fatalism, he drains "ability" of meaning, and he is committed both to bidirectional causation and to the idea that our own decisions deprive us of free will.
- SAUNDERS, John Turk.** Of God And Freedom. *Phil Rev* 75,219-225 Ap 66.
- Contra Nelson Pike, an essentially omniscient God is compatible with human freedom. These would be incompatible if it were true that (P): it is contradictory to suppose that a person has the power so to act that the past would be different than it is. For the power to refrain from act-X which God knows one will perform is the power so to act that God would not have existed or else would not have believed that X was going to occur. But P is false because: (i) if one knows how to do other things but, under normal conditions, does X, then one has the power to refrain from X; (ii) whenever one does X, but has the power to do Y instead, one has the power so to act that the past would be different in that past events would be followed by Y rather than X.
- SAUNDERS, John Turk.** Skepticism And Memory. *Phil Rev* 72,477-486 O 63.
- The trustworthiness of memory may be challenged by the skeptic, who claims that we cannot justify our reliance on even one ostensible memory without appealing to another ostensible memory in the process. R F Holland replied to this challenge by offering purported counterexamples to the claim ("The Empiricist Theory of Memory," *Mind*, Volume 63, Page 476). Saunders shows how these examples do not work because in them implicit use is made of further ostensible memories.
- SAURAS, Emilio.** The Members Of The Church. *Thomist* 27,78-87 Ap-Jl-O 63.
- SAURAS, Emilio.** Thomistic Soteriology And The Mystical Body. *Thomist* 15,543-571 O 52.
- SAVAGE, Catharine.** *Malraux, Sartre And Aragon As Political Novelists*. Gainesville Univ Of Florida Pr 1964.
- SAVAGE, D S.** *Mysticism And Aldous Huxley: An Examination Of Heard-Huxley Theories*. Yonkers NY Alical Bookshop 1947.
- SAVAGE, Helen Barnes.** Varieties Of The Pleasure-Pain Complex In Aesthetic Theory. *Phil Phenomenol Res* 21,402-406 Mr 61.
- SAVAGE, Leonard J.** *The Foundations Of Statistics*. NY Wiley 1954.
- SAVAN, David.** Decision And Knowledge In Peirce. *Trans Peirce Soc* 1,35-51 Fall 65.
- SAVAN, David.** Self-Predication In *Protagoras* 330-331. *Phronesis* 9,130-135 1964.
- SAVAN, David.** Spinoza And Language. *Phil Rev* 67,212-225 Ap 58.
- SAVELLE, Max.** *Seeds Of Liberty: The Genesis Of The American Mind*. NY Knopf 1948.
- SAVERY, Barnett.** Identity And Difference. *Phil Rev* 51,205-212 Mr 42.
- SAVERY, Barnett.** Intrinsic Good. *J Phil* 39,234-244 Ap 42.
- SAVERY, Barnett.** Relativity Versus Absolutism In Value-Theory. *J Phil* 38,155-162 Mr 41.
- SAVERY, Barnett.** Remarks—Mainly About Knowledge And Reality. *Proc Amer Phil Ass* 34,41-54 O 1961.
- SAVESON, J E.** Descartes' Influence On John Smith, Cambridge Platonist. *J Hist Ideas* 20,258-263 Ap 59.
- SAVESON, J E.** Differing Reactions To Descartes Among The Cambridge Platonists. *J Hist Ideas* 21,560-567 O-D 60.
- SAW, Ruth Lydia.** *Leibniz*. Baltimore Penguin Books 1954.
- SAWYER, W W.** A Reflection On Foundations Of Mathematics—Mathematicians Regarded As Biological Specimens. *Phil Math* 1,5-32 1964.
- SAXENA, Sushil K.** *Studies In The Metaphysics Of Bradley*. NY Humanities Pr 1967.
- The author of the book, an Indian, defends Bradley's views in *Appearance and Reality* wholeheartedly on most points against his critics. The central theme is that each particular transcends itself thus leading us to the idea of wholeness but that we cannot make intelligible the concept of relation and so the nature of the whole is also unintelligible. The chapter headings are Bradley on Metaphysics, Reality and Appearance, Immediate Experience, The Relational Form, Thought and Reality, The Absolute and its Appearances. There is also a concluding chapter which is especially concerned to defend Bradley's view that the metempirical is a demand of thought itself. Issue is frequently joined with positivism in this work.
- SAXL, Fritz** and Klibansky, Raymond and Panofsky, Erwin. *Saturn And Melancholy, Studies In The History Of Natural Philosophy, Religion And Art*. NY Basic Books 1964.
- In Part I the views of many thinkers, including Plato, Aristotle, Galen, the Church fathers, Arabian philosophers, and Kant are explicated to show that melancholy was defined in different ways. It was described as a pathological disease, as a type of natural disposition indicative of intellectual pre-eminence or genius, as a Grace from God for the sufferings of the Holy Martyrs, as original sin, and as a sign of virtue. Parts II and III reveal the relation of the Kronos-Saturn myth to the Humoral doctrine of melancholy. Saturn is revealed as a demon of opposites, symbolizing both good and evil. The fourth and last part is concerned primarily with an analysis of Durer's use of the Saturn-Melancholy theme in his "Melencolia I."
- SAYDAH, J Roger.** *The Ethical Theory Of Clarence Irving Lewis*. Athens Ohio Univ Pr 1969.
- The book is intended to clarify Lewis' system of ethical theory on the basis not only of his scattered published writings on the subject, but primarily on the basis of a substantial body of unpublished material. Following the exposition Lewis' ethical theory is compared to theories of Singer and Hare. The issue basic to this discussion is the relation of Lewis' versions of pragmatism and empiricism to his theory of right and value. There are conflicting opinions on this and Lewis himself was elusive. A definite answer to the questions under discussion and especially Lewis' use of Kant's ethics is argued for.
- SAYERS, E V.** Is Reconstructionism In Education A Flowering Of Progressivism? *Educ Theor* 1,211-217 N 51.
- SAYRE, Farrand.** *The Greek Cynics*. Baltimore Furst 1948.
- Assembling the different references made by other ancient writers to the Cynics, Dr Sayre writes of what he regards as their characteristic doctrines. These references (translated by Dr Sayre into good English) still remain general evidence of features of Greek thought and behavior that some historians overlook, when they reconstruct the Greek mind as simply an intellectual vision of a harmonious universe, and Greek life as a response to this vision.
- SAYRE, Farrand.** Emotive "Meanings" And Ethical Terms. *J Phil* 41,631-632 N 44.
- SAYRE, Farrand.** Greek Cynicism. *J Hist Ideas* 6,113-118 Ja 45.
- SAYRE, Kenneth M (ed)** and Crosson, Frederik J (ed). *Philosophy And Cybernetics*. Notre Dame Notre Dame Univ Pr 1967.
- The various papers represent a mixture of technical and non-technical discussion concentrating on the problem of distinguishing, if possible, between artificial and human intelligence. It is argued that research in information theory may lead to changes in our conception of intelligent human behavior. Also discussed are the applications of information theory to phenomenology and certain Gestalt phenomena.

- SAYRE, Kenneth M.** *Consciousness: A Philosophic Study Of Minds And Machines.* NY Random House 1969.
- SAYRE, Kenneth M.** *Plato's Analytic Method.* Chicago Univ Of Chicago Pr 1969.
- SAYRE, Kenneth M.** *Recognition, A Study In The Philosophy Of Artificial Intelligence.* Notre Dame Notre Dame Univ Pr 1965.
- The problem discussed is that of the mechanical simulation of handwritten letter-inscriptions, the solution to which has so far eluded computer designers. Kenneth Sayre claims that most proposed solutions fail because they treat the problem as one of classification. He argues, largely by means of analysis of language usage, that recognition is not a form of classification but a form of detection that includes perception of an ability to identify an object. In the establishment of this concept of recognition, attainment verbs are distinguished from process verbs and perceptual attainment from decisional attainment. He then describes a scheme for mechanical letter-recognition in which each letter-symbol is an ordered triad of code-elements involving directionality and continuity. The appendix gives an example of such a scheme.
- SAYRE, Kenneth M.** *Propositional Logic In Plato's Protagoras.* Notre Dame J Form Log 4,306-312 1963.
- SAYRE, Kenneth M.** *Syllogistic Inference Within The Propositional Calculus.* Notre Dame J Form Log 5,238-240 1964.
- SAYWARD, Charles.** *Assertion And Belief.* Phil Stud 17,74-77 1966.
- The article discusses whether a sentence of the form "p, but I believe not-p" can be used to make an assertion. The author goes into what it is to make an assertion, making a distinction between truth-claims and assertions. He argues that an honest and true assertion requires that the speaker must know that he believes what he says and, therefore a sentence of the form "p, but I believe not-p" can not be used to make an assertion.
- SCAFF, Lawrence A.** *Participation In The Western Political Tradition: A Study Of Theory And Practice.* Tuscon Univ Of Arizona Pr 1975.
- This book is a tightly written monograph aiming at the conceptual clarification of "participation" which the author claims is not self evident or immediately obvious. Combining historic with linguistic analysis, the essay discusses the Greek polis, the medieval commune, and the Puritan revolution as paradigm cases of participation. Tracing the concept through Aristotle, Marsilius of Padua, and Calvin, the author makes useful reference to historical data. In his concluding chapter he suggests participation's contemporary relevance. An interesting critique and application of Kuhn's notion of "paradigms" is provided.
- SCAGLIONE, Aldo.** *Croce's Definition Of Literary Criticism.* J Aes Art Crit 17,447-456 Je 59.
- SCANLAN, James P (ed)** and Zeldin, Mary-barbara (ed) and Edie, James M (ed). *Russian Philosophy* (3 Vols). Chicago Quadrangle Books 1965.
- SCANLAN, James P.** *J S Mill And The Definition Of Freedom.* Ethics 68,194-206 Ap 58.
- SCAPA, Sylvia.** *What Is Water? Main Currents* 21,63-69 Ja-F 65.
- SCARPELLINI, Bruno.** *Die Nichtaxiomatisierbarkeit Des Unendlichwertigen Prädikatenkalküls Von Lukasiewicz.* J Sym Log 27,159-170 Je 62.
- SCARROW, David S.** *Bradley's Influence Upon Modern Logic.* Phil Phenomenol Res 22,380-382 Mr 62.
- SCARROW, David S.** *Hare's Account Of Moral Reasoning.* Ethics 76,137-141 Ja 66.
- R M Hare answers the question "What is it to accept a moral proposition" by insisting that accepting a moral proposition entails acting or attempting to act upon it. The author argues that instead accepting a moral proposition entails reasoning with it, i.e., heeding it in making a moral judgment or allowing that it gives a reason for doing or refraining from an action. This position explains how one can hold a principle but not act on it, as Hare's does not, and avoids Hare's problem of having to claim that we constantly amend and modify our moral principles as we find exceptions to them.
- SCARROW, David S.** *Phaedo, 106A-106E.* Phil Rev 70,245-253 Ap 61.
- SCHABERT, Joseph A.** *The War And Truth.* Proc Cath Phil Ass 18,1-2 1942.
- SCHACHT, Richard.** *Alienation.* Garden City NY Doubleday 1971.
- SCHADE, Herbert.** *Abstract Painting.* Phil Today 5,290-299 Wint 61.
- SCHAEFER, Thomas E.** *Perennial Wisdom And The Sayings Of Mencius.* Int Phil Quart 3,428-444 S 63.
- SCHÄFER, Alexander.** *The Position And Function Of Man In The Created World According To Saint Bonaventure (Part II).* Fran Stud 21,233-382 1961.
- SCHÄFER, Alexander.** *The Position And Function Of Man In The Created World According To Saint Bonaventure (Part I).* Fran Stud 20,261-316 1960.
- SCHAFER, Edward H.** *The Idea Of Created Nature In Tang Literature.* Phil East West 15,153-160 Ap 65.
- SCHAFER, Stephen.** *The Political Criminal: The Problem Of Morality And Crime.* NY Free Pr 1974.
- Crime involves acts of persons threatened with punishment under law, and forces impelling law-breakers. The criminal does not accept the moral values and roles prescribed by the sovereign political, legal power.
- SCHAFF, Adam.** *Marx's Concept Of Man, By Erich Fromm And Philosophy And Myth In Karl Marx, By Robert Tucker.* Hist Theor 2,307-317 1963.
- SCHAFF, Adam.** *Marxist Dialectics And The Principle Of Contradiction.* J Phil 57,241-250 Mr 60.
- The author explores the relation between the Marxist interpretation of movement and change and the logical principle of non-contradiction. He claims that in showing that reality is changeable one does not impair the logical principle of contradiction or the essence of dialectics. In fact, only in respecting the logical principle of contradiction can one understand the dialectical concept of change and development.
- SCHAFER, Jerome.** *Mental Events And The Brain.* J Phil 60,160-165 Mr 63.
- It is first shown that J J C Smart's account of the meaning of reports of sensations in terms of physical stimulus conditions is defective. It is then argued that no such materialistic maneuvering can succeed, showing that we cannot avoid admitting the existence of nonphysical properties. However, it is added that these nonphysical properties need not be irreducibly different from physical properties. The remainder of the paper is concerned, first, to defend the proposition that a convention could be adopted for locating mental events in the brain and, then, to describe conditions under which the Identity Theory is empirically refuted.
- SCHALDENBRAND, M Aloisius.** *Gabriel Marcel And Proof For The Existence Of God.* Stud Phil Hist Phil 1,35-56 1961.
- SCHALDENBRAND, Mary Aloisius.** *Phenomenologies Of Freedom: An Essay On The Philosophies Of Jean-Paul Sartre And Gabriel Marcel.* Washington DC 1960.
- SCHALL, James V.** *Government Without Bother.* Thought 36,277-288 Je 61.
- SCHALL, James V.** *Protestantism And Atheism.* Thought 39,531-558 D 64.
- SCHALL, James V.** *Some Philosophical Aspects Of Culture And Religion.* New Scholas 31,209-236 Ap 57.
- SCHALL, James V.** *The Political Theory Of Reinhold Niebuhr.* Thought 33,62-80 Mr 58.
- SCHALL, James V.** *The Totality Of Society: From Justice To Friendship.* Thomist 20,1-26 Ja 57.
- SCHANCK, Richard L.** *The Permanent Revolution In Science.* NY Philosophical Lib 1954.
- SCHAPER, Eva.** *Kant's Schematism Reconsidered.* Rev Metaph 18,267-292 D 64.
- Either Kant had already proved the objective validity of the categories in the Transcendental Deduction, and the Schematism chapter is unnecessary, or Schematism continues the argument, in which case the Deduction cannot be regarded as valid. The author argues that this dilemma can be resolved by reading the *Critique of Pure Reason* as an attempt, not merely to elaborate a metaphysical foundation for science, but to provide in addition a metaphysics of experience. She further contends that the basic insight suggested in Schematism is that human nature includes temporality.
- SCHAPER, Eva.** *The Aesthetics Of Hartmann And Bense.* Rev Metaph 10,289-307 D 56.
- SCHAPIRO, J Salwyn.** *Liberalism And The Challenge Of Fascism; Social Forces In England And France, 1815-1870.* NY McGraw-Hill 1949.
- SCHAPIRO, J Salwyn** and Coates, Wilson H (ed) and others and White, Hayden V. *The Emergence Of Liberal Humanism: An Intellectual History Of Western Europe.* NY McGraw-Hill 1966.
- SCHAPIRO, J Salwyn.** *Comment On "John Stuart Mill And Marxian Socialism".* J Hist Ideas 10,304-305 Ap 49.
- SCHAPIRO, J Salwyn.** *John Stuart Mill, Pioneer Of Democratic Liberalism In England.* J Hist Ideas 4,127-160 Ap 43.
- SCHAPIRO, Meyer.** *Leonardo And Freud: An Art-Historical Study.* J Hist Ideas 17,147-178 Ap 56.
- SCHARFSTEIN, B-A.** *Roots Of Bergson's Philosophy.* NY Columbia Univ Pr 1943.
- Because "no full, well-buttressed investigation has ever been made of the antecedents" of Bergson's philosophy, Mr Ben-Ami Scharfstein has set himself the task of tracing both the "cultural" and "immediate ancestry" of the French philosopher's ideas.
- SCHARFSTEIN, Ben-Ami.** *Bergson And Merleau-Ponty: A Preliminary Comparison.* J Phil 52,380-385 Jl 55.
- SCHARLE, Thomas W.** *A Diagram Of The Functors Of The Two-valued Propositional Calculus.* Notre Dame J Form Log 3,243-255 1962.
- SCHARLE, Thomas W.** *Axiomatization Of Propositional Calculus With Sheffer Functors.* Notre Dame J Form Log 6,209-217 1965.
- SCHARLE, Thomas W.** *Note To My Paper "A Diagram Of The Functors Of The Two-valued Propositional Calculus".* Notre Dame J Form Log 3,287-288 1962.
- SCHARLEMANN, Robert P.** *Thomas Aquinas And John Gerhard.* New Haven Yale Univ Pr 1964.
- The author compares medieval Catholicism, as expressed in the thought of St Thomas Aquinas, with 17 Century Protestant Scholasticism, articulated by John Gerhard, a little known Continental Reformer. Scharlemann's book is of particular value because it provides one of the few complete analyses in English of the thought of Gerhard in the context of the intellectual movements of the 17 Century. His thesis, too, will be of interest to those concerned with the ecumenical movement.
- SCHAUB, Edward L.** *J G Fichte And Anti-Semitism.* Phil Rev 49,37-51 Ja 40.
- SCHEDLER, Norbert O.** *"Our Destruction Of Tomorrow: A Philosophical Reflection On The Ecological Crisis" in Ethical Issues, Durland & Bruening (eds), 247-269.* Palo Alto CA Mayfield 1975.
- The purpose of the article is to raise some questions re ecological ethics. Part one deals with the nature of the crisis. Part two deals with the historical roots of the problem including an analysis of White's thesis. Part three raises some of the ethical dilemmas that we will soon face and suggests some solutions. My conclusion is that the ecological crisis is caused in part by views of nature and argues for a holistic or symbiotic view of nature as one finds, for example, in Whitehead.
- SCHEDLER, Norbert O.** *"Talk About God-talk: A Historical Introduction" in Philosophy Of Religion, Norbert O Schedler (ed), 221-250.* NY Macmillan 1974.
- The purpose of this article is to trace the changing attitude of philosophers in the Analytic tradition toward theological language. Part one deals with David Hume.

- Part two deals with Positivism and the initial responses to the Verification Principle. Part three shows how Wittgenstein broke new ground. My conclusion is that while Wittgenstein's new approach is an advance, we are still left in a quandary.
- SCHEDLER, Norbert O.** "The Ghost In The Cosmos And The Ghost In The Machine" in *Philosophy Of Religion*, Norbert O Schedler (ed), 97-104. NY Macmillan 1974.
- The purpose of the article is to show the relationship between God-talk and talk about 'self'. The article analyses several psychological paradigms and shows how these paradigms develop into different theologies. My conclusion is that part of the crisis in God-talk (the intelligibility issue) is caused by modeling our God-talk on an extinct psychological model.
- SCHEFFLER, Israel (ed) and Rudner, Richard (ed).** *Logic And Art: Essays In Honor Of Nelson Goodman*. Indianapolis Bobbs-Merrill 1972.
- SCHIFFER, Israel.** *Science And Subjectivity*. Indianapolis Bobbs-Merrill 1967.
- This is a critical examination of the thesis that the evaluation of scientific theories is inescapably affected by various subjective factors. Scheffler is concerned to show that, for one reason or another, none of the forms in which such a thesis has been presented provides a satisfactory position. He also argues that an adequate objective basis for the evaluation of such theories is constructible and defensible. The main thrust of this argument is that, although observation statements are neither guaranteed nor incorrigible, they are a sufficient basis for the testing of scientific theories when taken in conjunction with the requirement of coherence.
- SCHIFFER, Israel.** *The Anatomy Of Inquiry: Philosophical Studies In The Theory Of Science*. NY Knopf 1963.
- This book is an excellent review of some of the major logical problems arising out of attempts to explicate such concepts as verification, explanation, meaning, and confirmation. Scheffler deals extensively with Hempel's classic papers on the paradoxes of confirmation and with the various proposed solutions by Ramsey, Popper, Carnap, Quine, Craig, and Goodman. All these solutions are shown to be defective primarily because they cannot justifiably escape from the equivalence condition, namely, that if evidence supports a given statement then it ought also to support all logically equivalent ones. Scheffler does not offer any new approaches to these issues, but when he undertakes to examine oblique sentences he does introduce a procedure that may be successful. On his analysis belief sentences would be taken not as relating beliefs to states but as relating agents to inscriptions. The main objection to this procedure is that one may believe in an utterance or inscription that has never existed. But, in agreement with Quine, Scheffler maintains that such sentences are either trivial or easily eliminable.
- SCHIFFER, Israel.** *The Language Of Education*. Springfield IL Thomas 1960.
- This book is an application of the methods of linguistic analysis in philosophy to certain basic ideas in education. Three of the five chapters appraise the characteristics of educational discourse, through an analysis of the roles of some common types of proposition: definitions, slogans, and metaphors. The function of these chapters is to propose strategies for the logical appraisal of propositions of these three kinds. The remaining two chapters offer a detailed evaluation of one basic concept, 'teaching'.
- SCHIFFER, Israel.** A Note On Confirmation. *Phil Stud* 11,21-22 1960.
- SCHIFFER, Israel.** A Rejoinder On Confirmation. *Phil Stud* 12,19 1961.
- SCHIFFER, Israel.** A Reply To Elizabeth Flower's Review Of *The Language Of Education*. *Stud Phil Educ* 4,133-135 Spr 65.
- SCHIFFER, Israel.** Anti-Naturalist Restrictions In Ethics. *J Phil* 50,457-465 Jl 53.
- SCHIFFER, Israel.** Is The Dewey-like Notion Of Desirability Absurd? *J Phil* 51,577-581 S 54.
- SCHIFFER, Israel.** On Justification And Commitment. *J Phil* 51,180-189 Mr 54.
- SCHIFFER, Israel.** On Synonymy And Indirect Discourse. *Phil Sci* 22,39-44 Ja 55.
- SCHIFFER, Israel.** Postscript On Inscriptionalism. *J Phil* 62,158-159 Mr 65.
- SCHIFFER, Israel.** Prospects Of A Modest Empiricism; II. *Rev Metaph* 10,602-625 Je 57.
- SCHIFFER, Israel.** Prospects Of A Modest Empiricism, I. *Rev Metaph* 10,383-400 Mr 57.
- SCHIFFER, Israel.** Remarks On Burnett's "An Analysis Of Some Philosophical And Theological Approaches To Formation Of Educational Policy And Practice". *Proc Phil Educ* 17,34-35 Mr 61.
- SCHIFFER, Israel.** The New Dualism: Psychological And Physical Terms. *J Phil* 47,737-751 D 50.
- This article criticizes the view that psychological terms can be sharply distinguished from physical terms. The author examines the introspectionist view as well as several other theories. He concludes that the wholesale distinction between physical and psychological terms is futile.
- SCHIFFER, Israel.** Verifiability In History: A Reply To Miss Masi. *J Phil* 47,158-165 Mr 50.
- SCHILLHASE, Kenneth.** *Tacitus In Renaissance Political Thought*. Chicago Univ Of Chicago Pr 1976.
- Professor Schelhase has written a work on the fortune of Tacitus in the Renaissance which shows the vast influence the Roman historian had on political thought and practice in the fifteenth and sixteenth centuries. The various chapters lay out the utilization of Tacitus in the principal countries of Europe, beginning with Italy where Boccaccio had rediscovered the original texts. The book shows the major role played by Tacitus in the transition from mediaeval to modern political ideals. A bibliography suggests further study; the notes show in detail the spread and utilization of the works of Tacitus in the Renaissance.
- SCHEPERS, Maurice B.** *The Church And Mankind* (edited By E Schillebeeckx). *Thomist* 29,322-330 Jl 65.

- SCHEPERS, Maurice B.** The Interior Testimony Of The Holy Spirit (Part I). *Thomist* 29,140-176 Ap 65.
- SCHEPERS, Maurice B.** The Interior Testimony Of The Holy Spirit (Part II). *Thomist* 29,295-321 Jl 65.
- SCHEPERS, Maurice B.** The Interior Testimony Of The Holy Spirit (Part III). *Thomist* 29,420-454 O 65.
- SCHEPERS, Maurice.** Theology Of The Church. *Thomist* 27,30-58 Ap-Jl-O 63.
- SCHER, Jordan M (ed).** *Theories Of The Mind*. NY Free Pr Of Glencoe 1962.
- SCHER, Jordan M and Geisser, Seymour and Campaigne, Howard M.** The Psychotherapeutic Transaction: An Operational Model And System Of Analysis. *J Existent* 1,529-542 Wint-Spr 61.
- SCHER, Jordan M.** The Concept Of The Self In Schizophrenia. *J Existent* 1,64-88 Spr 60.
- SCHER, Jordan M.** Vivacity, Pathology, And Existence. *J Existent* 3,205-210 Fall 62.
- SCHEU, M Marina.** *The Categories Of Being In Aristotle And St Thomas*. Washington DC C1944.
- SCHICK, Frederic.** Consistency And Rationality. *J Phil* 60,5-18 Ja 63.
- Several recent studies have suggested that the concept of rationality may be subject to partial analysis in terms of some prior analysis of consistency. Their common thesis is that a man could be considered rational only if his various epistemic postures were consistent with one another in some sense stronger than that of logical compatibility. The problem is how to construe this stronger sense of consistency. The paper examines three approaches to an analysis of rationality based on an analysis of epistemic consistency. Two of them are found to present necessary though not sufficient conditions of consistency. The third presents sufficient conditions which unfortunately cannot be taken to be necessary.
- SCHICK, Frederic.** Consistency. *Phil Rev* 75,467-495 O 66.
- This paper attempts to explicate the criterion of rationality expressed in the consistency of a man's beliefs, confidence-ratings, values, etc. The first four sections consider the consistency of beliefs. Two principles are identified as basic: (1) that if a man believes *p*, he cannot consistently believe not-*p*, and (2) that if he believes *p* and, further, *q* is at least as well confirmed relative to his information as *p* is, he cannot consistently not believe *q*. Various consequences of these two principles are developed and discussed. The fifth section considers the consistency of confidence-ratings. Two principles analogous to the two cited above turn out to suffice in this connection. The consistency of valuations and of preference-ratings is briefly considered in the last section.
- SCHICK, Thomas.** Reason And Knowledge In The Epistemology Of Paul Tillich. *Thomist* 30,66-79 Ja 66.
- SCHILD, A.** Principle Of Equivalence. *Monist* 47,20-39 Fall 62.
- SCHILDER, Paul.** *Mind: Perception And Thought In Their Constructive Aspects*. NY Columbia Univ Pr 1942.
- The present volume is concerned with the principles of perception and thought. The anti-intellectualistic tendency of the book is clearly revealed at the end, where the author discusses Kant's antinomies. Thesis and antithesis represent, he says, only verbal forms of thinking having no relation to the real world. Black and white are not opposites because between them stretch the whole series of grays. In general logic is not based upon the nuances of experience but upon the distinctions of words, and their hypotatization.
- SCHILLACI, Anthony.** A Contemporary Poetics. *Proc Cath Phil Ass* 39,69-86 1965.
- SCHILLEBEECKX, Henry.** The Layman In The Church. *Thomist* 27,262-283 Ap-Jl-O 63.
- SCHILLER, F C S.** A Group Of F C S Schiller Letters. *Personalist* 30,385-392 Autumn-O 49.
- SCHILLER, F C S.** Notes And Discussions: A Schiller Holograph. *Personalist* 40,388-390 Autumn-O 59.
- SCHILLER, Jerome.** An Alternative To "Aesthetic Disinterestedness". *J Aes Art Crit* 22,295-302 Spr 64.
- SCHILLING, Bernard Nicholas.** *Human Dignity And The Great Victorians*. NY Columbia Univ Pr 1946.
- Seven of the great Victorians pass in review from the point of view of their social theories. The author in this brief survey finds in them a "union of knowledge and hope" in an age which "faced a threat to human dignity even as our own has been menaced by the total state."
- SCHILLING, Bernard N.** The English Case Against Voltaire: 1789-1800. *J Hist Ideas* 4,193-216 Ap 43.
- SCHILLING, Harold K.** Toward The Confluence Of The Scientific And Christian Faiths. *Zygon* 4,113-124 Je 69.
- SCHILLING, S Paul.** Individuality. *Personalist* 42,312-319 Sum-Jl 61.
- SCHILPP, P (ed).** *The Philosophy Of Bertrand Russell*. Evanston IL 1944.
- The volume opens with Russell's own account of his mental development, in which he speaks of Mill as his intellectual godfather, and of his abandonment of Hegelianism under the influence of G E Moore for the mathematical theories of Peano which led to Russell's theory of discriptions. The first group of discussions dwell on Russell's work in logic and mathematics.
- SCHILPP, P A (ed).** *The Philosophy Of George Santayana*. Evanston IL 1940.
- SCHILPP, Paul A (ed).** *The Philosophy Of G E Moore*. LaSalle IL Open Court 1968.
- SCHILPP, Paul A (ed).** *The Philosophy Of Rudolf Carnap*. La Salle IL Open Court 1963.
- The essays range over the whole spectrum of professor Carnap's philosophy: meaning and verifiability, physicalism, unity of science, modalities, semantics, logical truth, analyticity, the status of abstract entities, ideal language systems, logical syntax,

reduction sentences, the inductive theory of probability, the foundations of geometry, the problem of induction, and degree of confirmation.

SCHILPP, Paul Arthur (ed). *Albert Einstein: Philosopher-scientist*. NY Tudor 1951.

SCHILPP, Paul Arthur (ed). *The Philosophy Of C D Broad*. NY Tudor 1960.

SCHILPP, Paul Arthur (ed). *The Philosophy Of C I Lewis*. La Salle IL Open Court 1968.

SCHILPP, Paul Arthur (ed). *The Philosophy Of Ernst Cassirer*. Evanston IL 1949.

The volume is followed with initial biographical detail followed by essays illustrative of the various phases of the subject's thought as expounded by critical and appreciative contemporaries and a comprehensive bibliography. The editor presents a translation to a contribution to *Die Neue Rundschau* in 1930, on "'Spirit' and 'Life' in Contemporary Philosophy," in which Cassirer significantly differentiates between the existentialism of Scheler and his own philosophy.

SCHILPP, Paul Arthur (ed). *The Philosophy Of Karl Jaspers*. NY Tudor 1957.

Jaspers' reply to critics is organized in terms of the following subjects: Politics, Aristocracy, History, Religion, Communication, "Encompassing," Psychology, and "my basic philosophical attitude."

SCHILPP, Paul Arthur (ed). *The Philosophy Of Karl Popper*. La Salle IL Open Court 1974.

SCHILPP, Paul Arthur (ed) and Friedman, M S (ed). *The Philosophy Of Martin Buber*. La Salle IL Open Court 1967.

Certainly it would have been ironic if Martin Buber, the "Apostle of dialogue", had missed his chance to join the dialogue sponsored by the *Library of Living Philosophers*. The essays, by such contemporary thinkers as Van Bolthasar, Brunner, Hartshorne, Kuhn, Levinas, Marcel, Taubes and Wahl, touch every subject which Buber touched, except perhaps his social thought. All the essays are not equally valuable: some encounter Buber directly, others meet Buber only obliquely. The work presents many reflections on Buber's contribution to twentieth century thinking, and affords him the opportunity to justify his particular approach to philosophy, theology, ethics and Hasidism, and to clarify such key notions as "I and Thou", "Relationship" and "The Between."

SCHILPP, Paul Arthur. *Human Nature And Progress*. Stockton CA Col Of The Pacific 1954.

SCHILPP, Paul Arthur. *The Philosophy Of Sarvepalli Radhakrishnan*. NY Tudor 1952.

SCHILPP, Paul Arthur. In *Defense Of Liberalism*. *Phil Forum (Boston)* 10,3-10 Spr 52.

SCHILPP, Paul Arthur. Science, Theology, And Ethical Religion. *Zygon* 1,186-190 Je 66.

SCHILPP, Paul Arthur. The Abdication Of Philosophy. *Proc Amer Phil Ass* 32,19-40 O 1958-59.

SCHILPP, Paul Arthur. The Distinctive Function Of 'Philosophy Of Education' As A Discipline. *Educ Theor* 3,257-268 Jl 53.

SCHIPPER, Edith Watson. And There Was Light. *J Phil* 47,74-76 F 50.

SCHIPPER, Edith Watson and Schuh, Edward. *Principles Of Applied Logic*. Dubuque IA Brown 1956.

SCHIPPER, Edith Watson. Existence And Common Sense. *J Phil* 41,298-301 My 44.

SCHIPPER, Edith Watson. Experience As Given. *J Phil* 39,385-388 Jl 42.

SCHIPPER, Edith Watson. Independence: Epistemological And Physical. *J Phil* 46,101-104 F 49.

SCHIPPER, Edith Watson. Intention And Appreciation. *J Phil* 55,128-129 Ja 58.

SCHIPPER, Edith Watson. Mimesis In The Arts In Plato's Laws. *J Aes Art Crit* 22,199-202 Wint 63.

SCHIPPER, Edith Watson. More On Appearing Just And Being Unjust. *J Phil* 49,732-733 N 52.

SCHIPPER, Edith Watson. The Antinomy Of Poetic Truth. *Personalist* 35,137-144 Spr-Apr 54.

SCHIPPER, Edith Watson. The Wisdom Of Tragedy. *J Aes Art Crit* 24,533-538 Sum 66.

SCHIPPER, Edith W. Perceptual Judgments And Particulars In Plato's Later Philosophy. *Phronesis* 6,102-109 1961.

SCHIPPER, Edith W. The Meaning Of Existence Plato's *Sophist*. *Phronesis* 9,38-44 1964.

SCHIPPER, Gerrit. Philosophy Of Language: The Unpuzzled Resolution Of Philosophical Puzzles. *S J Phil* 2,96-102 Fall 64.

SCHLAGEL, Richard H. Language And Perception. *Phil Phenomenol Res* 23,192-204 D 62.

SCHLAGEL, Richard H. Science, Truth, And Ordinary Language. *Phil Phenomenol Res* 27,27-44 S 66.

One purpose of this article is to correct the current false assumption that ordinary language is a self-contained, self-sufficient, absolute framework. Most of the article is devoted to showing how developments in the physical sciences from Copernicanism to Relativity theory have affected revisions in our conceptual framework, imposing new representations of the world on our thought. It is suggested that these developments imply a relational conception of the universe described as *contextualistic realism*. The challenge facing philosophers today is to revise ordinary language to accommodate recent developments in physics conveying a radically different conception of the universe than that imposed by ordinary language.

SCHLARETZKI, W E. A Critique Of Ladd's Theory Of Moral Prescriptions. *Ethics* 70,322-327 Jl 60.

SCHLARETZKI, W E. Ethics And Metaphysics In Hartmann. *Ethics* 54,273-282 Jl 44.

SCHLARETZKI, W E. Scientific Reasoning And The Summum Bonum. *Phil Sci* 27,48-57 Ja 60.

SCHLATTER, Richard B. The Problem Of Historical Causation In Some Recent Studies Of The English Revolution. *J Hist Ideas* 4,349-367 Je 43.

SCHLATTER, Richard. Thomas Hobbes And Thucydides. *J Hist Ideas* 6,350-362 Je 45.

SCHLECK, Charles A. St Thomas On The Nature Of Sacramental Grace (Concluded). *Thomist* 18,242-278 Ap 55.

SCHLECK, Charles A. St Thomas On The Nature Of Sacramental Grace. *Thomist* 18,1-30 Ja 55.

SCHLEGEL, Dorothy B. *Shaftesbury And The French Deists*. Chapel Hill Univ Of N Car Pr 1956.

SCHLEGEL, Richard. *Completeness In Science*. NY 1967.

Literal completeness of scientific description is shown to involve a logical contradiction; but completeness of a given science may be practically achieved in respect to what is desired for the science. The deductive structure of a science requires an unexplained (incomplete) axiom set. Goedelian undecidability and possible implications for empirical science are discussed in detail; analogical relationships to quantum theory limitations on description are found. Quantum uncertainty gives an end-point for customary macroscopic space-time description. Current cosmology is reviewed; with discussion of mathematical and physical infinities. A role for non-cognitive completion of science is proposed.

SCHLEGEL, Richard. *Inquiry Into Science: Its Domain And Limits*. Garden City NY Doubleday 1972.

This is a brief, non-technical version of the author's "Completeness in Science." Instances of practical, logical, and quantum-theoretic limits on scientific description are presented. The deductive aspect of science is illustrated and its implications for incompleteness of scientific explanation are discussed. Cosmology and its role in a completion of science are briefly considered. An analysis is made of the relations between science and the humanities, with discussion of the inadequacies of natural science as a total philosophy.

SCHLEGEL, Richard. *Time And The Physical World*. East Lansing Mich State Univ Pr 1961.

Processes which involve progressive change, and processes which are recurring and cyclic, are shown to give rise jointly to our physical time concept. The relations of that concept to entropy, reversibility and irreversibility (thermodynamic and statistical), and Boltzmann's H-theorem are discussed. The problems of time-rate change and relativity theory are presented; a novel distinction, between Lorentz processes (interaction, with associated relativistic time change) and Clausius processes (no interaction and no relativistic time change), is proposed. In a concluding dialogue between a physicist, a philosopher, and a physical chemist the salient ideas of the book are delineated.

SCHLEGEL, Richard. "Do We Know The World Through Science" in *Mind, Science, And History*, Howard E Kiefer And Milton K Munitz (eds), 171-188. Albany SUNY Pr 1970.

The manner in which a scientific truth gives information about nature, as well as the limitations on science that arise from its selectivity and the partiality of its description, are discussed (especially with reference to physics). An epistemological continuum, from immediate to abstract knowledge, is utilized. The incompleteness of science has led to undesirable technological applications. Quantum theory has brought a partial subjectivism into physics, and an elucidation of the limit on general, mathematical description of nature. Answer to title question: Yes, in discernment of mathematical properties; No, in view of irreplaceable role of feeling and observation (quantum theory).

SCHLEGEL, Richard. "Historic Views Of Causality" in *Causality And Physical Theories*, W B Rolnick (ed), 3-21. NY Amer Inst Phy Conf 1974.

Causality has a central role in physical thought; but there is wide variation, historically, in what is ascribed to particular causal properties such as degree of determinism, past-future asymmetry, and requirement of physical plausibility. Doctrines of causality in Aristotle, Newtonian mechanics, David Hume, Bertrand Russell, and current quantum theory are examined. Although philosophical analysis is a determinant of views of causality, it is apparent that there is also a strong interdependence between what has been established in science and what is accepted as the principle of causality.

SCHLEGEL, Richard. "Time And Thermodynamics" in *Voices Of Time*, J T Fraser (ed), 500-523. NY Braziller 1966.

The relationship between the directional ordering of time intervals and the entropy content of an isolated macroscopic natural system is discussed; also, statistical limitations on the relationship, the significance of time-reversible processes, and entropy increase in biology and cosmology. The problem of thermodynamic transformations in special relativity theory is related to the Lorentz equation for time-transformation, and the interaction interpretation which gives time invariance for certain macroscopic processes is presented. Tests of the interpretation could elucidate the question of whether time is constitutive in nature or relational and epiphenomenal.

SCHLEGEL, Richard. An Interaction Interpretation Of Special Relativity Theory, Parts I, II, And III. *Foundations Of Physics* 3,169-184, 277-295 1973.

On this interpretation relativistic transformations occur in the observed system rather than as a consequence of changes in relatively moving rods and clocks. The necessary condition for transformation is physical interaction between observer and transformed system: thus, a time transformation only when there is a conjugate energy interaction-transformation. Observations of relativistic time change are in accord with the theory, but non-interacting internal clock processes should not undergo time transformation; Lorentz invariance of entropy supports this conclusion. Observed state in quantum physics is likewise a consequence of interaction, and a common physical basis is presented for the relativity and quantum theories.

SCHLEGEL, Richard. Atemporal Processes In Physics. *Phil Sci* 15,25-35 Ja 48.

Cyclic processes with no progressive change from cycle to cycle are defined as atemporal processes and are examined in the context of a discussion of physical time. The photon (electromagnetic wave) process is considered in detail as one that is atemporal. A contrast is drawn between the space and time points used for description of the photon and those used in describing physical objects in eighteenth century mechanistic physics.

SCHLEGEL, Richard. Light Velocity In The Interaction Interpretation Of Relativity Theory. *Rev Metaph* 17,286-288 D 63.

An experimental situation proposed by Milton Fisk which would violate the constancy of light-speed, if the interaction interpretation is correct, is shown to require a property which light does not have. Fisk's point, that light-speed in reference frames other than one in which interaction and observation occur must be regarded as having speeds different from the constant c , is found to be valid.

SCHLEGEL, Richard. Mario Bunge On Causality. *Phil Sci* 28,72-82 Ja 61.

Bunge's book, *Causality: the Place of the Causal Principle in Modern Science*, is discussed and judged to make a contribution of importance to philosophical discussions of causality. Bunge's treatment is criticized for its dismissal of David Hume's argument against causality. It is shown that barrier penetration by a particle, discovered in contemporary quantum physics, illustrates Hume's valid criticism of causality and "intuitive certainty." Other criticisms are made of Bunge's assertion of complete determinism in quantum theory.

SCHLEGEL, Richard. On The Possibility Of Universal Knowledge. *Journal Of General Education* 6,129-135 Ja 52.

The possible meaning of a person's having universal knowledge is discussed. It is argued that the great increase in factual knowledge does not imply greater difficulty in achieving universal knowledge as defined; improved organization and generalization can compensate for the increase, and, also, some new knowledge is replacement of old error. Implications for general education programs are discussed; also, universal knowledge in philosophy, and the value to society of a philosopher.

SCHLEGEL, Richard. Quantum Mechanics And The Paradoxes Of Zeno. *American Scientist* 36,396-403 Sum 48.

Zeno's three paradoxes are described and the resolutions of the first two (the runner, Achilles and the tortoise) in terms of converging infinite series are given. The third paradox (the arrow in flight) is closely considered and found to be unrealistic in the light of quantum theory: because of the Heisenberg uncertainty relation, the exact occupation of a set of points (exact location) specified by Zeno is incompatible with the arrow's having a determined velocity. But Zeno is notably prescient in asserting "motion is impossible"; on the basis of quantum theory we would say "no one defined state of motion is possible for the precisely located arrow."

SCHLEGEL, Richard. Reality In Physics: A Classroom Discussion. *Amer J Of Physics* 40,1591-1601 N 72.

A classroom dialogue form is used. A concept of reality which goes beyond immediate experience is desiderated. Empirical confirmation of expected properties is proposed as a reality criterion for physics. Individuality among human beings suggests a role for humanists that is not reducible to the role of scientists. The success of mathematics in science is considered; although mathematical properties are notable for a large domain of natural phenomena, it is concluded that nature cannot be essentially mathematical; support is found in the inability of quantum theory to predict individual events.

SCHLEGEL, Richard. The Einstein-Podolsky-Rosen Paradox. *Amer J Of Physics* 39,458 Ap 71.

Niels Bohr's reply to the Einstein-Podolsky-Rosen assertion of incompleteness in quantum theory is illustrated by showing the initial-conditions violation of the uncertainty principle that is involved in measurements which are in accord with the hypothetical E-P-R experiment.

SCHLEGEL, Richard. The Impossible Spectator In Physics. *Centennial Review* 19,217-231 Fall 75.

The change from classical to quantum physics discredits the possibility of a natural world that is independent of the scientist's observation-interaction. Selection from a superposition of states, in the observer's interaction, is basic in the new physical philosophy. An extension to special relativity theory is proposed, wherein interaction rather than simple relative motion is essential for relativistic space-time changes. A parallel between 19th century subjectivism-existentialism and Bohr's Copenhagen interpretation, as well as between Thomistic theology and Newtonian physics, suggests an historical influence of philosophical-theological thought on physics.

SCHLEGEL, Richard. The Problem Of Infinite Matter In Steady-State Cosmology. *Phil Sci* 32,21-31 Ja 65.

The creation-of-matter hypothesis of the Bondi-Gold-Hoyle steady-state cosmology is shown to involve a contradiction. In an infinite past time, to which the first transfinite cardinal number may be assigned, the number of atoms created would have the same cardinality as the set of mathematical points of the continuum. Even, however, in an infinite universe the set of atoms must be countably infinite. If the origin of the universe is taken as being within the set of finite numbers the contradiction does not arise; hence, there is a restriction on the concept of infinity which may properly be used in the B-G-H steady-state theory.

SCHLEGEL, Richard. Wave And Inertial Properties Of Matter. *Amer J Physics* 22,77-82 F 54.

The inertial properties of matter as expressed in Newton's second law, and the mass-energy equivalence, are derived from the deBroglie equation, the Lorentz transformations, and the energy-frequency relation. Inertia is then seen as resulting from the special-relativistic time transformation, applied to mass because of the energy-mass equivalence. Newton's second law and the deBroglie equation are shown to be equivalent with respect to a postulate set for the deductive presentation

of wave and inertial properties of matter; the deBroglie equation and Newton's second law may therefore be regarded as having the same physical content.

SCHLEGEL, Richard. Why Can Science Lead To A Malevolent Technology? *Centennial Review* 21,1-18 Wint 77.

The power of science arises from its use of abstractions; examples are discussed. Undesirable technological consequences follow because abstractive powers of science lead to development of a process without regard for the total system in which it occurs. Western science long held a conception of independent elementary units, with encouragement of a "man is separate from nature" assumption. The contrary has been demonstrated by technology-in-practice and is supported by the establishment in basic quantum physics of a man-nature interdependence. We should shift from an attitude of welcome for new developments in applied science towards one of initial distrust.

SCHLEICHERT, Hubert. The Communicable Content Of The Conventional Bases For The Natural Laws. *Phil Today* 7,33-38 Spr 63.

SCHLESINGER, G. Dynamic Simplicity. *Phil Rev* 70,485-499 O 61.

Schlesinger claims that no satisfactory account has been given of the operation of the principle of simplicity as an arbitrator between rival scientific hypotheses. He attributes this lack of an account to the failure to distinguish between the concepts of static simplicity and dynamic simplicity. The former is the simplicity of an hypothesis judged on the basis of a given body of evidence and within the framework of current theory. Dynamic simplicity is associated with a continuing process over time as evidence increases and theories develop. It is dynamic simplicity, Schlesinger claims, which has played the role of arbitrator between scientific hypotheses.

SCHLESINGER, George. The Problem Of Evil And The Problem Of Suffering. *Amer Phil Quart* 1,244-247 JI 64.

SCHLESINGER, G. It Is False That Overnight Everything Has Doubled In Size. *Phil Stud* 15,65-70 1964.

On many occasions the statement "Overnight everything has doubled in size" has been held as conceptually unverifiable and hence as a meaningless statement. The author attempts to show that the statement is not only logically verifiable but practically so and that as long as present circumstances prevail we have sufficient evidence which shows that it is false that last night everything doubled in size. He attempts this demonstration by suggesting a set of circumstances under which one would have to conclude that overnight everything had doubled in size and then argues that in the absence of these circumstances we are entitled to claim that it is false that overnight everything has doubled in size.

SCHLESINGER, G. The Formalization Of Empirical Significance. *Phil Sci* 31,65-67 Ja 64.

SCHLESINGER, G. The Principle Of Simplicity And Verifiability. *Phil Sci* 26,41-42 Ja 59.

SCHLESINGER, G. Two Approaches To Mathematical And Physical Systems. *Phil Sci* 26,240-250 JI 59.

SCHLITZER, Albert L. Finality Of Marriage. *Proc Cath Phil Ass* 23,108-117 1949.

SCHMAHL, Philipp J R. *The Logic Of Faith: An Invitation To Pause And Reflect.* NY Philosophical Lib 1965.

SCHMIDT, H A (ed) and Schutte, K (ed) and Thiele, H J (ed). *Contributions To Mathematical Logic: Proceedings Of The 11th Logic Colloquium, Hannover, 1966.* NY Humanities Pr 1968.

SCHMIDT, Karl. Freedom And Democracy. *J Phil* 39,365-380 JI 42.

SCHMIDT, Paul F. *Rebelling, Loving And Liberation: A Metaphysics Of The Concrete.* Albuquerque NM Hummingbird Pr 1971.

This book examines several forms of rebelling: metaphysical, historical, ontological, from the standpoint of concrete autobiographical experience. This examination leads to an analysis of loving which in turn must be transcended yielding a view of liberation.

* **SCHMIDT, Paul F.** *Religious Knowledge.* Glencoe IL Free Pr Of Glencoe 1960.

An extended analysis of claims to religious knowledge are found in the sacred books of the major world religions. This analysis shows that these claims belong in recognized sorts of knowledge, either empirical, formal or ethical, leaving some which are distinctively religious that express pervasive attitudes for living. A justification procedure is developed for the assessment of these religious-attitudinal claims.

SCHMIDT, Paul F. Commitment. *Humanist* 22,71-74 Mr-Apr, My-Je 62.

SCHMIDT, Paul F. Ethical Norms In Scientific Method. *J Phil* 56,644-651 JI 59.

A careful analysis of scientific method shows that it contains certain prescriptive norms that can be used to construct corresponding ethical norms.

SCHMIDT, Paul F. Is There Religious Knowledge? *J Phil* 55,529-537 Je 58.

Can there be a type of knowledge in religion distinct from formal knowledge (logic and mathematics), factual knowledge and ethical knowledge? This question leads to an analysis of the meaning of religious statements and appropriate justification procedures, but these procedures contain many difficulties.

SCHMIDT, Paul F. Models Of Scientific Thought. *American Scientist* 45,137-149 1957.

Three models of the character of scientific knowledge are delineated in an effort to clarify the features of scientific thought to contemporary science. The analysis covers examples drawn from the history of science, especially Euclid, Galileo, Newton, Huygens, Bacon, Kant, Labotchevski, Einstein and Whitehead.

SCHMIDT, Paul Frederic. *Perception And Cosmology In Whitehead's Philosophy.* New Brunswick NJ Rutgers Univ Pr 1967.

This book is a study of all Whitehead's writings showing how his views of perception provide a basis for understanding his metaphysical/cosmological doctrines. In so doing, the continuity of development of Whitehead's philosophy is demonstrated.

SCHMIDT, Paul F. Religion And Science. *Humanist* 16,225-229 S-O 56.

SCHMIDT, Paul F. Self-Referential Justification. *Phil Stud* 8,49-54 1957.

Besides deductive and inductive procedures, a third form, self-reference, is described and illustrated with respect to some basic logical principles.

SCHMIDT, Paul F. Some Criticisms Of Cultural Relativism. *J Phil* 52,780-790 D 55. This article is an analysis of some meanings of 'cultural relativism' as a scientific hypothesis, a methodological principle or an ethical theory with a detailed refutation of Herkowitz's relativism as a moral theory.

SCHMIDT, Paul F. Some Merits And Misinterpretations Of Scientific Method. *Scientific Monthly* 82,20-24 1956.

A distinction between discovery and justification in scientific method explodes the absolutist and skeptical accounts of scientific knowledge, clarifies the role of mechanical and mathematical models, and eliminates the opposition of social science to natural science.

SCHMIDT, Paul F. Truth In Physics. *Amer J Physics* 28,24-32 1960.

Several distinct conceptions of truth are distinguished relevant to different types of statements in physics, with special reference to laws, theories and the Duhemian thesis. These conceptions of truth are shown to be different from philosophical conceptions.

SCHMIDT, R W. Judgment And Predication In A Realistic Philosophy. *New Scholas* 29,318-326 JI 55.

SCHMIDT, Robert W. An Emendation Of A Reply Of St Thomas Aquinas's *De Potentia* 9,7 ad 6. *Mod Sch* 28,58-62 N 50.

SCHMIDT, Robert W. The Realism Of Jules Lachelier. *Mod Sch* 17,31-37 Ja 40.

SCHMIDT, Robert W. The Translation Of Terms Like *Ens Rationis*. *Mod Sch* 41,73-75 N 63.

SCHMIDT, Royal J. Cultural Nationalism In Herder. *J Hist Ideas* 17,407-417 Je 56.

SCHMIEDER, Lawrence R. Some Moral Casual Notes On The Nature And Structure Of Inorganic Matter. *New Scholas* 14,33-56 Ja 40.

SCHMIEDER, Lawrence R. Substantial Changes In Organic Matter. *New Scholas* 18,209-251 JI 44.

SCHMITT, Charles B. Perennial Philosophy: From Agostino Steuco To Leibniz. *J Hist Ideas* 27,505-532 O-D 66.

The author traces the history of the concept of perennial philosophy, i.e., the belief that some particular continuous theme runs throughout the history of philosophy, forming certain enduring truths which are recognizable in the philosophical writings of all periods. The author believes that Agostino Steuco is the first philosopher to give this phrase a fixed meaning. The historical sources used by Steuco, and the influence of Steuco's thought on later philosophers up to the time of Leibniz, are analyzed. The author concludes that this concept has little affinity with Thomistic thought, and was not adopted by Scholastic philosophy until the Twentieth century.

SCHMITT, Richard. Martin Heidegger On Being Human: An Introduction To "sein Und Zeit". NY Random House 1969.

SCHMITT, Richard. Heidegger's Analysis Of 'Tool'. *Monist* 49,70-86 Ja 65.

Early in *Sein und Zeit*, Heidegger differentiates two senses of "to be"—"being on hand" and "being at hand." Instances of the former sense of "to be" are entities about which it does not make sense to ask, "What is it for?" Entities to which that question is applicable are examples of the second sense of "to be." This paper has three parts: (1) it argues that the distinction is correctly drawn because "being for something" cannot be expressed in the language used to talk about entities which neither are nor are not for anything; (2) it suggests some reasons for regarding Heidegger's distinction as a philosophically important one; and (3) the distinction under discussion is open to a serious objection for which the paper tries to suggest a solution.

SCHMITT, Richard. Husserl's Transcendental-Phenomenological Reduction. *Phil Phenomenol Res* 20,238-245 D 59.

The transcendental phenomenological reduction is described as the transition from thinking to reflection, which involves a change of attitude. Schmitt elaborates what it means to "bracket the objective world" and to suspend judgement. The traditional distinction between thinking and reflection, based on the distinction between what is inside and what is outside the mind, is shown to be inadequate. Reflection really involves critical detachment, a neutral attitude and disinterestedness; it must describe the new facts rather than explain them. Hence, the reduction is the transition from a nonreflective to a reflective attitude.

SCHMITT, Richard. In Search Of Phenomenology. *Rev Metaph* 15,450-479 Mr 62.

SCHMITT, Richard. Maurice Merleau-Ponty, I. *Rev Metaph* 19,493-516 Mr 66.

The author argues that Merleau-Ponty's conception of his task as a philosopher changed between *The Structure of Behavior* (1942) and *The Phenomenology of Perception* (1945) and that the latter is accordingly written in a nonscientific style susceptible of misinterpretation. Focusing first on the earlier work, he examines terminological confusions and logical difficulties in Merleau-Ponty's critique of realism, and argues that the central concept of form is scientifically useless and philosophically unnecessary. He then discusses Merleau-Ponty's later views on language before considering his rejection of objectivism and formulating the significant philosophical issues raised by his work.

SCHMITT, Richard. Maurice Merleau-Ponty, II. *Rev Metaph* 19,728-741 Je 66.

SCHMITT, Richard. Nietzsche's Psychological Theory. *J Existent* 2,71-92 Sum 61.

SCHMITT, Richard. Phenomenology And Analysis. *Phil Phenomenol Res* 23,101-110 S 62.

The author claims that we can get a better understanding of phenomenology if we notice its resemblances to analytic philosophy. He draws parallels in the following way: (1) the agreement between Husserl's and Hare's descriptions of philosophical

statements; (2) Husserl's criticisms of traditional philosophical doctrines on the grounds that they misuse ordinary language, and (3) it is illustrated that phenomenology is an explication and clarification of meanings, and that it does not construct metaphysical theories or propound theses.

SCHMITT, Richard. Phenomenology And Metaphysics. *J Phil* 59,421-428 Ag 62.

Husserl has recently been labeled a "metaphysician" by several of his commentators, and, as used by them, the term 'metaphysician' has the specific meaning of someone who makes the same demands on philosophical statements that Heidegger does, namely, that they make something clear about the meaning of being. The purpose of this paper is to show that this is a misinterpretation, that what Husserl asks of a philosophical statement is whether it makes something clear about a concept. This is a very different kind of demand, because Heidegger directs his efforts toward the illumination of a particular subject matter, whereas Husserl insists on a certain procedure for explication of meanings.

SCHMITT, Richard. Two Senses Of Knowing. *Rev Metaph* 18,657-677 Je 65.

The author's purpose is to clarify the distinction between theoretical and non-theoretical knowledge (the latter exemplified in knowing how to use tools). After discussing the notions of rules and habits, he argues that while the objects of theoretical knowledge are independent of being known, non-theoretical knowledge constitutes its objects. Furthermore, occurrent non-theoretical knowledge is an action and thus identical with what is known. Finally, the author argues that non-theoretical knowledge is non-propositional and non-evidential.

SCHMITT, William J. Spontaneous Generation And Creation. *Thought* 37,269-287 Je 62.

SCHMITTER, Dean M. The Occasion For Marvell's *Growth Of Papery*. *J Hist Ideas* 21,568-570 O-D 60.

SCHMITZ, Kenneth L. Human Nature, History, And The Transcendental Character Of Being. *Proc Cath Phil Ass* 40,124-134 1966.

SCHMITZ, Kenneth L. Natural Wisdom And Some Recent Philosophy Manuals. *Proc Cath Phil Ass* 30,181-190 1956.

SCHMITZ, Kenneth L. The Redemptive Role Of The Knowledge Of Nature. *Fran Stud* 24,223-260 1964.

SCHMITZ, Kenneth L. Weiss And Creation. *Rev Metaph* 18,147-169 S 64.

Paul Weiss' *Modes of Being* (Carbondale, 1958) proposes an option between a radical monism denying the plurality of beings and a radical pluralism demanding the imperfection of God. Weiss concludes for the latter. Examining his position, the author first discusses the complementarity of Weiss' four modes of being and considers his conceptions of motion and causation. Then, centering on the idea of relation, he elucidates the difference between Weiss' modal philosophy and a philosophy of the creative act for which to be is to be absolutely complete in a nonreciprocal ontological relationship to a perfect God.

SCHMITZ, Kenneth. Philosophical Pluralism And Philosophical Truth. *Phil Today* 10,3-18 Spr 66.

SCHMUCK, Richard A and Epperson, David C. An Experimentalist Critique Of Programmed Instruction. *Educ Theor* 12,247-254 O 62.

SCHNEER, Cecil Jack. *Mind And Matter: Man's Changing Concepts Of The Material World*. NY Grove Pr 1969.

SCHNEEWIND, J B. Comments On Prior's Paper On "Limited Indeterminism". *Rev Metaph* 16,374-379 D 62.

The author addresses himself to A N Prior's 1962 article, "Limited Indeterminism," where Prior examines and attempts to refute an argument advanced by Jonathan Edwards in support of determinism. He holds that the crucial point in Prior's argument is the claim that there may be a dispositional property which accounts for the regular occurrence of uncaused volitions without appealing to anything non-existent. After analyzing Prior's use of disposition and capacity, however, the author concludes that his defense of indeterminism is unsuccessful.

SCHNEEWIND, J B. Knowledge And Choice. *Rev Metaph* 14,520-542 Mr 61.

SCHNEEWIND, J B. Responsibilities And Liability. *J Phil* 62,649-650 N 65.

SCHNEEWIND, Jerome. A Note On Promising. *Phil Stud* 17,33-34 1966.

SCHNEIDER, D E. *The Psychoanalyst And The Artist*. NY Farrar Straus 1950.

SCHNEIDER, Erna F. Recent Discussion Of Subjunctive Conditionals. *Rev Metaph* 6,623-650 Je 53.

SCHNEIDER, Friedrich. Realism In Recent German Philosophy. *Phil Phenomenol Res* 19,143-182 D 58.

The purpose of the article is to show the realistic trends in recent German Philosophy, which have emerged from problems in modern Philosophy, and which now, according to the author, have converged to a generally accepted solution. There is a general consensus of belief in a common and valid truth. The following are discussed: Kant and the philosophy of mind, the philosophy of life—Nietzsche, Lipps, Scheler, existence philosophy—Heidegger, Jaspers, and recent realism—Rehmke, Driesch, Hartmann, Haering, and Dingler. It is concluded that contemporary philosophy in Germany has a new approach.

SCHNEIDER, Heinrich. *Quest For Mysteries: The Masonic Background For Literature In Eighteenth-century Germany*. Ithaca NY Cornell Univ Pr 1947.

SCHNEIDER, Herbert W. *A History Of American Philosophy*. NY Columbia Univ Pr 1946.

SCHNEIDER, Herbert W. *Morals For Mankind*. Columbia 1960.

SCHNEIDER, Herbert W. *Sources Of Contemporary Philosophical Realism In America*. Indianapolis Bobbs-Merrill 1964.

Schneider's aim is to present realism as "one of the realities of American history." In the Introduction Schneider picks out as the dominant traits of American philosophy in the twentieth century: 1) objectivism, 2) behaviorism, and 3) anti-idealism. Part One

- of this book is a reprint of Part IX, "Emergence of Naturalistic Realisms." It discusses the "two psychologies" of William James, the "systematic dualism" of Santayana, James's achievement of "natural realism" by means of pragmatism and radical empiricism, the program and platform of the six new realists and other sources of realism in thinkers such as F J E Woodbridge and G H Mead. Part Two consists of "The Program and First Platform of Six Realists" and other selections from R B Perry, F J E Woodbridge, and W P Montague.
- SCHNEIDER, Herbert W.** *Ways Of Being: Elements Of Analytic Ontology*. NY Columbia Univ Pr 1962.
- Professor Schneider develops an "analytic, tentative, piecemeal ontology" that is not a cosmology. Yet it is intended both to be more all-embracing than contemporary existentialism, and more factual than the traditional systems of ontology and cosmology. The author's "map of the world" in terms of "how things are" reveals three main "dimensions" (speaking metaphorically or practically): nature, culture, and structure.
- SCHNEIDER, Herbert W.** "Chevalier" Ramsay's Critique Of Spinoza. *J Hist Phil* 3,91-95 Ap 65.
- SCHNEIDER, Herbert W.** A Century Of Romantic Imagination In America. *Phil Rev* 56,351-356 Jl 47.
- SCHNEIDER, Herbert Wallace.** *Civilized Religion: An Historical And Philosophical Analysis*. NY Exposition Pr 1972.
- SCHNEIDER, Herbert Wallace.** *Religion In 20th Century America*. Cambridge Harvard Univ Pr 1952.
- SCHNEIDER, Herbert W.** Comment On John T Cocut's "Does Social Ownership Have Any Meaning"? *Ethics* 64,50-51 O 53.
- SCHNEIDER, Herbert W.** Idealism—East And West. *Phil East West* 4,265-270 O 54.
- SCHNEIDER, Herbert W.** Moral Obligation. *Ethics* 50,45-56 O 39.
- SCHNEIDER, Herbert W.** Natural Thought And The World Of Religion. *J Phil* 48,66-73 F 51.
- SCHNEIDER, Herbert W.** Needs And Values. *Zygon* 4,291-292 S 69.
- SCHNEIDER, Herbert W.** Note On A Not-So-Vicious Intellectualism. *J Phil* 49,121-122 F 52.
- SCHNEIDER, Herbert W.** Obligations And The Pursuit Of Happiness. *Phil Rev* 61,312-319 Jl 52.
- SCHNEIDER, Herbert W.** Philosophic Thought In France And The United States. *Phil Phenomenol Res* 11,376-385 Mr 51.
- SCHNEIDER, Herbert W.** Philosophy In The Fight And At Work. *Ethics* 56,267-272 Jl 46.
- SCHNEIDER, Herbert W.** Queries On Natural Law, Human Rights, And Human Nature. *J Phil* 40,515-516 S 43.
- SCHNEIDER, Herbert W.** Santayana And Realistic Conceptions Of Authority. *J Phil* 49,214-219 Mr 52.
- SCHNEIDER, Herbert W.** Supplementary Observations On The Mexico Congress. *J Phil* 61,457-458 Ag 64.
- SCHNEIDER, Herbert W.** The Enlightenment In Thomas Jefferson. *Ethics* 53,246-254 Jl 43.
- SCHNEIDER, Herbert W.** The Influence Of Darwin And Spencer On American Philosophical Theology. *J Hist Ideas* 6,3-18 Ja 45.
- SCHNEIDER, Louis.** *The Freudian Psychology And Veblen's Social Theory*. NY King's Crown Pr 1948.
- SCHNEIDER, Marius G.** A Philosophical Critique Of Certain Psychiatric Theories Of The Origin Of Psychosis. *Stud Phil Hist Phil* 1,96-138 1961.
- SCHNEIDER, Marius G.** The Anachronism Of Certain Neothomistic Physical Doctrines. *Stud Phil Hist Phil* 4,142-173 1967.
- SCHNEIDER, Marius.** The Dependence Of St Thomas' Psychology Of Sensation Upon His Physics. *Fran Stud* 22,3-31 1962.
- SCHNEIDER, Samuel.** A Critique Of Selected Periodical Articles, Part I. *Stud Phil Educ* 2,104-116 Wint 61-62.
- SCHNEIDER, Samuel.** A Critique Of Selected Periodical Articles, Part II. *Stud Phil Educ* 3,118-135 Sum 63.
- SCHNEIDER, Samuel.** An Analysis Of Some Current Problems In Higher Education From The Point Of View Of Veblen's Philosophy Of The Higher Learning. *Proc Phil Educ* 17,106-111 Mr 61.
- SCHNEIDER, Samuel.** On Some Criticisms Of "Experimentalism" In Education From The Moral Point Of View. *Educ Theor* 10,262-273 O 60.
- SCHNEIDERMAN, Leo.** Insubstantive Values. *Phil Phenomenol Res* 18,237-241 D 57.
- SCHNEIDERMAN, Alexander A.** Religion And Psychological Health—a New Approach. *J Existent* 2,93-104 Sum 61.
- SCHNEIDERS, Alexander A.** The Unity Of The Human Person In The Light Of Evidence From Abnormal And Dynamic Psychology. *Proc Cath Phil Ass* 18,112-116 1942.
- SCHNIER, Jacques.** Art Symbolism And The Unconscious. *J Aes Art Crit* 12,67-75 S 53.
- SCHNIER, Jacques.** The Function And Origin Of Form: A Preliminary Communication On The Psychology Of Aesthetics. *J Aes Art Crit* 16,66-75 S 57.
- SCHNITZLER, Henry.** Gay Vienna. *J Hist Ideas* 15,94-118 Ja 54.
- SCHOCK, Rolf.** A Note On Subjunctive And Counterfactual Implication. *Notre Dame J Form Log* 3,289-290 1962.
- SCHOCK, Rolf.** Contributions To Syntax, Semantics, And The Philosophy Of Science. *Notre Dame J Form Log* 5,241-269 1964.
- SCHOCK, Rolf.** On Induction. *Notre Dame J Form Log* 6,235-240 1965.
- SCHOCK, Rolf.** On Probability Logics. *Notre Dame J Form Log* 6,129-134 1965.
- SCHOCK, Rolf.** Some Definitions Of Subjunctive Implication, Of Counterfactual Implication, And Of Related Concepts. *Notre Dame J Form Log* 2,206-221 1961.
- SCHOCK, Rolf.** What Is A Science? *Notre Dame J Form Log* 6,51-53 1965.
- SCHODER, Raymond V.** A Section—Correlation: Thomas In Ethica Aristotelis With Bekker—Pages Of The Greek Text. *Mod Sch* 21,47-48 N 43.
- SCHODER, Raymond V.** Plato's Concept Of The Philosophic Life. *Mod Sch* 19,2-6 N 41.
- SCHOECK, Helmut (ed)** and Wiggins, James W (ed). *Relativism And The Study Of Man*. Princeton NJ Van Nostrand 1961.
- The authors are concerned about the extension of methodological relativism into the area of human values, and particularly in the determination of broad policy questions concerning conflicting values. Among the participants are Ludwig Von Mises, Eliseo Vivas, Leo Stauss, Richard Weaver, and others.
- SCHOECK, Helmut (ed)** and Wiggins, James W (ed). *Scientism And Values*. Princeton NJ Van Nostrand 1960.
- This anthology contains papers by 12 scholars from the natural sciences, social sciences, and humanities. The major target of their criticism is "scientism," understood as the attempted use of certain natural science methods and techniques in areas that the present critics regard as inappropriate. In his Introduction, Schoeck says: "Scientism implies a cynical world view—in the original meaning of the word: it is a doglike view of man, or shall we say ratlike?" Reductive views of man, behaviorism, and positivism are strongly opposed. Some of the authors see scientism as related to collectivism and the elevation of social "engineers."
- SCHOEN, Max.** *Thinking About Religion*. NY Philosophical Lib 1946.
- Max Schoen's thinking about religion, while it has evidently been influenced largely by existentialism, is his own. It is very personal and highly individual, anti-clerical, anti-ecclesiastical, anti-institutional. For these qualities, his *Thinking About Religion* is an interesting and stimulating book.
- SCHOEN, Max.** Aesthetics Experience In The Light Of Current Psychology. *J Aes Art Crit* 1,23-33 Spr 41.
- SCHOEN, Max.** Creative Experience In Science And Art. *J Aes Art Crit* 1,22-32 Wint 41-42.
- SCHOEN, Max.** The Intellectual Temper Of Contemporary Art. *J Aes Art Crit* 15,139-151 D 56.
- SCHOEN, Max.** The Social Challenge Of The Artist. *Humanist* 14,249-253 D 54.
- SCHOEN, Max.** The Social Message Of Art. *J Aes Art Crit* 3,118-127 Wint 44.
- SCHOEN, Max.** Walter Pater On The Place Of Music Among The Arts. *J Aes Art Crit* 2,12-23 Sum 42.
- SCHOENBERG, Martin W.** St Paul's Notion On The Adoptive Sonship Of Christians. *Thomist* 28,51-75 Ja 64.
- SCHOENFELD, Charles.** *God And Country*. NY Philosophical Lib 1955.
- SCHOFIELD, Robert Edwin.** *Mechanism And Materialism: British Natural Philosophy In An Age Of Reason*. Princeton NJ Princeton Univ Pr 1970.
- SCHOFIELD, Robert E.** Joseph Priestley, The Theory Of Oxidation And The Nature Of Matter. *J Hist Ideas* 25,285-294 Ap-Je 64.
- SCHOLEM, Gershom.** *Major Trends In Jewish Mysticism*. NY Unknown 1941.
- SCHON, Donald A.** *Technology And Change: The New Heraclitus*. NY Delacorte Pr 1967.
- SCHON, Donald A.** Playing The Ethical Game With Mr Holmes. *Phil Phenomenol Res* 21,388-389 Mr 61.
- SCHON, Donald** and Wessell, Andrew. Appeal To Rule. *J Phil* 53,495-501 Ag 56.
- SCHON, Donald.** Comment On Mr Hanson's "The Logic Of Discovery". *J Phil* 56,500-503 My 59.
- SCHON, Donald.** Conflict, Functional And Formal. *Phil Phenomenol Res* 20,63-74 S 59.
- SCHON, Donald.** Procedural And Material Rules. *J Phil* 54,409-421 Je 57.
- SCHON, Donald.** Rationality In Retrospective And Prospective Deliberation. *Phil Phenomenol Res* 20,477-486 Je 60.
- The purpose here is to explore some consequences of the distinction between retrospective and prospective deliberation, and implications for what is ordinarily taken to be rationality in practical deliberation. Prospective deliberation may include both the judgment that an act is right and the decision to perform it. All retrospective deliberation is evaluative; there is no decision to perform. A threefold distinction emerges: retrospective evaluation, prospective evaluation, and prospective decision. The distinctions drawn here are complex. Whether deliberation is directed toward an action already performed (retrospective) or toward an action not yet performed (prospective), these distinct deliberations are subjected to different types of irrationality. The distinctions drawn help to clarify criteria governing rational practical deliberation.
- SCHON, Donald.** Ultimate Rules And The Rational Settlement Of Ethical Conflicts. *Phil Phenomenol Res* 19,53-64 S 58.
- The author takes issue with Aiken and Toulmin, who assume that actual ethical systems contain rules whose conflicts are, in principle, unresolvable by rational means. According to their model of such systems, rules are arranged in a hierarchy; conflicts of rules within the system can be settled only by reference to some other rule of higher priority than the conflicting rules. Conflicts of the highest or "ultimate" members of the rule-hierarchy are beyond rational settlement. The author argues that this model incorrectly describes actual ethical systems, which contain no rules which are ultimate in the required sense.

SCHOOLMAN, Morton. Marcuse's Aesthetics And The Displacement Of Critical Theory. *New German Critique* 3,54-79 Spr 76.

A comprehensive examination of Marcuse's aesthetic theory, the argument focuses on the significance of art as the last form of opposition in a totally reified society, and its central position in Marcuse's Critical theory. By virtue of Marcuse's attention to the psychological processes underlying the aesthetic categories, art becomes the exception to his one-dimensional thesis. Yet, as domination relations penetrate even into the unconscious dimensions of existence, art, too, is reified and increasingly conforms to the ideological dynamic of modern capitalism.

SCHOONMAKER, Elice. The Why Of Arts And Crafts. *Main Currents* 14,38-39 N 57.

SCHOPENHAUER, Arthur. Some Observations On The Antithesis Of The Thing-in-itself And The Phenomenon (translated By E F J Payne). *Phil Forum (Boston)* 22,3-32 1964-65.

SCHOPENHAUER, Arthur. Transcendent Speculation On The Apparent Deliberateness In The Fate Of The Individual (translated By E F J Payne). *Phil Forum (Boston)* 22,3-32 1964-65.

SCHORER, Mark (ed) and Miles, Josephine (ed) and Mc Kenzie, Gordon (ed). *Criticism: The Foundations Of Modern Literary Judgment*. NY Harcourt Brace 1948.

SCHORER, Mark. William Blake; The Politics Of Vision. NY Holt 1946.

SCHORSCH, Alexander P. Proofs For The Existence Of God. *Proc Cath Phil Ass* 19,129-136 1943.

SCHORSCH, Alexander. Scientific Induction. *Proc Cath Phil Ass* 25,136-140 1951.

SCHOSZBERGER, Hugo. Numbers And Numerical Configurations. *Phil Rev* 69,236-246 Ap 60.

SCHRADE, Leo. Bach: The Conflict Between The Sacred And The Secular. *J Hist Ideas* 7,151-194 Ap 46.

SCHRADER JR, George A. Existence, Truth, And Subjectivity. *J Phil* 53,759-770 N 56.

SCHRADER JR, George A. Heidegger's Ontology Of Human Existence. *Rev Metaph* 10,35-56 S 56.

SCHRADER JR, George A. The Thing In Itself In Kantian Philosophy. *Rev Metaph* 2,30-44 Mr 49.

SCHRADER, George A and Clark, Gordon H. Questions On Kant. *Rev Metaph* 5,473-480 Mr 52.

SCHRADER, George A. Autonomy, Heteronomy, And Moral Imperatives. *J Phil* 60,65-76 Ja 63.

The purpose of this paper is to establish the point, in opposition to Kant, that categorical obligation does not require an autonomous foundation. Because of his failure to regard our relatedness to others as a primary fact of the moral life, Kant was hampered in providing an adequate social reference for the moral law. Had he been clearer in his own mind as to the metaphysical foundation of the categorical imperative, he would have found it necessary to credit heteronomy with a fundamental role in the moral life. Freedom and reason, which Kant properly recognized as necessary conditions of morality, became for him too exclusively ends-in-themselves.

SCHRADER, George A. Existential Psychoanalysis And Metaphysics. *Rev Metaph* 13,139-164 S 59.

SCHRADER, George A. Hegel's Contribution To Phenomenology. *Monist* 48,18-33 Ja 64.

SCHRADER, George Alfred (ed). *Existential Philosophers: Kierkegaard To Merleau-Ponty*. NY McGraw-Hill 1967.

This book contains an introduction by its editor and essays on Kierkegaard, by Louis H Mackey; Jaspers, by Richard F Grabau; Heidegger, by Karsten Harries; Marcel, by Edward G Ballard; Sartre, by William Leon McBride; Camus, by Thomas Hanna; and Merleau-Ponty, by David Carr.

SCHRADER, George Alfred. Philosophy And Reflection: Beyond Phenomenology. *Rev Metaph* 15,81-107 S 61.

SCHRADER, George A. The Transcendental Ideality And Empirical Reality Of Kant's Space And Time. *Rev Metaph* 4,507-536 Je 51.

SCHRADER, George. Nature, Mind And Modern Science. *Rev Metaph* 8,642-657 Je 55.

SCHRADER, George. Weiss And The Problem Of Togetherness. *Rev Metaph* 10,227-243 D 56.

SCHRAG, Calvin O (ed) and Edie, James M (ed) and Parker, Francis H (ed). *Patterns Of The Life-World: Essays In Honor Of John Wild*. Evanston IL 1970.

SCHRAG, Calvin O. *Existence And Freedom: Towards An Ontology Of Human Finitude*. Evanston IL 1961.

This study of existential philosophy is an attempt to interpret the views of Kierkegaard, Heidegger, and Sartre in terms of a "philosophy of human finitude." A common perspective on the nature of existence, beyond any stress on individualism, is taken to underlie the positions of the major existentialist. The author maintains that "existentialism as a philosophy can in no way prescribe a religious or non-religious point of view"; it does provide a viable point of departure for an understanding of man in ontological terms. After preliminary chapters on methodological foundations (in which the relationship between phenomenology and existentialism is discussed) and the existentialist concept of world, the author investigates the problems of anxiety and finitude, death and transitoriness, time and history, conscience and guilt, and decision and integrity. The ideas of the existentialists are explored systematically in terms of issues rather than through historical delineation.

SCHRAG, Calvin O. *Experience And Being*. Evanston IL 1969.

This work draws together the results of phenomenological studies that bear on the nature of experience. In structure the book is divided into three parts. Part I deals

with the character of the field of experience. In Part II a transcendental reduction is performed: the experienter is considered with respect to body (embodiment) speaking (language), and sociality (being with others). In Part III Schrag seeks to show the import of this new view of experience both negatively as a criticism of traditional metaphysics (including scientific naturalism) and positively as it suggests a new ontology.

SCHRAG, Calvin O. Existence And History. *Rev Metaph* 13,28-44 S 59.

SCHRAG, Calvin O. Existentialism And Democracy. *Phil Forum (Pacific)* 2,95-100 My 64.

SCHRAG, Calvin O. John Wild On Contemporary Philosophy. *Phil Phenomenol Res* 22,409-411 Mr 62.

SCHRAG, Calvin O. Kierkegaard's Existential Reflections On Time. *Personalist* 42,149-163 Spr-Apr 61.

SCHRAG, Calvin O. Note On Kierkegaard's Teleological Suspension Of The Ethical. *Ethics* 70,66-68 O 59.

SCHRAG, Calvin O. The Lived Body As A Phenomenological Datum. *Mod Sch* 39,203-218 Mr 62.

SCHRAG, Calvin O. The Structure Of Moral Experience: A Phenomenological And Existential Analysis. *Ethics* 73,255-265 JI 63.

This essay makes use of phenomenological and existentialist categories to describe the structure of moral experience, the structure of experience that underlies the act of moral valuation. Intersubjective intentionality is one element of this structure; the moral self emerges only in encounter with others. The historicity and temporality of the moral self are two more elements. Only a self aware of time can appreciate an "ought." Purpose and meaning—in the sense of the unification of life in hope and memory—are also essential. Finally, freedom is required to actualize oneself. Together these elements account for the possibility of a moral act.

SCHRAG, Calvin O. Towards A Phenomenology Of Guilt. *J Existent* 3,333-342 Spr 63.

SCHRAG, Calvin O. Whitehead And Heidegger. *Phil Today* 4,26-35 Spr 60.

SCHRAG, Calvin. The Meaning Of History. *Rev Metaph* 16,703-717 Je 63.

SCHRAG, Oswald I. Existentialist Ethics And Axiology. *S J Phil* 1,39-47 Sum 63.

The purpose of the article is to explore some of the main differences and similarities between existentialist ethics and axiology and to show how the two approaches are partners, not antagonists. Contrary to some axiologists, existentialists deny that there can be any objective criterion for value experience. Wherever there has been complacency and shallow optimism about human conduct and objectivity of norms, existentialist analysis stands as a constructive criticism. But in its strong emphasis on individualism, it often fails to relate the human situation to the concrete experience of community living. It is a necessary gadfly to an understanding of the depth and breadth of human existence, but constructive participation in community means involvement, some compromise, and some inevitable forms of unauthenticity and moral ambiguity—the latter, too often, not taken seriously by objectivists.

SCHRAG, Oswald O. *Existence, Existenz, And Transcendence: An Introduction To The Philosophy Of Karl Jaspers*. Pittsburgh Duquesne Univ Pr 1971.

The book provides an introduction to the basic thought of one of the major contemporary existentialist writers. It begins with an exposition of Jaspers' earlier interest and interpretation of psychology and psychotherapy and continues with his main philosophical writings. Considerable attention is given to the differences and relation of empirical existence, *Existenz*, and transcendence. The limits of knowledge in the general areas of the humanities, including philosophy, lead to the interpretation of symbol and cipher. It shows Jaspers' abiding interest in metaphysics and ontology, but at the same time presents him as one of the most perceptive critics of traditional approaches. The purpose of the book is not so much to set forth the limits of knowledge, but through *Existenz* and transcendence to invite the reader into authentic situations of freedom and self-becoming.

SCHRAG, Oswald O. Autonomy Or Theonomy? *Personalist* 42,224-234 Spr-Apr 61.

The Kantian principle of autonomy, a self-imposed law, is contrasted with theonomy as a form of heteronomy, a law imposed by another. Theonomy means moral law imposed upon man by the divine will. The article includes a critique of Brunner's Christian ethics defined as "the science of human conduct as it is determined by Divine conduct." The conclusion is that the Christian ethic is not simply autonomous nor simply theonomous, for it is both. The theonomous approach constitutes the motivational aspect of moral conduct and autonomy is a necessary approach from the epistemological perspective. The assertion that theonomy is based on a unique or a priori awareness, or Divine Command creates the problem of deciding between conflicting revelation-claims.

SCHRAG, Oswald O. Faith And Reason: Still Shifting For First Place. *Journal Of Bible And Religion* 23,197-201 JI 55.

The purpose of the article is to examine some of the different views of the relation of faith and reason. The view maintaining opposition or contradiction between faith and reason is rejected because of inadequate interpretations of both faith and reason. It is shown how a more inclusive use of reason can be complementary to faith instead of destroying it. The position of the Barthians that faith is a special medium of religious knowledge, a gift of God, or a unique independent category is rejected for a view in which greater emphasis is on human response and interpretation. Faith and reason are seen as complementary aspects of a unity of consciousness which no longer justifies speaking of "reason alone" or "faith alone."

SCHRAG, Oswald O. The Main Types Of Existentialism. *Religion In Life* 23,103-113 Wint 1953-54.

Beginning with the problem of defining existentialism, the article presents some of the negative definitions before giving a more positive characterization. The different responses to the existential situation, including the religious and non-religious, have in common the view that knowledge of both the social and personal self reaches its

- limits within a context of subjectivity and intersubjectivity. They can agree that man is unable to give a satisfactory coherent account of reality, that all men in one form or another encounter nothingness, "dreadful freedom," anxiety, and meaninglessness, but that the religious response has a different way of confronting these situations.
- SCHRAG, Oswald.** Jaspers: Beyond Traditional Metaphysics And Ontology. *Int Phil Quart* 5,163-182 My 65.
- The article is an attempt to show that Jaspers is both ontology's best friend and most severe critic. Ontology is man's persistent effort to unveil being, but being is a perpetual unveiling and veiling, and instead of understanding being as that out of which all else proceeds, it becomes weighted toward objective beings in the world. Consequently, traditional metaphysics and ontology tend to reduce being to a mode of being, i.e., object-being, self-being, or being-in-itself. Periechontology resists equating a mode or modes of being with the source of being. The symbol and cipher are the only means of overcoming the subjectivity-objectivity polarity. Metaphysics becomes the reading of ciphers, the language of transcendence and eventually all ciphers and cipher-reading, including *Existenz* founder, and foundering itself becomes the decisive cipher pointing to both being and nothingness.
- SCHRAM, John M.** An Account Of The Intellectual And Social Antecedents Of Formal Logic. *Antioch Rev* 25,105-134 Spr 65.
- SCHRECKER, Paul.** *Work And History: An Essay On The Structure Of Civilization.* Princeton NJ Princeton Univ Pr 1948.
- Here is "Philosophy in a New Key" applied to the field of history in an exhaustive analysis of the concept of work applicable to the various phases of civilization, such as politics and law, religion, science, economy, the arts and language as distinguished from the realm of nature in which events take place without the intervention of man. He is concerned with the relations and the changes affected by man in these fields of civilization.
- SCHRECKER, Paul.** Leibniz And The *Timaeus*. *Rev Metaph* 4,495-506 Je 51.
- SCHRECKER, Paul.** Leibniz And The Art Of Inventing Algorithms. *J Hist Ideas* 8,107-115 Ja 47.
- SCHRECKER, Paul.** Leibniz's Principles Of International Justice. *J Hist Ideas* 7,484-498 O 46.
- SCHRECKER, Paul.** Phenomenological Considerations On Sytle. *Phil Phenomenol Res* 8,372-390 Mr 48.
- SCHREIER, Fred T.** *Human Motivation: Probability And Meaning.* Glencoe IL Free Pr 1957.
- This book attempts to provide a theoretical synthesis of various conceptions of motivation. Motivation is defined in terms of psychological attitudes and is conceived as a special case of causation. Much attention is given to the structure of psychological and sociological laws. These are probabilities and are formed by the statistical method of joint correlation and the *gestalt* principle.
- SCHRICKE, H. G.** Philosophy Of Science And Social Philosophy. *Phil Sci* 10,208-212 Jl 43.
- SCHRICKE, Harry G.** A Psycho-Anthropological Approach To Problems In Aesthetics. *J Aes Art Crit* 10,315-322 Je 52.
- SCHRÖDINGER, Erwin.** *Mind And Matter.* NY Cambridge Univ Pr 1958.
- The contents of this book were delivered as the Tarner Lectures at Trinity College, Cambridge, in October 1956. They are reflections on such topics as consciousness and its place in evolution, evolutionary ethics, the indeterminacy principle, and entropy. Professor Schrödinger is Professor of Physics in the University of Vienna.
- SCHRÖDINGER, Erwin.** *Nature And The Greeks.* NY Cambridge Univ Pr 1954.
- SCHROEDER, Eric.** The Wild Deer Mathnawi. *J Aes Art Crit* 11,118-134 D 52.
- SCHROEDER, H. H.** Some Common Misinterpretations Of The Kantian Ethics. *Phil Rev* 49,424-446 Jl 40.
- SCHROYER, Trent.** *The Critique Of Domination; The Origins And Development Of Critical Theory.* NY Braziller 1973.
- The intent of the text is to relate the political, economic and cultural forms to create a new critical theory. To do this the discontinuity of Marx and the cultural critiques of the Frankfurt school of Marxism must be transcended to point the way to a new broader conception of knowledge and human behavior.
- SCHUBERT, Glendon.** *The Public Interest: A Critique Of The Theory Of A Political Concept.* Glencoe IL Free Pr 1960.
- SCHUELLER, Herbert M.** Correspondences Between Music And The Sister Arts, According To 18th Century Aesthetic Theory. *J Aes Art Crit* 11,334-359 Je 53.
- SCHUELLER, Herbert M.** Friedrich Kainz As Aesthetician. *J Aes Art Crit* 20,25-36 Fall 61.
- SCHUELLER, Herbert M.** Immanuel Kant And The Aesthetics Of Music. *J Aes Art Crit* 14,218-247 D 55.
- SCHUELLER, Herbert M.** Romanticism Reconsidered. *J Aes Art Crit* 20,359-368 Sum 62.
- SCHUELLER, Herbert M.** Schelling's Theory Of The Metaphysics Of Music. *J Aes Art Crit* 15,461-476 Je 57.
- SCHUELLER, Herbert M.** The Pleasures Of Music: Speculation In British Music Criticism, 1750-1800. *J Aes Art Crit* 8,155-171 Mr 50.
- SCHUELLER, Herbert M.** The Use And Decorum Of Music As Described In British Literature. *J Hist Ideas* 13,73-93 Ja 52.
- SCHUETZ, Alfred.** *Die Phaenomenologie Und Die Fundamente Der Wissenschaften (Ideas III By Edmund Husserl):* Review In English. *Phil Phenomenol Res* 13,506-514 Je 53.
- SCHUETZ, Alfred.** Choosing Among Projects Of Action. *Phil Phenomenol Res* 12,161-184 D 51.
- SCHUETZ, Alfred.** Common-Sense And Scientific Interpretation Of Human Action. *Phil Phenomenol Res* 14,1-38 S 53.
- SCHUETZ, Alfred.** Edmund Husserl's Ideas, Volume II. *Phil Phenomenol Res* 13,394-413 Mr 53.
- SCHUETZ, Alfred.** On Multiple Realities. *Phil Phenomenol Res* 5,533-576 Je 45.
- SCHUETZ, Alfred.** Sartre's Theory Of The Alter Ego. *Phil Phenomenol Res* 9,181-199 D 48.
- SCHUETZ, Alfred.** Scheler's Theory Of Intersubjectivity And The General Thesis Of The Alterego. *Phil Phenomenol Res* 2,323-347 Mr 42.
- SCHUETZ, Alfred.** Type And Eidos In Husserl's Late Philosophy. *Phil Phenomenol Res* 20,147-165 D 59.
- SCHUETZ, Alfred.** William James' Concept Of The Stream Of Consciousness, Phenomenologically Interpreted. *Phil Phenomenol Res* 1,442-452 Je 41.
- SCHUETZINGER, Caroline E.** The Gnoseological Transcendence In Nicolai Hartmann's Metaphysics Of Cognition. *Thomist* 30,1-37 Ja 66.
- SCHUETZINGER, Caroline E.** The Gnoseological Transcendence In Nicolai Hartmann's Metaphysics Of Cognition (Part II). *Thomist* 30,136-196 Ap 66.
- SCHUETZINGER, Caroline Eva.** *German Controversy Of Saint Augustine's Illumination Theory.* NY Pageant Pr 1960.
- SCHUH, Edward** and Schipper, Edith Watson. *Principles Of Applied Logic.* Dubuque IA Brown 1956.
- SCHUH, Edward.** Comparative, Relative, And Normal Value. *Phil Phenomenol Res* 16,229-236 D 55.
- SCHUH, Edward.** Syntax Of Inherent Value. *J Phil* 52,57-63 F 55.
- SCHULLER, Peter M.** Karl Marx's Atheism. *Science & Society* 39,331-345 nd.
- Marx's atheism is not just a tactical or political appendage in thought, but philosophically, a necessary element in his whole theory. The issue of atheism, most pointedly, subsumes some metaphysical issues crucial to ethics: how are development, finite freedom, personal responsibility possible if God exists. Marx struggles with some of the same issues as did the Neo-Platonists, Kant, Spinoza and Hegel. From anthropological and other evidence Marx concludes that voluntarism (historically and materially conditioned) is a necessary characteristic of humanity and that therefore there is no God. He also provides hints, including crucial allusions to Kant on the ontological argument, that he holds all proofs for the existence of God to be fallacious and in truth alienated self-apprehension. Marx's position on this topic is therefore very sophisticated and quite basic.
- SCHULTZ, Frederick Marshall.** *Social-philosophical Foundations Of Education.* Dubuque IA Kendall Hunt 1977.
- SCHULTZ, James C.** An Anachronism In Cornford's *Plato's Theory Of Knowledge.* *Mod Sch* 43,397-406 My 66.
- SCHULTZ, Martin** and Menger, Karl. Postulates For The Substitutive Algebra On The 2-valued Calculus Of Proposition. *Notre Dame J Form Log* 4,188-192 1963.
- SCHULWEIS, Harold M.** The Personalism Of Martin Buber. *Personalist* 33,131-134 Spr-Apr 52.
- SCHULZ, Julius E.** A German Resource Unit On Recent World History. *Educ Theor* 11,75-84 Ap 61.
- SCHULZ, Max F.** The Wry Vision Of Coleridge's Love Poetry. *Personalist* 45,214-226 Spr-Apr 64.
- SCHUMACHER, Leo S.** *The Philosophy Of The Equitable Distribution Of Wealth: A Study In Economic Philosophy.* Washington DC 1949.
- SCHUMACHER, Leo S.** Why Philosophy. *Proc Cath Phil Ass* 26,201-204 1952.
- SCHUR, Max.** *Freud: Living And Dying.* NY Internl Univ Pr 1972.
- SCHUSTER, Cynthia A.** A Naturalistic Alternative To Mr Larsen's Choice. *Phil Forum (Pacific)* 1,64-77 F 63.
- SCHUSTER, Cynthia A.** C I Lewis And Emotive Theories Of Value, Or, Should Empirical Ethics Declare Bankruptcy? *J Phil* 54,169-180 Mr 57.
- SCHUSTER, Cynthia A.** Rapprochement In Value Theory. *J Phil* 50,653-661 O 53.
- SCHUSTER, Melvin M.** An Analysis Of Relational Time. *Rev Metaph* 15,209-224 D 61.
- Citing Broad, Gunn, Whitehead, and Russell, the author first compares the relational and absolute theories of time, which differ on the question whether time can exist independently of what is in it. He then distinguishes two forms of the relational theory of time; in the one, temporal relations are internal to events and things, and in the other time is external to its elements. Focusing on external relational time, the author contends that the logical possibility of recurrence invalidates the assumption of asymmetry as a necessary characteristic of time and entails a major violation of transitivity as well.
- SCHUSTER, Melvin M.** Concerning Non-Existence. *Rev Metaph* 13,521-527 Mr 60.
- SCHUSTER, Michael Huldreich.** *The Philosophy Of Law And Freedom.* Boston Christopher 1948.
- SCHÜTTE, K (ed)** and Thiele, H J (ed) and Schmidt, H A (ed). *Contributions To Mathematical Logic: Proceedings Of The 11th Logic Colloquium, Hannover, 1966.* NY Humanities Pr 1968.
- SCHÜTTE, Kurt.** Syntactical And Semantical Properties Of Simple Type Theory. *J Sym Log* 25,305-326 D 60.
- SCHUTZ, Alfred.** *Reflections On The Problem Of Relevance,* Richard M. Zaner (ed). New Haven Yale Univ Pr 1970.
- SCHUTZ, Alfred.** Concept And Theory Formation In The Social Sciences. *J Phil* 51,257-272 Ap 54.
- SCHUTZ, Alfred.** Max Scheler's Epistemology And Ethics, I. *Rev Metaph* 11,304-314 D 57.

- SCHUTZ, Alfred.** Max Scheler's Epistemology And Ethics: II. *Rev Metaph* 11,486–501 Mr 58.
- SCHUTZ, Charles E.** Significance And Action In Social Science. *Ethics* 73,233–246 JI 63.
Political science must become socially significant, and political scientists must engage in political action. Being politically active makes it possible for scholars to perceive the significant questions and to acquire real knowledge of politics. There is a cultural barrier in the United States to scholars engaging in politics. The social sciences must be action-oriented in order to produce anything of value and in order to avoid irrelevant and abstract rationalism.
- SCHWAB, Joseph J.** On The Corruption Of Education By Psychology. *Ethics* 68,39–44 O 57.
- SCHWANKL, Peter.** Attempt To Understand A Common Vague Conception Of The Unconscious. *Phil Phenomenol Res* 19,380–390 Mr 59.
- SCHWANKL, Peter.** Phenomenological Remarks On The Conception Of Hypothesis. *Phil Phenomenol Res* 20,264–274 D 59.
- SCHWARTZ, Benjamin.** In Search Of Wealth And Power: Yen Fu And The West. Cambridge MA Belknap Pr 1964.
- SCHWARTZ, Benjamin.** Ch'ên Tu-hsiu And The Acceptance Of The Modern West. *J Hist Ideas* 12,61–74 Ja 51.
- SCHWARTZ, Bertie G** and Schwartz, Charles. *Faith Through Reason; A Modern Interpretation Of Judaism*. NY Macmillan 1946.
- SCHWARTZ, Charles** and Schwartz, Bertie G. *Faith Through Reason; A Modern Interpretation Of Judaism*. NY Macmillan 1946.
- SCHWARTZ, Herbert Thomas.** A Reply: The Demonstration Of God's Existence. *Thomist* 6,19–48 Ap 43.
- SCHWARTZ, Herbert Thomas.** Analogy In St Thomas And Cajetan. *New Scholas* 28,127–144 Ap 54.
- SCHWARTZ, Herbert Thomas.** Finality In The Physical Sciences. *Proc Cath Phil Ass* 23,80–89 1949.
- SCHWARTZ, Herbert Thomas.** Plato, Aristotle, St Thomas, And Univocity. *New Scholas* 27,373–403 O 53.
- SCHWARTZ, Herbert T.** Our Knowledge Of Knowledge. *Proc Cath Phil Ass* 29,100–116 1955.
- SCHWARTZ, P B** and Evans, Trevor. On Sluhecki T-functions. *J Sym Log* 23,267–270 S 58.
- SCHWARTZ, Richard B.** *Samuel Johnson And The Problem Of Evil*. Madison 1975.
It is shown that Johnson's critical review of the essay by Jenyns expressed his hostility to facile explanations of the very real problem of the evils in life. His view that many of the vile misfortunes of man are either the product of an inflamed imagination or are due to the moral evil generated by man's abuse of his freedom. The sentiments of Johnson are revealed in his attack upon Jenyns' casual acceptance of the fate of the poor, his criticism of the version of Leibniz's theory of plenitude which allowed for moral and natural evil as a realization of all possibilities, and his belief that the problem of evil had not been resolved by the philosophy of the eighteenth century.
- SCHWARZ, Balduin V.** *Fortschritte Und Rückschritte Der Philosophie: Von Hume Und Kant Bis Hegel Und Fries* (Review In English), By L Nelson. *Int Phil Quart* 3,321–325 My 63.
- SCHWARZ, Balduin V.** Dietrich von Hildebrand On Value. *Thought* 24,655–676 D 49.
- SCHWARZ, Balduin V.** The Need For A Christian Reappraisal Of The History Of Philosophy. *Proc Cath Phil Ass* 32,54–70 1958.
- SCHWARZ, Balduin V.** The Role Of Linguistic Analysis In Error Analysis. *Proc Cath Phil Ass* 34,127–132 1960.
- SCHWARZ, Gideon.** A Note On Transfinite Iteration. *J Sym Log* 21,265–266 S 56.
- SCHWARZ, Osias L.** *Average Man Against Superior Man*. NY Philosophical Lib 1947.
- SCHWARZ, Wolfgang.** Kant's Philosophy Of Law And International Peace. *Phil Phenomenol Res* 23,71–80 S 62.
- SCHWARZ, Wolfgang.** Professor Engel On Kant. *Phil Phenomenol Res* 25,406–411 Mr 65.
- SCHWARZ, Wolfgang.** The Right Of Resistance. *Ethics* 74,126–134 Ja 64.
No state can permit active resistance against itself, for this is to deny its own sovereignty and hence its own statehood. Legal resistance against the state must be limited to negative passive resistance. Jaspers is wrong to disallow and Kant right to allow this limited kind of resistance to despotism. In both national and international situations, illegality can never be defended as right, no matter how apparently just its cause.
- SCHWARZENBERGER, Georg.** The Three Types Of Law. *Ethics* 53,89–97 Ja 43.
- SCHWAYDER, D S.** The Moral Inconsequence Of Injunction. *J Phil* 62,524–525 O 65.
- SCHWAYDER, David S.** Achilles Unbound. *J Phil* 52,449–458 Ag 55.
- SCHWEITZER, Albert.** Our Three Needs. *Main Currents* 7,11 Spr 49.
- SCHWEITZER, Christoph E** and Remnant, Peter. A New Letter By Kant (in German With An English Commentary). *J Hist Phil* 3,243–245 O 65.
- SCHWIND, Alfred E.** Just Cause For War. *Mod Sch* 17,63–65 My 40.
- SCHWYZER, H R G.** Sibley's "Aesthetic Concepts". *Phil Rev* 72,72–78 Ja 63.
Sibley tries to answer the question of what it is to justify or support the use of aesthetic terms in "Aesthetic Concepts," *Philosophical Review*, Volume 68, Pages 421–450. Schwyzzer criticizes as inadequate Sibley's characterization of supporting aesthetic judgments as the mentioning of non-aesthetic features (along with nonverbal behavior). Sibley's dichotomy between aesthetic and non-aesthetic terms blinds him to the fact that any utterance which gives reasons for an aesthetic judgment will require perceptiveness, taste, and sensitivity, even if the features appealed to are "non-aesthetic." There is no mystery of how the critic passes from the aesthetic to the non-aesthetic use of language—all his use is the aesthetic use.
- SCIACCA, Michele Federico.** Chronicle I: Present-Day Italian Philosophy. *New Scholas* 39,69–83 Ja 65.
- SCIACCA, Michele Federico.** Death As A Nonvalue In The Consciousness Of Contemporary Man. *Personalist* 40,152–164 Spr–Ap 59.
- SCIACCA, Michele Federico.** The Timeliness Of Pascal. *Personalist* 45,445–459 Autumn–O 64.
- SCIACCA, Michele F.** Meaningful Silence. *Phil Today* 1,250–254 Wint 57.
- SCIACCA, Michele F.** The Principles Of Rosmini's Metaphysics (I). *Phil Today* 4,110–117 Sum 60.
- SCIACCA, Michele F.** The Principles Of Rosmini's Metaphysics II. *Phil Today* 4,147–157 Fall 60.
- SCIAMA, D W.** *The Unity Of The Universe*. Garden City NY Doubleday 1959.
- SCION, Robert M.** Plato And Miller. *Rev Metaph* 7,125–127 S 53.
- SCOTT JR, Nathan A.** Maritain In His Role As Aesthetician. *Rev Metaph* 8,480–492 Mr 55.
- SCOTT-TAGGART, M J.** MacIntyre's Hume. *Phil Rev* 70,239–244 Ap 61.
- SCOTT-TAGGART, M J.** Recent Work On The Philosophy Of Kant. *Amer Phil Quart* 3,171–209 JI 66.
An orthodox review of work on Kant from 1955 to 1965 concentrating on (1) the Continental school, holding Kant's interest to be in founding a practical-dogmatic metaphysics, with its main work being done on the early period, things in themselves, and the categories; (2) questions about the Fischer-Trendelenburg controversy on the relation of "transcendentally ideal" to "transcendentally real"; (3) English work throwing light on the Aesthetic and on the Analytic, with the still obsessive concern for the Second Analogy; (4) the continuing debate on whether the categorical imperative is a moral criterion, and its relation to the golden rule; and (5) the important work on the concepts of freedom and the highest good.
- SCOTT, Andrew M.** *The Anatomy Of Communism*. NY Philosophical Lib 1951.
- SCOTT, Charles E.** Heidegger's Attempt To Communicate A Mystery. *Phil Today* 10,132–141 Sum 66.
- SCOTT, Charles E.** Heidegger's Question About Thought. *S J Phil* 2,174–179 Wint 64.
- SCOTT, Dana** and Suppes, Patrick. Foundational Aspects Of Theories Of Measurement. *J Sym Log* 23,113–128 Je 58.
- SCOTT, D** and Gál, I L and Rosser, J B. Generalization Of A Lemma Of G F Rose. *J Sym Log* 23,137–138 Je 58.
- SCOTT, Florence R.** The Duality Of Matthew Arnold. *Personalist* 31,304–310 Sum–JI 50.
- SCOTT, Frederick J D.** Maurice Blondel And Pierre Rousselot. *New Scholas* 36,330–352 JI 62.
- SCOTT, Frederick J Down.** William James & Stanford University: 1898–1905. *San Jose Studies* 1,9–23 F 75.
This article contains twenty-one previously unpublished letters of William James to David Starr Jordan, President of Stanford University. It establishes James' personal friendship with Jordan and the negotiations which led to James' appointment as visiting professor of philosophy in 1906. Also, James' firm and broad grasp of the philosophic scene in America is revealed in his many recommendations of philosophers for teaching positions at Stanford.
- SCOTT, Frederick J Down.** William James & Stanford University: 1906. *San Jose Studies* 1,28–43 My 75.
A detailed account is given of James' teaching and other activities while at Stanford University, including his experience of the great earthquake. Among the nine previously unpublished letters of James to President Jordan are those which speak so highly of John Dewey, Ralph Barton Perry, James Rowland Angell and Addison Webster Moore in recommending them for the new philosophy department at Stanford. Other letters express James' views on what he thought should be Stanford's future career after the earthquake.
- SCOTT, Frederick J D.** The Odyssey Of An Augustinian Text. *Mod Sch* 36,209–211 Mr 59.
- SCOTT, Frederick J D.** William James And Maurice Blondel. *New Scholas* 32,32–44 Ja 58.
- SCOTT, Frederick** and Shapiro, Herman. Walter Burley's *De Potentia Activa Et Passiva*. *Mod Sch* 43,179–182 Ja 66.
- SCOTT, Frederick.** Scotus, Malcolm, And Anselm. *Monist* 49,634–638 O 65.
Despite the striking similarity of the analysis of Anselm's ontological argument by Malcolm and Scotus, there is enough difference to suggest that Scotus argued more clearly and cogently. The differences are: (1) Scotus offers only persuasive arguments and not any strict demonstration, which Malcolm alone considers, to show the possibility of the concept of God, where, moreover, infinity and not perfection is the operative factor. (2) Where Malcolm sees two arguments, Scotus sees two steps of the same argument. (3) If a linguistic connection shows the concepts 'uncaused' and 'infinite' to be only correlative, Malcolm has no more right to conclude the "second" argument, God is uncaused because unlimited, than, as Scotus argued, God is unlimited because uncaused. A causal connection of these two concepts justifies this latter inference. (4) Where Malcolm takes necessary existence to be a property of God, Scotus makes infinity, not a property, but a mode.
- SCOTT, G E.** Quine, God, And Modality. *Monist* 50,77–86 Ja 66.
A valid formulation of Anselm's ontological argument is given, making use of modal logic and higher order quantificational logic in order to describe a class of

- psi-predicates, among which is Anselm's predicate G (for 'that than which no greater is conceivable'). An attempt is made to circumvent the difficulties attaching to combinations of modal and quantificational logic raised by Quine under the headings of "referential opacity" and "Aristotelian ontological commitment." It is argued that Malcolm's analysis of the ontological argument, given the presently-available machinery of formal logic, is needlessly complicated. The question of the soundness of the ontological argument is left unsettled.
- SCOTT, Harry V.** A Primer Of Curriculum Theory: Descriptive Theory. *Educ Theor* 18,118-124 Spr 68.
- SCOTT, James F.** The Achievement Of Ingmar Bergman. *J Aes Art Crit* 24,263-272 Wint 65.
- SCOTT, Nathan A.** *Reinhold Niebuhr*. Minneapolis 1963.
- Scott takes as central in Niebuhr's thought a continuing preoccupation with the nature of man. This is the guiding thread for brief interpretive comments on all of Niebuhr's major writings. The Gifford Lectures on "The Nature and Destiny of Man" are recognized as Niebuhr's masterpiece. There is a selected bibliography, including some critical studies given by the author.
- SCOTT, Robert A** and Howard, Alan. Cultural Values And Attitudes Toward Death. *J Existent* 6,161-174 Wint 1965-66.
- SCOTT, Roderick.** Our Foreign Letter: "Conditions In China". *Personalist* 29,73-76 Wint-48.
- SCOTUS, Duns.** On The Nature Of Man's Knowledge Of God (translation). *Rev Metaph* 1,3-36 D 47.
- SCRIVEN, Michael (ed)** and Feigl, Herbert (ed). *The Foundations Of Science And The Concepts Of Psychology And Psychoanalysis*. Minneapolis Univ Of Minn Pr 1956.
- SCRIVEN, Michael (ed)** and Maxwell, Grover (ed) and Feigl, Herbert (ed). *Concepts, Theories, And The Mind-body Problem*. Minneapolis MN Univ Of Minn Pr 1958.
- SCRIVEN, Michael.** Comments On Professor Grünbaum's Remarks At The Wesleyan Meeting. *Phil Sci* 29,171-174 Ap 62.
- SCRIVEN, Michael.** Comments On Weingartner's "Explanations And Their Justifications". *Phil Sci* 28,306 JI 61.
- SCRIVEN, Michael.** Definitions In Analytical Philosophy. *Phil Stud* 5,36-39 1954.
- SCRIVEN, Michael.** Modern Experiments In Telepathy. *Phil Rev* 65,231-253 Ap 56.
- SCRIVEN, Michael.** The Logic Of Criteria. *J Phil* 56,857-867 O 59.
- SCRIVEN, Michael.** The Objectivity Of Aesthetic Evaluation. *Monist* 50,159-187 Ap 66.
- Genre-relative judgments of aesthetic merit are often easily given, like craftsmanship judgments, because the relevant criteria of merit are built into the definition of the genre, e.g., good detective stories or filigree work. But judgments that affirm (absolute) greatness as a work of art, not craft, are much more debatable. Crudely, this is because there are no clear criteria for art itself, the usual suggestions being either too vague or too restrictive. In this paper a more detailed analysis is given of the standards that considerations have to meet in order to support objective judgments of merit. They must, trivially, (i) have certain grammatical properties and (ii) be true; they must also be (iii) demonstrably relevant to, (iv) independent of, (v) simpler than the conclusion, and (vi) derivable from indisputable starting points. Art criticism is then seen as having an important but limited rational element.
- SCRIVEN, Michael.** The Present Status Of Determinism In Physics. *J Phil* 54,727-740 N 57.
- SCRIVEN, Michael.** The Principle Of Inductive Simplicity. *Phil Stud* 6,26-30 1955.
- SCRIVEN, Michael.** The Structure Of Science. *Rev Metaph* 17,403-424 Mr 64.
- SCROGGS, Schiller Joe.** Extensions Of The Lewis System S5. *J Sym Log* 16,112-120 Je 51.
- SCRUTON, Roger.** *Art And Imagination: A Study In The Philosophy Of Mind*. NY Barnes & Noble 1974.
- SCUDDER JR, John R.** Freedom With Authority: A Buber Model For Teaching. *Educ Theor* 18,133-142 Spr 68.
- SCUDDER, D L.** *Tennant's Philosophical Theology*. New Haven Yale Univ Pr 1940.
- A sweeping exposition and minute criticism of Tennant's philosophy with special attention to a theology of religious experience. The author insists that in religious experience one has a realistically given which is God although the nature of this given must be worked out philosophically. Tennant is criticized for not allowing for a uniquely and empirically given religious object and building a theology on analogy.
- SEAGLE, William.** The Mystery Of 1789. *Ethics* 59,285-288 JI 49.
- SEALL, Robert E.** Truth-Valued Fluents And Qualitative Laws. *Phil Sci* 30,36-40 Ja 63.
- SEAMAN, Francis.** In Defense Of Duhem. *Phil Sci* 32,287-294 JI 65.
- SEAMAN, Francis.** Whitehead And Relativity. *Phil Sci* 22,222-226 JI 55.
- SEARLE, John R.** How To Derive "Ought" From "Is". *Phil Rev* 73,43-58 Ja 64.
- In arguing that the alleged distinction between descriptive and evaluative statements needs to be re-examined, Searle examines a counterexample to the thesis that one cannot derive an "ought" from an "is." In the counterexample he derives "Jones ought to pay Smith five dollars" from "Jones uttered the words 'I hereby promise to pay you, Smith, five dollars,'" using three intermediate steps.
- SEARLE, John R.** Meaning And Speech Acts. *Phil Rev* 71,423-432 O 62.
- Searle criticizes analyses like Hare's analysis of "good" and Strawson's analysis of "true," which make the speech act customarily performed with a word W, in forms like "This is W," part of the meaning of W. Searle shows that if we look at forms other than the indicative, no speech act need be in the offing with words like "good" and "true," and so a speech act cannot be part of their meaning. Searle concludes with his own explanation of the quasi-necessary connection between "good" in "This is good," and the speech act of commending.
- SEARLES, Herbert L.** *Logic And Scientific Methods, An Introductory Course*. NY Ronald Pr 1948.
- SEARLES, Herbert L.** American Science And The New Social Order. *Personalist* 23,267-278 JI-Sum 42.
- SEARLES, Herbert L.** Dewey And The New Liberalism. *Personalist* 28,161-172 Ap-Spr 47.
- SEARLES, Herbert L.** Form And Content In Empirical Science. *Phil Sci* 18,223-229 JI 51.
- SEARLES, Herbert L.** Kierkegaard's Philosophy As A Source Of Existentialism. *Personalist* 29,173-186 Spr-Ap 48.
- SEARLES, Herbert L.** Personalism In Philosophical Mediation. *Personalist* 25,131-143 Ap-Spr 44.
- SEARLES, Herbert L.** Philosophy Today: Pragmatism Today. *Personalist* 32,137-152 Spr-Ap 51.
- SEARLES, Herbert L.** Progress As Value-Directed Science. *Personalist* 26,129-142 Ap-Spr 45.
- SEARLES, Herbert L.** Social Conditions Of Peace. *Personalist* 27,153-164 Ap-Spr 46.
- SEARLES, Herbert L.** The Personalistic Movement In Psychology. *Personalist* 25,243-255 JI-Sum 44.
- SEARLES, Herbert L.** The Philosophy Of F C S Schiller. *Personalist* 35,14-24 Wint-Ja 54.
- SEARS, Laurence.** Dualisms And Social Responsibility. *Ethics* 50,314-328 Ap 40.
- SEARS, Laurence.** Liberals And Conservatives. *Antioch Rev* 13,361-370 S 53.
- SEARS, Laurence.** Responsibilities Of Philosophy Today. *J Phil* 41,147-154 Mr 44.
- SEARS, Laurence.** The Meanings Of History. *J Phil* 39,393-401 JI 42.
- SEBBA, Gregor.** A "New" Descartes Edition? *J Hist Phil* 1,231-236 D 63.
- SEBOK, Thomas A (ed).** *Myth: A Symposium*. Philadelphia Amer Folklore Soc 1955.
- SECHREST, Lee** and Strowig, R Wray. Teaching Machines And The Individual Learner. *Educ Theor* 12,157-169 JI 62.
- SECKLER, David William.** *Thorstein Veblen And The Institutionalists: A Study In The Social Philosophy Of Economics*. Boulder CO Colo Assoc Univ Pr 1975.
- SEDDON, Richard.** Two Modes Of Perception And Expression Performed By Artists When Painting. *J Aes Art Crit* 6,27-30 S 47.
- SEEBERGER, Wilhelm.** The Political Significance Of Hegel's Concept Of History. *Monist* 48,76-96 Ja 64.
- "The sense of history characteristic of our age is probably unequaled in sheer banality, by that of any previous epoch of Western Civilization." Our distorted notion of history (as a kind of antiquarianism) devalues the study of the philosophy of history. Responsible for this are (1) the increasingly prevalent pragmatic frame of mind and (2) the world-wide propagation of rationalism. In the context of discussing aspects of Hegel's concept of history the author argues that the intensive interaction of the two above mentioned tendencies has nearly eclipsed "the true bearer of human culture, the humanities, leaving them to a wretched existence in the shadow of technology, the natural sciences and economics." The true nature of this situation—as historically interesting as it is politically hazardous—first comes into focus when considered in light of the full meaning of Hegel's theory.
- SEEGER, Raymond J (ed)** and Cohen, Robert S (ed). *Boston Studies In The Philosophy Of Science, Vol VI: Ernst Mach, Physicist And Philosopher*. NY Humanities Pr 1970.
- SEEGER, Raymond J.** On Understanding Physical Phenomena. *Proc Cath Phil Ass* 38,47-73 1964.
- SEELY, Charles S.** *Modern Materialism: A Philosophy Of Action*. NY Philosophical Lib 1960.
- "This book presents a theory of the nature of things," and counsel in respect of the practical objectives of men. The former marks no advance over the Milesian Pre-Socratics; the latter lacks even the merit of being grounded in a "hard-headed" materialism.
- SEELY, Charles S.** *The Philosophy Of Science: Essays In Contemporary Realism*. NY Philosophical Lib 1964.
- By 'realism' the author means 'materialism'. He discusses ancient materialism, Renaissance materialism, Marxism, mechanical materialism, and modern materialism. The most important aims of materialism are "true democracy" and "full freedom" for all humanity. Most people in the world, according to the author, are not yet capable of assuming the responsibilities that must accompany either democracy or freedom. This book is cultural in nature rather than technical.
- SEELY, Charles Sherlock.** *Philosophy And The Ideological Conflict*. NY Philosophical Lib 1953.
- This book purports to show that idealism is the philosophy of historical reaction and the supporter of modern capitalism while materialism is the philosophy of science and the basis of modern socialism. The contributions of various philosophers are evaluated, in terms of class conflict. Mechanical materialism serves the "right wing" of progressive movements and modern materialism, the "left wing." The author concludes that capitalism must accept modern materialism, for socialism will inevitably emerge as the dominant world ideology. This transition can be achieved, without bloodshed, through capitalistic resignation rather than resistance to modern materialism. Whatever provocative merit this book may have intellectually, its value is lessened by questionable historical references and analytic generalities.
- SEELY, Charles Sherlock.** *The Essentials Of Modern Materialism*. NY Philosophical Lib 1969.
- SEEMAN, W** and Buck, Roger C. Clinical Judges And Clinical Insight In Psychology. *Phil Sci* 22,73-85 Ap 55.

SEFLER, George F. *Language And The World: A Methodological Synthesis Within The Writings Of Martin Heidegger And Ludwig Wittgenstein.* Atlantic Highlands NJ Humanities Pr 1974.

Despite the deep-set differences between the writings of Heidegger and Wittgenstein, there exist equally fundamental similarities. The issue is to discover the proper perspective from which both the differences and similarities are recognized. Employing a method not unlike Carnap's structural descriptions, I attempt to make patent these likenesses in three broad areas. First, the joint emphases upon the primarily descriptive character of philosophic method as compared to the explanatory techniques of science are discussed. Second, for both thinkers, the limits of language are the limits of the world. The Heideggerian world and the Wittgensteinian proposition of the *Tractatus*, while distinct in content, are structurally equivalent. Both are instrumentally determined and pragmatically defined as concatenated wholes, rather than summational aggregates. Third, the nonrepresentational character of the language of ontology is recognized by both men; its kinship to poetry is admitted. Based on this methodological interpretation, a common ground to existential and analytic thinking is provided.

SEGERSTEDT, Torgny Torgnysson. *The Nature Of Social Reality: An Essay In The Epistemology Of Empirical Sociology.* Totowa NJ Bedminster Pr 1966.

SEHGAL, S K and Clay, R E. Boolean Algebroids. *Notre Dame J Form Log* 5,154-157 1964.

SEHGAL, S K. Jakobson Theory Of Ringoids. *Notre Dame J Form Log* 4,206-215 1963.

SEIDEL, George J. *The Crisis Of Creativity.* Notre Dame IN Notre Dame Univ Pr 1966.

The work attempts to study problems of creativity from a philosophical perspective. Since creativity contains elements of the unpredictable and the irrational, the essentially rational approach of philosophy gives way to the historical, so that the basic elements involved in the creative process may be studied. The notion of the unconscious is traced from Leibniz to Kant to Freud; the association of ideas from Hume; the importance of "forgetting" from William James. Insights from these thinkers are contrasted with scientific methodologists, such as Francis Bacon and Descartes, on the one hand, and the extremes of "genius is to madness near allied" on the other.

SEIDEL, George Joseph. *Martin Heidegger And The Pre-Socratics; An Introduction To His Thought.* Lincoln 1964.

The book addresses itself to Heidegger's interpretations of two seminal Greek thinkers, Parmenides and Heraclitus. These interpretations are set in the context of Heidegger's overall view of the Western tradition of philosophy, as also against the background of his highly original views on the meaning of history and language. Heidegger's interpretations are also compared, largely in footnotes, with the more accepted views of classics scholars of early Greek philosophy. The work is an introduction to Heidegger's thought not only in the sense that it enables one to see that thought in confrontation with the very beginnings of philosophy—for Heidegger the point at which Western thought begins to take a wrong turn—but also in the sense that it introduces the reader to the basic themes which concern the philosopher from first to last.

SEIFRIZ, William. Creative Imagination And Indeterminism. *Phil Sci* 10,25-33 Ja 43.

SEIGEL, Jerrold Edward. *Rhetoric And Philosophy In Renaissance Humanism: The Union Of Eloquence And Wisdom, Petrarch To Valla.* Princeton NJ Princeton Univ Pr 1968.

SEIGEL, Jerrold E. Ideals Of Eloquence And Silence In Petrarch. *J Hist Ideas* 26,147-174 Ap-Je 65.

This article examines the relationship between philosophy and oratory in humanism in general, and Petrarch in particular. The author claims that for Petrarch, philosophy and rhetoric are inseparable. Petrarch seems to have believed that the skills of oratory are as appropriate for an individual's inner life, as well as for public speakers. Yet, Petrarch excluded the pursuit of eloquence from the moral philosophy of solitude and silence. The author concludes that Petrarch's contradictions on this relationship stem from the humanist position itself, which seems unable to unify the pursuit of eloquence with the pursuit of wisdom.

SEIGFRIED, Charlene Haddock and Seigfried, Hans. "Beyond Humanism: Nietzsche's Idea Of The Overman" in *Man In Society: Facts And Visions*, Helmut H Loiskandl (ed), 181-201. Dubuque IA Kendall/hunt 1971.

Nietzsche's paradoxical denigration and exaltation of the person is interpreted as resulting from his dual program of first criticizing humans as they are and then projecting an ideal of the fully human. The overman modulates Dionysian artistic ecstasy in his celebration of life with Apollinian freedom under law. The key to this interpretation is creativity, approached as the overcoming of nihilism, which is elucidated through a critique of morality. The two-fold character of life as destructive and creative is grasped in the control of the process of change through the ordering of the will to power. The overman as the dynamic expression of life raising itself to ever new heights for the sheer joy of play revalues all values and in so doing creates a new earth. Because no meaning is given in itself, it cannot be discovered but only created. The values that thus emerge will mirror those who created them rather than the reverse. Life as chaos ordered provides the foundation and justification for the emergence of the overman.

SEIGFRIED, Hans and Seigfried, Charlene Haddock. "Beyond Humanism: Nietzsche's Idea Of The Overman" in *Man In Society: Facts And Visions*, Helmut H Loiskandl (ed), 181-201. Dubuque IA Kendall/hunt 1971.

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SELEKMAN, Benjamin Morris. *A Moral Philosophy For Management.* NY McGraw-Hill 1959.

SELF, Donnie J. An Alternative Explication Of The Empirical Basis Of Medical Ethics. *Ethics In Science & Medicine* 2,151-166 1975.

This paper offers an analysis of and an alternative to an argument which attempts to establish an empirical basis for medical ethics. After stating the case which Robert Veatch offers for the empirical basis of medical ethics, an analysis points out the numerous inadequacies in it. It is found to confuse the categories of fact and value, to reduce ethics to science, to commit a classical naturalistic fallacy, to equate falsely empirical observation with sensory observation. Then an alternative explication of the empirical basis of medical ethics is given. The alternative explication comes in an analysis of the concept of justification in terms of a correspondence theory of truth and a coherence theory of verification or confirmation. As a result, value judgments are held to be empirically verifiable through affective-conative (emotive) experience rather than sensory experience.

SELF, Donnie J. Inconsistent Presuppositions Of Dewey's Pragmatism. *Journal Of Educational Thought* 10,101-109 1976.

This article exposes a fundamental inconsistency between the philosophical pre-suppositions of certain pragmatist contentions through a critical analysis of the phrase 'good for what'. It notes that in replacing intrinsic value with instrumental value Dewey reduces value concepts to functional concepts. It establishes that functional concepts presuppose an objective value structure and that knowledge of it comes through a wider range of experience than just sensory experience; but this is inconsistent with the pragmatist claim to be a strict scientific naturalism which presupposes that there is no objective value structure and that all knowledge comes through sensory experience. Similar results are obtained from the explication of valuation in terms of troubled experience.

SELF, Donnie J. Methodological Considerations For Medical Ethics. *Science, Medicine And Man* 1,195-202 1974.

The rate of development of bio-medical technology has forced upon physicians and medical scientists increasing numbers of medical ethical decisions. While enormous interest in and considerable emphasis upon the problems of medical ethics have been generated in recent years, unfortunately, little progress has been made in clarifying the medical ethical decision process. Most works in medical ethics usually just enumerate the problems. Seldom do they provide solutions or even attempt to provide ways to go about finding solutions. This paper is an attempt to explicate the philosophical foundations of a methodology for making medical ethical decisions. It considers a neutral methodology for the humanities somewhat analogous to scientific methodology. It is based upon the epistemological significance of value experience and the supervenience of value upon factual circumstances.

SELF, Donnie J. Objectivity And Value Supervenience In Medical Ethical Decision-Making. *Ethics In Science & Medicine* 2,145-150 1975.

This paper develops the thesis that value is supervenient upon fact. It contends that value is objective and that there are imperative requirements and normative relationships existent in reality. The thesis is established by applying a previously briefly sketched decision procedure for a methodology of the humanities to three possible variants of a renal transplant case and observing the alterations in the value conclusions when the facts of the case change. In the process the previously briefly sketched decision procedure is elaborated and analyzed in detail. The detailed analysis incorporates a consideration of the problem of whether it is ever appropriate to use a legal minor in a medical procedure from which he will not directly benefit.

SELIGER, Martin. Locke's Natural Law And The Foundation Of Politics. *J Hist Ideas* 24,337-354 Jl-S 63.

SELIGER, M. Race-Thinking During The Restoration. *J Hist Ideas* 19,273-282 Ap 58.

SELIGMAN, Paul. *The 'Apeiron' Of Anaximander: A Study In The Origin And Function Of Metaphysical Ideas.* NY Oxford Univ Pr 1962.

SELLARS, R W. Do The Natural Sciences Have Need Of The Social Sciences? *Phil Sci* 15,104-108 Ap 48.

SELLARS, R W. Reformed Materialism And Intrinsic Endurance. *Phil Rev* 53,359-382 Jl 44.

SELLARS, Roy (ed) and Mc Gill, V J (ed) and Farber, Marvin (ed). *Philosophy For The Future: The Quest Of Modern Materialism.* NY Macmillan 1949.

This book presents a defence of metaphysical materialism. It urges this doctrine as the only one compatible with the existing scientific account of man and the cosmos, and predicts that future developments in the sciences will continue to validate a materialistic world view.

SELLARS, Roy W. My Philosophical Position: A Rejoinder. *Phil Phenomenal Res* 16,72-97 S 55.

SELLARS, Roy Wood. *Lending A Hand To Hylas.* Ann Arbor MI Edwards Brothers 1968.

SELLARS, Roy Wood. *Reflections On American Philosophy From Within.* Notre Dame Univ Notre Dame Pr 1969.

SELLARS, Roy Wood. *Social Patterns And Political Horizons.* Nashville Aurora 1970.

SELLARS, Roy Wood. "True" As Contextually Implying Correspondence. *J Phil* 56,717-721 Ag 59.

SELLARS, Roy Wood. A Correspondence Theory Of Truth. *J Phil* 38,645-654 N 41.

- SELLARS, Roy Wood.** A Note On The Theory Of Relativity. *J Phil* 43,309–317 Je 46.
- SELLARS, Roy Wood.** A Possible Integration Of Science And Philosophy. *Zygon* 4,293–297 S 69.
- SELLARS, Roy Wood.** Acceptance Of Humanist Pioneer Award. *Humanist* 15,113–115 Je 55.
- SELLARS, Roy Wood.** Can A Reformed Materialism Do Justice To Values? *Ethics* 55,28–45 O 44.
- SELLARS, Roy Wood.** Causality And Substance. *Phil Rev* 52,1–27 Ja 43.
- SELLARS, Roy Wood.** Causation And Perception. *Phil Rev* 53,534–556 N 44.
- SELLARS, Roy Wood.** Dewey On Materialism. *Phil Phenomenol Res* 3,381–392 Je 43.
- SELLARS, Roy Wood.** Does Naturalism Need Ontology? *J Phil* 41,686–693 D 44.
- SELLARS, Roy Wood.** Existentialism, Realistic Empiricism, And Materialism. *Phil Phenomenol Res* 25,315–332 Mr 65.
- The purpose of this paper is to correlate and appraise contending positions in contemporary philosophy. There are four of these demanding attention: realistic empiricism, materialism, existentialism, and neo-Thomism. It should be noted that these positions are dominant in different cultural regions and have divergent historical connections. In this respect, philosophy differs from science.
- SELLARS, Roy Wood.** Gestalt And Relativity: An Analogy. *Phil Sci* 23,275–279 O 56.
- SELLARS, Roy Wood.** Guided Causality, Using Reason, And "Free-Will". *J Phil* 54,485–492 Ag 57.
- SELLARS, Roy Wood.** Humanism As A Religion. *Humanist* 1,5–8 Spr 41.
- SELLARS, Roy Wood.** Is Naturalism Enough? *J Phil* 41,533–543 S 44.
- SELLARS, Roy Wood.** Knowing And Knowledge. *Phil Phenomenol Res* 5,341–344 Mr 45.
- SELLARS, Roy Wood.** Knowing Through Propositions. *Phil Phenomenol Res* 5,348–349 Mr 45.
- SELLARS, Roy Wood.** Knowledge—Claims Versus Value—Assignments. *J Phil* 53,5–8 Ja 56.
- SELLARS, Roy Wood.** Levels Of Causality: The Emergence Of Guidance And Reason In Nature. *Phil Phenomenol Res* 20,1–17 S 59.
- SELLARS, Roy Wood.** Materialism And Relativity: A Semantic Analysis. *Phil Rev* 55,25–52 Ja 46.
- SELLARS, Roy Wood.** Naturalistic Humanism: A Framework For Belief And Values. *Humanist* 13,49–53 Mr–Ap 53.
- SELLARS, Roy Wood.** Panpsychism Or Evolutionary Materialism. *Phil Sci* 27,329–349 O 60.
- SELLARS, Roy Wood.** Physical Realism And Relativity: Unfinished Business. *Phil Sci* 23,75–81 Ap 56.
- SELLARS, Roy Wood.** Positivism And Materialism. *Phil Phenomenol Res* 7,12–41 S 46.
- SELLARS, Roy Wood.** Professor Goudge's Queries With Respect To Materialism. *Phil Rev* 60,243–248 Ap 51.
- SELLARS, Roy Wood.** Referential Transcendence. *Phil Phenomenol Res* 22,1–15 S 61.
- This article emphasizes the mechanism of perceiving, especially the role of sensations, which it is maintained give perceiving objective import. The author takes issue with traditional empiricism, by showing that sensations are not terminal and not in the purely introspective tradition; but integral to the activity of response. One looks through his visual field at the object! there is some basis for cognitive transcendence. It is concluded that phenomenalism, experimentalism and philosophical behaviorism all are unable to grasp the mechanism of perceiving and cannot show how it connects up the perceiver with his world.
- SELLARS, Roy Wood.** Reflections On Dialectical Materialism. *Phil Phenomenol Res* 5,157–180 D 44.
- SELLARS, Roy Wood.** The Meaning Of True And False. *Phil Phenomenol Res* 5,98–103 S 44.
- SELLARS, Roy Wood.** The Philosophy And Physics Of Relativity. *Phil Sci* 13,177–195 JI 46.
- SELLARS, Roy Wood.** The Spiritualism Of Lavelle And Le Senne. *Phil Phenomenol Res* 11,386–393 Mr 51.
- SELLARS, Roy Wood.** Three Levels Of Materialism. *Soviet Stud Phil* 1,25–30 Wint 1962–63.
- SELLARS, Roy Wood.** Valuational Naturalism And Moral Discourse. *Phil Rev* 67,243–251 Ap 58.
- SELLARS, Roy Wood.** Verification Of Categories: Existence And Substance. *J Phil* 40,197–205 Ap 43.
- SELLARS, W.** *Science, Perception And Reality*. NY Humanities Pr 1963.
- Unlike many books of its kind, this collection of essays is more than a mere aggregate of papers loosely ordered around a set of common themes. In fact, for a work sensitive to the values inherent in the analytical tradition, it is surprisingly systematic, and strikes a happy balance between the products of the system-builders and the deliverances of those who are content to give us merely isolated insights. It embodies a sound knowledge of the history of philosophy, a sensitivity to the contributions of the British philosophers since Bradley, and desire to take science seriously without succumbing to the reductionism which so often characterized the contributions of the positivists. Sellars is at pains to incorporate in his system the partial truths which always characterize conflicting philosophical alternatives.
- SELLARS, Wilfrid S (ed) and Freeman, Eugene (ed).** *Basic Issues In The Philosophy Of Time*. La Salle IL Open Court 1971.
- SELLARS, Wilfrid Stalker.** *Science And Metaphysics: Variations On Kantian Themes*. NY Humanities Pr 1968.
- SELLARS, Wilfrid.** Abstract Entities. *Rev Metaph* 16,627–671 Je 63.
- The author argues that although they are distinguishable from the specific materials (sign designs) which embody them in historically given languages, abstract entities are linguistic entities. In developing his theory of universals and propositions, which makes use of "distributive individuals" such as "man," he introduces notational devices, discusses Frege's ideas on concepts, considers exemplification, and comments on the relations between abstract entities themselves.
- SELLARS, Wilfrid.** Acquaintance And Description Again. *J Phil* 46,496–503 Ag 49.
- SELLARS, Wilfrid.** Being And Being Known. *Proc Cath Phil Ass* 34,28–49 1960.
- SELLARS, Wilfrid.** Classes As Abstract Entities And The Russell Paradox. *Rev Metaph* 17,67–90 S 63.
- The author here works out the implications, for problems pertaining to classes, of the theory of abstract entities he had developed in his 1963 article, "Abstract Entities." After analyzing predication and class membership in terms of the formal metalanguage there proposed, he examines the status of abstracts and argues that Russell's paradox essentially involves the semantic concept of truth and is therefore a semantical paradox to be handled by semantic distinctions.
- SELLARS, Wilfrid.** Concepts As Involving Laws And Inconceivable Without Them. *Phil Sci* 15,287–315 O 48.
- SELLARS, Wilfrid.** Epistemology And The New Way Of Words. *J Phil* 44,645–659 N 47.
- SELLARS, Wilfrid.** Gestalt Qualities And The Paradox Of Analysis. *Phil Stud* 1,92–94 D 50.
- SELLARS, Wilfrid.** Induction As Vindication. *Phil Sci* 31,197–231 JI 64.
- SELLARS, Wilfrid.** Is There A Synthetic A Priori? *Phil Sci* 20,121–138 Ap 53.
- SELLARS, Wilfrid.** Meditations Leibnizianes. *Amer Phil Quart* 2,105–118 Ap 65.
- SELLARS, Wilfrid.** Mind, Meaning, And Behavior. *Phil Stud* 3,83–94 D 52.
- SELLARS, Wilfrid.** Naming And Saying. *Phil Sci* 29,7–26 Ja 62.
- SELLARS, Wilfrid.** Notes On Intentionality. *J Phil* 61,655–664 N 64.
- On the assumption that there are "inner conceptual episodes proper ('thoughts') which are expressed by candid overt speech" and which can be referred to as "mental acts", Sellars tries to develop some central themes pertaining to intentionality. He limits himself to sketching the kind of position he is inclined to hold and contrasting it with a carefully worked out alternative "which belongs in the same philosophical neighborhood."
- SELLARS, Wilfrid.** Obligation And Motivation. *Phil Stud* 2,21–25 F 51.
- SELLARS, Wilfrid.** Particulars. *Phil Phenomenol Res* 13,184–199 D 52.
- SELLARS, Wilfrid.** Physical Realism. *Phil Phenomenol Res* 15,13–32 S 54.
- SELLARS, Wilfrid.** Presupposing. *Phil Rev* 63,197–215 Ap 54.
- SELLARS, Wilfrid.** Pure Pragmatics And Epistemology. *Phil Sci* 14,181–202 JI 47.
- SELLARS, Wilfrid.** Quotation Marks, Sentences, And Propositions. *Phil Phenomenol Res* 10,515–525 Je 50.
- SELLARS, Wilfrid.** Realism And The New Way Of Words. *Phil Phenomenol Res* 8,601–634 Je 48.
- SELLARS, Wilfrid.** Some Reflections On Language Games. *Phil Sci* 21,204–228 JI 54.
- SELLARS, Wilfrid.** Substance And Form In Aristotle. *J Phil* 54,688–698 O 57.
- SELLARS, Wilfrid.** Symposium: Logical Subjects And Physical Objects. *Phil Phenomenol Res* 17,458–472 Je 57.
- SELLARS, Wilfrid.** The Identity Approach To The Mind–Body Problem. *Rev Metaph* 18,430–451 Mr 65.
- The author's purpose is to clarify central themes of Feigl's theory that "raw feels" or sense impressions are identical with "brain states." He first discusses the concept of universals, making note of their public character and temporal dimension. He then examines the notion of raw feels and the theory's implicit concept of the brain as a core person before considering a stronger alternative, namely, that brain state universals are yet to be discovered. Contending that raw feels are not reducible to neurophysiological states, the author concludes that the identity theory is acceptable only in its weak and uninteresting form.
- SELLARS, Wilfrid.** The Identity Of Linguistic Expressions And The Paradox Of Analysis. *Phil Stud* 1,24–31 F 50.
- SELLARS, Wilfrid.** The Intentional Realism Of Everett Hall. *S J Phil* 4,103–115 Fall 66.
- SELLARS, Wilfrid.** Truth And "Correspondence". *J Phil* 59,29–55 Ja 62.
- The purpose of this paper is to determine what, if anything, of importance is contained in the traditional correspondence theory of truth in addition to that aspect crystallized in the semantic definition of truth. Is there a sense of 'correspond' other than that explicated by semantic theory in which empirical truths correspond to objects or events in the world? It is argued that the correspondence sought is limited to elementary statements (more accurately, the thoughts expressed by elementary statements) and that the role of matter-of-factual statements is that of constituting a projection in language—users of the world in which they live.
- SELLARS, Wilfrid.** Vlastos And "The Third Man". *Phil Rev* 64,405–437 JI 55.
- SELSAM, Howard.** *Ethics And Progress: New Values In A Revolutionary World*. NY International 1965.
- Emphasizing changing ethics in a changing world, Selsam shows its development from feudalism to capitalism and from capitalism to socialism. Capitalism required a new ethics for its new economic order. Kant tried to provide this ideal foundation for bourgeois morality and Franklin provided the practical foundation. But Franklin's ethics of thrift, industry, honesty, and exactness was replaced in latter-day bourgeois society by their opposites. Also developed were Kant's empty categorical imperative, Royce's vapid loyalty to loyalty, and Sartre's subjective standard. On the side of constructive ethics Selsam recommends the following: (1) willing good to

others, (2) expressing the will in practice, (3) the unwillingness to betray or become an enemy of the people. An interlude is afforded by a section entitled "Parodies of Marxism" which includes "refutations" by Lord Acton, Toynbee, Russell, Poper, and Tucker. Much of their attack is based upon the false presumption and straw man of inevitability.

SELSAM, Howard. *Philosophy In Revolution.* NY International 1957.

The purpose of this book is to develop a Marxist theory of the nature of philosophy, its history, and its function in a revolutionary age. Philosophy prior to Marxism is interpreted as the work of a small intellectual elite removed from the processes of production and from the historical class struggle. The problems of social philosophy must be solved by social science coupled with social action, not by philosophical speculation. This central theme is applied in turn to materialism, epistemology, and ethics.

SELSAM, Howard. *Socialism And Ethics.* NY International 1943.

This book is the first comprehensive study of Marxist ethics in English combining philosophical analysis with a sociohistoric approach, enlivened by illustrations from general cultural phenomena. Selsam's book makes two specific contributions: (1) It focuses attention on the central place which moral issues occupy in Marxism. (2) It points to the universal criterion within the historical perspective of Marxism. The remaining chapters survey ethical ideals of the past and present, and show the application of socialist ethics to such problems as the individual, the family, the state and nation. The final chapter on "The Meaning of Freedom" is a good summation of the central thesis.

SEN, Indra. Sri Aurobindo As A World Philosopher. *Phil East West* 7,131-142 O 57-Ja 58.

SEN, Indra. Sri Aurobindo's Theory Of The Mind. *Phil East West* 1,45-52 Ja 52.

SEN, Kshitimohan. *Hinduism.* Baltimore Penguin Books 1961.

SEN, Pravakar. A Note On Identity. *J Phil* 55,604-608 JI 58.

SEN, Ramendra Kumar. Imagination In Coleridge And Abhinavagupta: A Critical Analysis Of Christian And Saiva Standpoints. *J Aes Art Crit* 24,97-108 Fall 65.

SENIOR, James K. The Vernacular Of The Laboratory. *Phil Sci* 25,163-168 JI 58.

SENN, Peter R. Earliest Use Of The Term "Social Science". *J Hist Ideas* 19,568-570 O 58.

SESONSKE, Alexander. *Value And Obligation, The Foundations Of An Empiricist Ethical Theory.* Berkeley Univ Of Calif Pr 1957.

The author claims that the "real revolution" in twentieth century ethics goes beyond both G E Moore and those he criticized. It sees that (a) the logic of moral and scientific discourse are not the same; (b) the proper object of analysis is the use of statements; (c) ethical analysis must take account of the behavioral and linguistic context. The empirical theory here developed begins with the common moral experiences and problems of moral agents. It attempts to bring together pragmatic and analytic philosophy, teleological and deontological ethics.

SESONSKE, Alexander. "Cognitive" And "Normative". *Phil Phenomenol Res* 17,1-21 S 56.

SESONSKE, Alexander and Cavell, Stanley. Logical Empiricism And Pragmatism In Ethics. *J Phil* 48,5-16 Ja 51.

A division has arisen within the naturalist school of moral philosophy, with the contenders being "the emotive theorists vs. the cognitive theorists." The author suggests that the fundamental agreements between the groups far outweigh the peripheral and sometimes illusory disagreements. The article establishes the areas of agreement, deals with illusory disagreements, and indicates the peripheral disagreements can be considered disagreements in emphasis.

SESONSKE, Alexander. Hedonism In The Protagoras. *J Hist Phil* 1,73-79 O 63.

SESONSKE, Alexander. Kurt Baier's "Logical Lapse". *Phil Stud* 12,92-93 1961.

SESONSKE, Alexander. Moral Rules And The Generalization Argument. *Amer Phil Quart* 3,282-290 O 66.

SESONSKE, Alexander. On Believing. *J Phil* 56,486-492 My 59.

SESONSKE, Alexander. On The Skepticism Of Ethics And Language. *J Phil* 50,608-615 S 53.

SESONSKE, Alexander. Performatives. *J Phil* 62,459-467 S 65.

Functions of language are distinguishable via the effects of speech acts on human relations. Utterances alter three sorts of human relations: (1) Psychological relations: one person has knowledge of or some feeling or attitude toward another. (2) Generative relations: an action of one person brings about some act or state in another. (3) Formal relations: persons are formally related when appropriate or permissible interaction between them is defined or determined by implicit or explicit conventions or rules accepted within a community. Formal relations guide a major portion of our activity. *performatives* are utterances whose point is to alter formal relations. In the proper context an utterance *constitutes* an event which renders some actions permissible, prohibited, or obligatory. Once the utterance occurs formal relations are different. To utter an ostensible performative sincerely, implies that the necessary conditions for its propriety are fulfilled; hence the speaker may be held responsible for fulfillment of these conditions.

SESONSKE, Alexander. Truth In Art. *J Phil* 53,345-353 My 56.

SESONSKE, Alexander. Uses Of Moral Discourse. *Personalist* 43,5-19 Wint-Ja 62.

SESONSKE, A. Plato's Apology: Republic I. *Phronesis* 6,29-36 1961.

SEVERENS, Richard H (ed). *Ontological Commitment.* Athens Univ Of Georgia Pr 1974.

SEVERENS, Richard. Psychological Contexts. *J Phil* 59,95-99 F 62.

Assume there is overwhelming evidence for asserting 'Sadie fears Dracula'. But we feel a philosophical constraint to expunge purported references to purported objects that do not exist. And we have available standard procedures for removing such

purported references without rendering nonsense of such contexts. The trouble is that these standard methods either conflict with the best available empirical evidence or fail to eliminate such purported references. If we are to preserve psychological discourse we may find it advisable to give up our prejudice that all referring devices must refer if they are to occur in true sentences.

SEVERINO, Emanuele. Aristotle And Classical Metaphysics. *Phil Today* 2,71-81 Sum 58.

SEWALL, Richard. The Vision Of Tragedy. *Rev Metaph* 10,193-200 D 56.

SEWARD, George. Play As Art. *J Phil* 41,178-183 Mr 44.

SEWELL, E. *The Human Metaphor.* Notre Dame Notre Dame Univ Pr 1964.

The author examines literary sources, takes poets as subjects, and allows their philosophical implications to emerge. Man is thought (Descartes), but thought is figuring (Swell). Hence man is the figure who figures. And good figuring works. Sewell selects six modern figures for man: temple, labyrinth, gambler, laboratory, language, machine, showing the partiality of each, only to lead into a detailed examination of the cosmic figures: the universe itself, as pole of the I; suffering and effort, as capabilities of the I; love and death, as man's absolute reach.

SEWELL, Elizabeth. G K Chesterton: The Giant Upside-Down. *Thought* 30,555-576 D 55.

SEWELL, Elizabeth. The Death Of The Imagination. *Thought* 28,413-443 Autumn 53.

SEWNY, V D. *The Social Theory Of James Mark Baldwin.* NY King's Crown Pr 1945.

SEYPPPEL, Joachim H. A Comparative Study Of Truth In Existentialism And Pragmatism. *J Phil* 50,229-241 Ap 53.

SHACKLE, G L S. *Decision, Order And Time In Human Affairs.* NY Cambridge Univ Pr 1961.

SHAFER, Jerome A (ed). *Violence: Award-Winning Essays In The Council For Philosophical Studies Competition.* NY McKay 1971.

SHAFER, Jerome A. *Philosophy Of Mind.* Englewood Cliffs NJ Prentice-Hall 1968.

SHAFER, Jerome A. Recent Work On The Mind-Body Problem. *Amer Phil Quart* 2,81-104 Ap 65.

This paper is a discussion of some of the recent literature on the traditional mind-body problem. First the distinction between the mental and the physical is defended against attacks, especially Ryle's, and it is argued that a significant sense can be given to "mental event," taking thoughts and feelings as paradigm cases. Then the author discusses the question whether machines could have mental events. It is maintained that over and above technical questions concerning the limits of machine output and terminological questions concerning how such outputs should be described, there could still remain the genuine empirical question whether certain very advanced machines had mental events. Turning to some of the mind-body theories most favored at present, the author discusses the identity theory and rejects it, primarily on the grounds that it requires giving spatial location to such mental events as thoughts, and this is not allowed by our present conception of thoughts. Finally some dualistic theories are considered and it is argued that the most plausible ones are Epiphenomenalism and Interactionism.

SHAFER, Jerome. Could Mental States Be Brain Processes. *J Phil* 58,813-822 D 61.

The main contentions of this paper are (1) that mental states cannot be identical with brain processes because they do not occur in the same place, (2) that there is nothing to stop us from making the Identity Theory correct by adopting a convention for locating mental states, and (3) that the question whether it would be useful to adopt such a convention depends upon empirical facts which are at present unknown.

SHAFER, Jerome. Persons And Their Bodies. *Phil Rev* 75,59-77 Ja 66.

In this paper it is argued that a person cannot be taken as a thing with at least some bodily attributes. The argument rests on two premises, (1) that there is a necessary relationship between a person and his mental events such that it is impossible that precisely those events should have occurred but not to that person, whereas (2) there is a contingent relationship between a person and his bodily events such that it is possible that precisely those events should have occurred but not to that person. Now if any mental events were to happen to a bodily thing, then in accordance with (2), they might have occurred but not to the person they in fact did occur to. But this is in contradiction to (1). It is then shown how this basically Cartesian view can deal with problems of the identification and individuation of persons.

SHAFER, Jerome. Taylor's Analogy Of Memory And Vision. *Phil Rev* 66,242-250 Ap 57.

SHAFER, John. Professionalization Of Power In Education. *Educ Theor* 17,32-39 Ja 67.

SHAH, Idries. *The Sufis.* Garden City NY Doubleday 1964.

SHAHAN, Ewing P. *Whitehead's Theory Of Experience.* NY King's Crown Pr 1950.

After a brief introduction to Whitehead's thought, the author compares Whitehead's early philosophy of science with his later metaphysics in their broader aspects. He then narrows his focus to show the extent to which the explicit theory that is found in the later works is either expressed or implied in the earlier writings, as well as the extent to which it is something new. He clarifies many of the more difficult parts of the later theory and also indicates how the early theory influenced and somewhat distorted Whitehead's general metaphysical position.

SHAHAN, Robert W (ed) and Kovach, Francis J (ed). *Bonaventure And Aquinas: Enduring Philosophers.* Norman 1976.

Three articles treat the thought of Bonaventure: Ewart Cousins studies knowledge through subjectivity, the dynamic nature of God, and divine immanence and transcendence; J F Quinn develops the ethics of virtue in Bonaventure; and the meaning and influence of the Bonaventuran theory of spiritual light are expounded by Ignatius Brady. Two articles concentrate on Aquinas: that God is being in its highest signification is explained by Joseph Owens; and the modernity of Thomistic

- ethics is discussed by Robert Kreyche. Finally three writers compare Bonavenfurean and Thomistic theories of knowledge, divine infinity and the possible eternity of creation.
- SHAHANI, Ranjee.** The Common Man's Religion In India. *Int Phil Quart* 2,551-556 D 62.
- SHAHN, Ben.** How The Artist Looks At Aesthetics. *J Aes Art Crit* 13,46-51 S 54.
- SHANNON, C E (ed)** and Mc Carthy, J (ed). *Automata Studies*. Princeton NJ Princeton Univ Pr 1956.
- SHAPERE, Dudley (ed).** *Philosophical Problems Of Natural Science*. NY Macmillan 1965.
- SHAPERE, Dudley.** Descartes And Plato. *J Hist Ideas* 24,572-576 O-D 63.
- SHAPERE, Dudley.** Mathematical Ideals And Metaphysical Concepts. *Phil Rev* 69,376-385 JI 60.
- SHAPERE, Dudley.** Plausibility And Justification In The Development Of Science. *J Phil* 63,611-620 O 66.
- Through examination of two cases in the history of science—Liebig's introduction of the notion of "vital force" in physiology, and Huygens' introduction of the concept of a "wave" in the theory of light—it is shown that there are sometimes good reasons, in the development of science, for introducing and investigating certain new ideas, even if those ideas do not ultimately "work out"; and furthermore, that those good reasons are in fact comparable, in some cases at least, to sorts of good reasons appealed to in introducing ideas that do "work out." Consequences of this analysis for the attempt to draw a line of demarcation between science and non-science are discussed.
- SHAPERE, Dudley.** The Causal Efficacy Of Space. *Phil Sci* 31,111-121 Ap 64.
- SHAPERE, Dudley.** The Structure Of Scientific Revolutions. *Phil Rev* 73,383-394 JI 64.
- Shapere reviews Kuhn's book *The Structure of Scientific Revolutions*. His criticism centers on Kuhn's use of the concept of a "paradigm" in scientific thought. The concept in Kuhn's book is too vague and ambiguous, is often mysterious, and is applied too broadly to have much explanatory power in accounting for scientific revolutions.
- SHAPIRO, Herman.** *Motion, Time And Place According To William Ockham*. St Bonaventure NY 1956.
- SHAPIRO, Herman.** A Note On Walter Burley's Exaggerated Realism. *Fran Stud* 20,205-214 1960.
- SHAPIRO, Herman** and Kiteley, Murray J. Walter Burley's *De Relativis*. *Fran Stud* 22,155-171 1962.
- SHAPIRO, Herman** and Scott, Frederick. Walter Burley's *De Potentia Activa Et Passiva*. *Mod Sch* 43,179-182 Ja 66.
- SHAPIRO, Herman.** Motion, Time And Place According To William Ockham (Part II). *Fran Stud* 16,319-372 D 56.
- SHAPIRO, Herman.** Motion, Time And Place According To William Ockham (Part I). *Fran Stud* 16,213-303 S 56.
- SHAPIRO, Herman.** Walter Burley And Text 71. *Traditio* 16,395-404 1960.
- SHAPIRO, Jacob W.** *Growth Of A Philosophy: Hanor A Webb*. Nashville 1963.
- SHAPIRO, Mark.** The Subject As Freedom. *Phil East West* 16,239-248 JI-O 66.
- SHAPIRO, Monroe H** and Ruja, Harry. The Problem Of Pluralism In Contemporary Naturalism. *Phil Phenomenal Res* 10,65-72 S 49.
- SHAPIRO, Norman.** Functions Which Remain Partial Recursive Under All Similarity Transformations. *J Sym Log* 28,17-19 Mr 63.
- SHAPLEY, Harlow.** Life, Hope, And Cosmic Evolution. *Zygon* 1,275-285 S 66.
- SHAPLEY, John.** A New Reading Of Old Egyptian Textiles. *J Aes Art Crit* 20,375-388 Sum 62.
- SHARMA, C.** *Dialectic In Buddhism And Vedanta*. NY Hafner 1952.
- SHARMA, Chandradhar.** *Indian Philosophy, A Critical Survey*. NY Barnes & Noble 1962.
- SHARMA, Dharendra.** *The Differentiation Theory Of Meaning In Indian Logic*. NY Humanities Pr 1969.
- SHARMA, I C.** *Ethical Philosophies Of India*, Stanley M Daugert (ed). Lincoln NE Johnsen 1965.
- The author outlines and compares the ethics of the six orthodox systems: Buddhism, Jainism and the Cārvāka System as well as the ethical teaching of the Vedas, Upaniṣads and the Bahagavadgītā. The concluding four chapters deal with the ethics of Tagore, Radhakrishnan, Gandhi and Nehru. Dr Sharma is particularly concerned with showing that the ethics of these schools have more in common than is ordinarily supposed, that ethics must be grounded in metaphysics and that the ethical theories of the East are "superior" to those of the West.
- SHARMA, Ved P.** A Plea For Metaphysical Birth Control. *Phil Forum (Pacific)* 5,57-68 S 66.
- SHARP, David H.** The Einstein-Podolsky-Rosen Paradox Re-examined. *Phil Sci* 28,225-233 JI 61.
- SHARP, Dorothea Elizabeth.** *Franciscan Philosophy At Oxford In The Thirteenth Century*. NY Russell & Russell 1964.
- SHARP, Frank Chapman.** *Good Will And Ill Will: A Study Of Moral Judgments*. Chicago Univ Of Chicago Pr 1950.
- Published posthumously, this work provides an analysis of the role of reason in human affairs and a systematic study of the influences which tend to distort moral judgment. Basic to the examination of the moral problem contained here is Sharp's thesis that our scheme of values and our desires determine our judgments about conduct and that these judgments can be examined, criticized, and improved by human reason. He has sought to show here the objective validity of ethical judgments which are based on a universal moral consciousness, confirming his theory by testing in concrete cases.
- SHARP, Frank Chapman.** Ethical Empiricism And Moral Heteronomy: A Reply. *Phil Rev* 50,60-63 Ja 41.
- SHARP, Frank Chapman.** Voluntarism And Objectivity In Ethics. *Phil Rev* 50,253-267 My 41.
- SHARP, Malcolm.** Aggression: A Study Of Values And Law (note: A Supplementary Issue). *Ethics* 57,1-39 JI 47.
- SHARP, Malcolm.** Labor And The Law. *Ethics* 57,208-211 Ap 47.
- SHARP, Malcolm.** The Legal Conscience. *Rev Metaph* 16,346-348 D 62.
- SHARP, Malcolm.** The Limits Of Law. *Ethics* 61,270-283 JI 51.
- SHARPE, Philip B.** A Critical Analysis Of The Canons Of Science. *Phil Sci* 7,159-167 Ap 40.
- SHARVY, Richard.** Tautology And Fatalism. *J Phil* 61,293-294 My 64.
- SHAW, Esther R.** Creativity, A Response To Hallman. *Educ Theor* 18,164-168 Spr 68.
- SHAW, Evelyn (ed)** and Lehrman, Daniel S (ed) and Hinde, Robert A (ed). *Advances In The Study Of Behavior*, Vol 2. NY Academic Pr 1969.
- SHAW, Russell B** and Grisez, Germain Gabriel. *Beyond The New Morality: The Responsibilities Of Freedom*. Notre Dame Notre Dame Univ Pr 1974.
- SHCHERBATSKOI, Fedor Ippolitovich.** *Buddhist Logic*. NY Dover 1962.
- SHCHIPANOV, I Ia.** The Patriotic War Of 1812 And Its Influence On The Development Of Social Thought In Russia. *Soviet Stud Phil* 1,51-57 Spr 63.
- SHEA, William R (ed)** and King-Farlow, John (ed). *Contemporary Issues In Political Philosophy*. NY Science History 1976.
- In a variety of polemical positions on contemporary issues, the authors deal with: nationhood and the rights of individuals, the treatment deserved by Canadian native peoples, the theory and practice of male supremacy ideology, the rights of the private press, the Quebec Bill of Rights, the Marxist-Leninist theory of the rights of nations to self-determination, the similarity or dissimilarity of apes and human beings, the need to democratize the bearing and raising of children, the false ideology of male political potency, different existential ways of life under socialism, stability vs. utopia, and the definition of freedom and a free society.
- SHEA, William R (ed)** and King-Farlow, John (ed). *Values And The Quality Of Life*. NY Science History 1976.
- Comprised of nine essays, this valuable work is concerned with issues related to the "quality of life." The initial articles by McCall and Michalos aim at clarifying the phrase "quality of life". Michalos also discusses efforts to measure the quality of life. A stimulating contribution is O'Manique's "Values for Survival," an examination of ethical issues and ecological problems. L C Green discusses legal conundrums bearing on the quality of life, arguing that in the area of sexuality the law often lags behind social needs.
- SHEARER, Donald.** God And The Founding Fathers. *Fran Stud* 3,387-396 D 43.
- SHEARER, Edna A.** Note On Value. *J Phil* 42,667-668 N 45.
- SHEEN, Fulton J** and Hart, Charles A and Hohm, Mary. Symposium: Philosophy And Order In Thought And Action. *Proc Cath Phil Ass* 17,167-172 1941.
- SHEEN, Fulton J.** Man, The Image Of God. *Proc Cath Phil Ass* 17,65-66 1941.
- SHEEN, Fulton John.** *God And Intelligence In Modern Philosophy: A Critical Study In The Light Of The Philosophy Of St Thomas*. Garden City NY Image Books 1958.
- SHEEN, Fulton John.** *Philosophy Of Religion; The Impact Of Modern Knowledge On Religion*. NY 1948.
- SHEEN, Fulton J.** The Assumption And The Modern World. *Thomist* 14,31-40 Ja 51.
- SHEETS, John R.** Justice In The Moral Thought Of St Anselm. *Mod Sch* 25,132-139 Ja 48.
- SHEETS, Maxine.** *The Phenomenology Of Dance*. Madison 1966.
- A scholarly use of the phenomenological method in an aesthetics of dance. Mrs Sheets bases her method on the work of Merleau-Ponty, Sartre, and her teacher, Eugene Kaelin. She also makes use of the aesthetic theories of Ernst Cassirer and Susanne Langer in giving phenomenological accounts of "the illusion of force," "abstraction," "expression," "dynamic line," "rhythm" and "imaginative space." The last two chapters discuss the educational implications of this approach.
- SHEHADI, Fadieu** and Rescher, Nicholas. Yahyā Ibn 'Adī's Treatise "On The Four Scientific Questions Regarding The Art Of Logic". *J Hist Ideas* 25,572-578 O-D 64.
- SHELDON, Mark.** Logic Of The Self-Evident: Spinoza, Imagination And Metaphor. *Proc Heraclitian Society* 2,62-90 My-Ag 74.
- The paper begins with a brief survey of writing on the topic of imagination in philosophical literature from Aristotle to Ryle. It then focuses on Spinoza's *Ethics*, and argues that Spinoza's theory of imagination is very significant, especially in terms of inadequacies in contemporary literature. In the last part of the paper a theory of metaphor is developed which relates, it is argued, in interesting ways to Spinoza's theory of imagination.
- SHELDON, W H.** Are Naturalists Materialists? *J Phil* 43,197-208 Ap 46.
- SHELDON, W H.** Critique Of Naturalism. *J Phil* 42,253-270 My 45.
- SHELDON, W H.** On The Nature Of Mind. *J Phil* 38,197-206 Ap 41.
- SHELDON, W H.** Professor Montague's *The Ways Of Things*. *J Phil* 37,505-523 S 40.
- SHELDON, W H.** The Absolute Truth Of Hedonism. *J Phil* 47,285-303 My 50.
- Hedonism is presented in the article as being the only moral stance, while other moral theorists are simply misguided. The author defines hedonist morality as the maximum intensity and extensity of pleasure. The body of the article addresses how various ethical systems rely on the basic principles of hedonism.
- SHELDON, W H.** The Criterion Of Reality. *Rev Metaph* 1,3-37 Mr 48.

SHELDON, Wilmon Henry. *Agapology: The Rational Love—Philosophy Guide Of Life.* Boston Christopher 1965.

A development of C S Peirce's metaphysics of tychism and agapasm. Sheldon considers love the polar union of reason and chance and presents at length a version of the ontological argument based on chance as ultimate. In the final chapter he argues that Christian love, in spite of appearances to the contrary, has been increasing in the world.

SHELDON, Wilmon Henry. *America's Progressive Philosophy.* New Haven Yale Univ Pr 1942.

Professor Sheldon argues that today's process-philosophy, which is rooted in developments of thought since Galileo, is a means towards maintaining the compossibility of traditional incompatibles. This process-philosophy, which has achieved its fullest development in American philosophical thinking, insists upon the ultimacy of incremental change in reality and thereby lays the foundation for a description of reality as in process, becoming ever-richer, increasingly significant.

SHELDON, Wilmon Henry. *God And Polarity: A Synthesis Of Philosophies.* New Haven Yale Univ Pr 1954.

This work endeavors to end "the perennial deadlocks of metaphysical systems" by an inclusive graded array of polar opposites ranging from inanimate matter to the Deity. In spite of man's incurable addiction to part-truths as if they were whole-truths, "there is no one exclusive principle, point of view, method, which gives the clue to the make-up of the real world." The author pleads for a more generous, synthetic approach to a "general plan which might admit the lasting truth of each of the schools," and embarks upon an exhaustive analysis of such counterpart pairs as idealism-materialism, Thomism-process, monism-pluralism, and rationalism-irrationalism. He contends that both the contemporary analytic philosophers and the existentialists have "lost the sense of reality, the one forgetting, the other denying it."

SHELDON, Wilmon Henry. *Rational Religion: The Philosophy Of Christian Love.* NY Philosophical Lib 1962.

SHELDON, Wilmon Henry. Can Philosophers Cooperate, Part I. *Mod Sch* 21,71-82 Ja 44.

SHELDON, Wilmon Henry. Can Philosophers Cooperate, Part II. *Mod Sch* 21,131-142 Mr 44.

SHELDON, Wilmon Henry. William Pepperell Montague: A Daring Thinker. *J Phil* 51,609-614 O 54.

SHELDON, Wilmon H. Leibniz's Message To Us. *J Hist Ideas* 7,385-396 O 46.

SHELDON, Wilmon H. On Philosophical Synthesis. *Phil East West* 1,3-5 O 51.

SHELDON, Wilmon H. Professor Maritain On Philosophical Co-Operation. *Mod Sch* 22,88-97 Ja 45.

SHELDON, Wilmon H. What Can Western Philosophy Contribute To Eastern? *Phil East West* 5,291-304 Ja 56.

SHELDON, Wilmon H. What Is Intellect (Part One)? *Phil East West* 2,4-19 Ap 52.

SHELDON, Wilmon H. What Is Intellect (Part Two)? *Phil East West* 2,129-143 Jl 52.

SHEN, Yuting. Paradox Of The Class Of All Grounded Classes. *J Sym Log* 18,114-115 Je 53.

SHEN, Yuting. Two Semantical Paradoxes. *J Sym Log* 20,119-120 Je 55.

SHEPARD, Herbert A. Basic Research And The Social System Of Pure Science. *Phil Sci* 23,48-57 Ja 56.

SHEPHERD, John J. *Experience, Inference And God.* NY Barnes & Noble 1975.

SHEPHERDSON, J C. Inner Models For Set Theory, Part III. *J Sym Log* 18,145-167 Je 53.

SHEPHERDSON, J C. Inner Models For Set Theory: Part I. *J Sym Log* 16,161-190 S 51.

SHEPHERDSON, J C. Inner Models For Set Theory: Part II. *J Sym Log* 17,225-237 D 52.

SHEPHERDSON, J C. Note On A System Of Myhill. *J Sym Log* 21,261-264 S 56.

SHEPHERDSON, J C. On The Interpretation Of Aristotelian Syllogistic. *J Sym Log* 21,137-147 Je 56.

SHEPPARD, Vincent F. *Religion And The Concept Of Democracy: A Thomistic Study In Social Philosophy.* Washington DC 1949.

SHERBO, Arthur. Christopher Smart's Knowledge Of Occult Literature. *J Hist Ideas* 18,233-241 Ap 57.

SHERBURNE, Donald W. *A Whiteheadian Aesthetic: Some Implications Of Whitehead's Metaphysical Speculation.* New Haven Yale Univ Pr 1961.

Whitehead's philosophical system is expounded in four preliminary chapters, with particular emphasis on the conception of "conrescence," while the remainder of the book develops an aesthetic theory based upon this system. It is argued that all aesthetic discourse should be grounded in metaphysical theory and that Whitehead's philosophy shows its fruitfulness in generating aesthetic analysis. The author's themes are that "the work of art has the ontological status of a Whiteheadian proposition" and "aesthetic experience is experience, the subjective aim of which is to re-create the proposition objectified in the performance of a work of art." This was a Ph D dissertation at Yale with one added chapter.

SHERBURNE, Donald W. Meaning And Music. *J Aes Art Crit* 24,579-584 Sum 66.

SHERBURNE, Donald Wynne (ed). *A Key To Whitehead's Process And Reality.* NY Macmillan 1966.

SHERIDAN JR, James F. *Once More From The Middle: A Philosophical Anthropology.* Athens Ohio Univ Pr 1973.

SHERIDAN, Edward F. A Note On Mr Blanshard. *Thought* 25,692-697 D 50.

SHERMAN, Paul. *Emerson's Angle Of Vision: Man And Nature In American Experience.* Cambridge Harvard Univ Pr 1952.

SHERMAN, Robert R. Civil Disobedience: Challenge Of The Law As A Principle Of Democracy. *J Thought* 1,5-19 N 66.

SHERMAN, Robert R. Plato, Aristotle, And The Poets. *Educ Theor* 16,250-261 Jl 66.

SHERMAN, Robert R. The Stoic And Education. *J Thought* 2,30-41 Ja 67.

SHERMIS, S Samuel. The Probable Philosophical Bases Of Racial Prejudice With An Emphasis On Concepts Of Inferiority. *Educ Theor* 15,143-153 Ap 65.

SHERMIS, Sherwin Samuel. *Philosophic Foundations Of Education.* Cincinnati OH American Book 1967.

SHEROVER, Charles M. *Heidegger, Kant And Time.* Bloomington Indiana Univ Pr 1971.

This study seeks to trace key concepts and formulations of *Being and Time* from Heidegger's interpretation of Kant. Focusing on the concept of time in the First Critique, it effectively argues that Heidegger's work can be understood as a development of transcendental philosophy. By suggesting a reconstruction of the Critical philosophy centered about the concept of time, it proposes some key issues for contemporary consideration of the nature and significance of time in human experience and of issues related to it.

SHEROVER, Charles M. *The Human Experience Of Time: The Development Of Its Philosophical Meaning.* NY New York Univ Pr 1975.

This volume is a compendium of anthological selections which are strung together with connecting essays by the author. It is divided into eight principal sections dealing with the following topics: introductory considerations, time and motion, time and understanding, time and reality, the analysis of temporal concepts, experiential time, the structure of experiential time, and a brief concluding chapter intended to outline open questions. The work is more than an historical survey, since Sherover's own connecting essays are philosophically critical and expansive.

SHEROVER, Erica. Nietzsche: On Yea- And Nay-Saying. *J Existent* 5,423-428 Sum 65.

SHERWOOD, Michael. *The Logic Of Explanation In Psychoanalysis.* NY Academic Pr 1969.

SHERWOOD, Polycarp. Survey Of Recent Work On St Maximus The Confessor. *Traditio* 20,428-436 1964.

SHEWMAKER, Kenneth L and Berenda, Carlton W. Science And The Problem Of Psi. *Phil Sci* 29,195-203 Ap 62.

SHEWRING, Walter. *Art In Christian Philosophy.* Keyport NJ Sower Pr 1946.

SHIBLES, Warren A. *An Analysis Of Metaphor In The Light Of W M Urban's Theories.* NY Humanities Pr 1971.

SHIBLES, Warren A. *Philosophical Pictures.* Dubuque IA Brown 1969.

SHIBLES, Warren. *Death: An Interdisciplinary Analysis.* Whitewater WI Language Pr 1974.

SHIBLES, Warren. *Emotion: The Method Of Philosophical Therapy.* Whitewater WI Language Pr 1974.

This book contends that emotions involve reason and reason is in some ways emotion, whereas feelings are something different. Assessment should and properly does precede emotion. The critique ranges over mind, body, language, pleasure, sensation, action, cause, reason, expression, and related concepts, exhibiting their uses and misuses as in metaphor, fallacies and the like.

SHIBLES, Warren. *Wittgenstein: Language And Philosophy.* Dubuque IA Brown 1969.

SHIDELER, Emerson W. *Believing And Knowing.* Ames Iowa State Univ Pr 1966.

This volume provides a view of the relation between religion and science which distinguishes them in terms of levels. It is argued that knowledge in both realms is created by interaction between knower and known. In science, knowledge is what is accepted by the community of scientists; in religion, it is right relationship with God. The aim of scientific knowledge is to tell us how the world is, reducing our tensions by giving us a definite framework in which to act. The aim of religious knowledge is to tell us what our lives mean, reducing our tensions by giving us a definite framework in which to live. Science is thus on a lower, but not less true, level than religion. The difference in levels apparently provides for the compatibility of the two realms.

SHIELDS, Allan. F C S Schiller: An Unpublished Memorial By John Dewey. *Trans Peirce Soc* 3,51-54 Fall 67.

SHIEN, G-Ming. Rufus Jones: A Buddhist View (translated By R M Hazelton). *Personalist* 29,350-355 Autumn-O 48.

SHIEN, Gi- Ming. Being And Nothingness In Greek And Ancient Chinese Philosophy. *Phil East West* 1,16-24 Jl 51.

SHIEN, Gi- Ming. Nothingness In The Philosophy Of Lao-tzu. *Phil East West* 1,58-63 O 51.

SHIH, Hu. Ch'an (Zen) Buddhism In China: Its History And Method. *Phil East West* 3,3-24 Ap 53.

SHIH, Hu. The Right To Doubt In Ancient Chinese Thought. *Phil East West* 12,295-300 Ja 63.

SHIH, Vincent Y C. Metaphysical Tendencies In Mencius. *Phil East West* 12,319-342 Ja 63.

SHILLER, Robert E. *New Methods Of Knowledge And Value.* NY Philosophical Lib 1966.

The author considers such topics as our mental faculties, the correlation of percepts and concepts, logic and methodology, language, and the irrational factors in knowledge. While he disclaims any intention of treating historical figures and doctrines, he does survey the views of several major thinkers and some minor ones. He also briefly discusses existentialism, theories of value and methods of the cultural sciences.

SHILS, E A. Social Science And Social Policy. *Phil Sci* 16,219-242 Jl 49.

SHILS, Edward A (ed) and Parsons, Talcott (ed). *Toward A General Theory Of Action*. Cambridge Harvard Univ Pr 1951.

SHILS, Edward and others. *Life Or Death: Ethics And Options*. Seattle WA Univ Of Wash Pr 1968.

SHILS, Edward. Tradition And Liberty: Antinomy And Interdependence. *Ethics* 68,153-165 Ap 58.

SHIMONY, Abner. An Ontological Examination Of Causation. *Rev Metaph* 1,69-92 S 47.

SHIMONY, Abner. Braithwaite On Scientific Method. *Rev Metaph* 7,644-660 Je 54.

SHIMONY, Abner. Coherence And The Axioms Of Confirmation. *J Sym Log* 20,1-28 Mr 55.

SHIMONY, Abner. The Status And Nature Of Essences. *Rev Metaph* 1,38-79 Mr 48.

SHINE, Hill. J S Mill And An Open Letter To The Saint-Simonian Society In 1832. *J Hist Ideas* 6,102-108 Ja 45.

SHIPKA, Thomas A. Dewey And The Functionalists. *Journal Of Human Relations* 18,1177-1189 1970.

This article attempts to highlight deficiencies in the appreciation of the roles of social conflict reflected in "structural-functional" social analysis, particularly as practiced by Talcott Parsons. This aim is achieved through a review of John Dewey's social philosophy. Particular attention is given to Dewey's views of intelligence as problem-solving behavior, social conflict as the signal of the need for timely change, and the growth of individuals in association requiring periodic modifications in current social arrangements.

SHIPLEY, Joseph T. *Trends In Literature*. NY Philosophical Lib 1949.

SHIPLEY, Joseph T. Can We Have An International Dance? *J Aes Art Crit* 4,29-31 S 45.

SHIRCEL, Cyril. Abstractive And Intuitive Knowledge In Relation To Being. *Proc Cath Phil Ass* 19,136-150 1943.

SHIRCEL, Cyril. Analogy And Univocity In The Philosophy Of Duns Scotus. *Proc Cath Phil Ass* 18,143-164 1942.

SHIRCEL, Cyril. The Case For Intuitive Knowledge. *Mod Sch* 22,222-229 My 45.

SHIRK, Evelyn Urban. *Adventurous Idealism, The Philosophy Of Alfred Lloyd*. Ann Arbor -1952.

SHIRK, Evelyn Urban. The Educational Philosophy Of Alfred Lloyd. *Educ Theor* 2,141-150 Jl 52.

SHIRK, Evelyn. *The Ethical Dimension: An Approach To The Philosophy Of Values And Valuing*. NY 1965.

This book is an original examination of many traditional views of ethics, as well as the formulation of the author's own position.

SHISLER, Barbara. George Lansing Raymond's *Comparative Aesthetics*. *J Aes Art Crit* 19,327-338 Spr 61.

SHKLAR, Judith N. *After Utopia; The Decline Of Political Faith*. Princeton NJ Princeton Univ Pr 1957.

The author devotes most discussion in this book to Romantic and Christian social despair because they offer, she believes, the clearest expression of the contemporary mood. The author, to complete the picture, gives an account of the decline of liberal and socialist thought.

SHKLAR, Judith N. *Between Past And Future*, By Hannah Arendt. *Hist Theor* 2,286-291 1963.

SHKLAR, Judith N. *Legalism*. Cambridge Harvard Univ Pr 1964.

This polemic against legalism treats it as an ideology or set of beliefs and value preferences: a belief that morality consists of obedience to moral rules; law is an ideologically neutral system of rules that can be understood and applied by purely formal analysis; politics is a dirty affair of expediency, ambition, and coercion to be limited as much as possible by the rule of law; and philosophy ought to devote itself to an analytic process aimed at uncovering the real meaning of words. Legalism is a fundamental ingredient in both analytic jurisprudence and natural law theory, in both Hart and Fuller. Legalism is always conservative in its effects, since it bases law, etc., on prior agreements and conventions. The author argues that law and justice have a definite, limited place in a certain kind of political order, but that this place can be properly appreciated only from a combined legal-political standpoint that is itself non-legalistic.

SHOEN JR, Edward Joseph. Personal Responsibility, Determinism, And The Burden Of Understanding. *Antioch Rev* 20,405-416 Wint 60-61.

SHOEMAKER, F L. An Approach To Metaphysical Idealistic Eclecticism. *Educ Theor* 5,34-46 Ja 55.

SHOEMAKER, Sydney S. Personal Identity And Memory. *J Phil* 56,868-881 O 59.

SHOEMAKER, Sydney. *Self-Knowledge And Self-Identity*. Ithaca NY Cornell Univ Pr 1963.

The central topic of this book is that of personal identity. The discussion begins with the question of self-knowledge and its relation to the body. Whether selves are substances is then studied. Subsequent topics are the self and the contents of consciousness, self-identity and memory-contents, personal identity and the concepts of mind and body, and finally the possibility of self-knowledge. A contention of the book is that different theories about the self are really attempts to explain how self-knowledge is possible.

SHOEMAKER, Sydney. Ziff's Other Minds. *J Phil* 62,587-589 O 65.

SHOENFIELD, J R. Degrees Of Formal Systems. *J Sym Log* 23,389-392 D 58.

SHOENFIELD, J R. Degrees Of Models. *J Sym Log* 25,233-237 S 60.

SHOENFIELD, J R. Open Sentences And The Induction Axiom. *J Sym Log* 23,7-12 Mr 58.

SHOENFIELD, Joseph R. *Mathematical Logic*. Reading MA Addison-Wesley 1967.

This book is a text in logic, intended for graduate students in mathematics. It covers the central topics in logic, including recent results. These topics are proof theory, model theory, recursive functions, the axiomatic foundations of number theory, and set theory. Completeness and decidability are treated thoroughly. The section on set theory contains proofs of the independence of the continuum hypothesis and the axiom of choice. There are many exercises which cover important topics, supplementing the expository material.

SHOENFIELD, Joseph R. A Relative Consistency Proof. *J Sym Log* 19,21-28 Mr 54.

SHOKHIN, K V. The Problem Of The Beautiful In The Esthetic Conceptions Found In Early Russia (XI-XIII Centuries). *Soviet Stud Phil* 3,45-55 Sum 64.

SHOPE, Robert K. Prima Facie Duty. *J Phil* 62,279-286 My 65.

It is argued that there are exceptions to moral principles, and that, because of this fact, a certain ambiguity in the account W D Ross gives of prima facie duty is harmful. Far, in cases where there are exceptions to moral principles, this ambiguity leads to contradictory judgments as to which actions are prima facie duties. This ambiguity is explained and it is then argued that several attempts to make it harmless by not admitting exceptions to moral principles are unsuccessful. Finally, a way of eliminating the ambiguity in order to develop a useful conception of prima facie duty is proposed.

SHORE, Maurice Joseph. *Soviet Education, Its Psychology And Philosophy*. NY Philosophical Lib 1947.

SHORTER, J M. Contradictories And Strict Implication. *Phil Phenomenol Res* 17,122-124 S 56.

SHOUSE, J B. David Hume And William James: A Comparison. *J Hist Ideas* 13,514-527 O 52.

SHPAKOVSKII, Anatolii I. *Freedom, Determinism, Indeterminism*. NY Heinman 1963.

SHRIVASTAVA, S N L. *Samkara On God, Religion, And Morality*. *Phil East West* 7,91-106 O 57-Ja 58.

SHRIVASTAVA, S N L. The Absolute In Bradley And Samkara. *Phil East West* 6,99-112 Jl 56.

SHRODER, M Z. *Icarus*. Cambridge Harvard Univ Pr 1961.

SHUCHMAN, Philip. Aristotle's Conception Of Contract. *J Hist Ideas* 23,257-264 Ap-Je 62.

SHUCHMAN, Philip. Comments On The Criminal Code Of Plato's Laws. *J Hist Ideas* 24,25-40 Ja-Mr 63.

SHUKLA, Anjan. A Set Of Axioms For The Propositional Calculus With Implication And Converse Non-implication. *Notre Dame J Form Log* 6,123-128 1965.

SHULMAN, Bernard H. On The Theory Of Schizophrenogenic Ontology: A Phenomenological-Holisticsynthesis. *J Existent* 5,353-358 Sum 65.

SHUMAKER, Wayne. *Elements Of Critical Theory*. Berkeley Univ Of Calif Pr 1952.

SHUMAKER, Wayne. The Condition Of Critical Valuation. *J Aes Art Crit* 9,21-30 S 50.

SHUMAN, Samuel I. *Legal Positivism: Its Scope And Limitations*. Detroit 1963.

Separates law from morals and maintains that the principles of morals are non-cognitive. So far as a society has generally accepted goals, the scope of legal positivism is sufficient to provide an account of the nature of the institution known as law.

SHUMSKY, Abraham. Action Research And Modern Man. *Educ Theor* 8,27-34 Ja 58.

SHUR, E. The Theory Of The Concept, The Judgment, And The Inference In Formal And Dialectic Logic. *Phil Phenomenol Res* 5,199-216 D 44.

SHUTE, C W. *Psychology Of Aristotle*. NY Columbia Univ Pr 1941.

This book gives an interesting, brief exposition of the psychology of Aristotle, with a discussion of the generation of the organism, the growth of the organism, the initiation and control of behavior, the activities of the organism, and the metaphysical analysis of the living being. "The aim of the present study is not to discuss and to seek a solution for the questions which have arisen in the historic expositions of Aristotle's psychology. It is rather to follow the way in which Aristotle himself develops his treatment of behavior as one aspect—and that the most essential one—of living things in general."

SHUTE, Clarence William. *The Psychology Of Aristotle: An Analysis Of The Living Being*. NY Columbia Univ Pr 1941.

The new series of studies in philosophy opens well with Professor Shute's straightforward, scholarly account of Aristotle's psychology. The study shows how Aristotle "develops his treatment of behavior as one aspect—and that the most essential one—of living things in general," and how he interpreted behavior "in terms of interaction between the organism and the environing world." After an account of the basis of behavior in the generation and growth of the organism, the central topic of the book is reached in Chapter III, "The Initiation and Control of Behavior." Aristotle's analysis of action, as directed toward an end by means of appetite and deliberation, is neatly translated into the terms of "ideomotor activity," "intelligent response to a stimulus," and "environmental context."

SHVYREV, V S and Tavanets, P V. Some Problems In The Logic Of Scientific Knowledge. *Soviet Stud Phil* 1,33-40 Wint 1962-63.

SHVYREV, V S. The Neopositivist Conception Of Empirical Significance, And Logical Analysis Of Scientific Knowledge. *Soviet Stud Phil* 2,10-29 Sum-Fall 63.

SHWAYDER, D S. *Modes Of Referring And The Problem Of Universals: An Essay In Metaphysics*. Berkeley Univ Of Calif Pr 1961.

This monograph is addressed to the problem of universals. The method is to discover what properties and universals are by finding out what is peculiar and characteristic

in referring to properties and numbers. Chapter I defines referring as a use of words in a language act, and elucidates topics preliminary to a theory of referring: the criteria for the existence of objects, relations between different forms of statement, the departments of language. Chapter II considers some general forms of reference and their application. As applications, proper names, pronouns, definite descriptions, adjectives, numbering numerals, are examined. Chapter III discusses properties. According to this discussion, it is not necessary to provide criteria for the existence of properties. The last chapter is devoted to metaphysical puzzles in the philosophy of mathematics.

SHWAYDER, D S. Moral Rules And Moral Maxims. *Ethics* 67,269–285 JI 57.

SHWAYDER, David S. Mr Aldrich's "Last Word". *Phil Stud* 5,62–64 1954.

SHWAYDER, David. Some Remarks On "Synonymity" And The Language Of Semanticists. *Phil Stud* 5,1–4 1954.

SIBAJIBAN. Descartes' Doubt. *Phil Phenomenol Res* 24,106–116 S 63.

The purpose is to analyze the nature of doubt in general, and examine the doubt which Descartes uses as the method of philosophy in his *Meditations*. The author tries to show that this doubt can neither yield, nor be resolved by, that type of certainty which Descartes believes to have realized in his cogito. Finally, parallels are drawn with Husserl's technique of phenomenological reduction.

SIBLEY, Frank. A Theory Of The Mind. *Rev Metaph* 4,259–278 D 50.

SIBLEY, Frank. Aesthetic And Nonaesthetic. *Phil Rev* 74,135–159 Ap 65.

Sibley examines several relationships, logical, quasilogical, and contingent, between aesthetic properties and nonaesthetic properties. His general conclusion is that because of the complexity of an aesthetic object, we can never legitimately argue, solely from the presence of certain nonaesthetic properties in something, to the presence of certain aesthetic properties in that thing.

SIBLEY, Frank. Aesthetic Concepts. *Phil Rev* 68,421–450 O 59.

SIBLEY, Frank. Aesthetic Concepts: A Rejoinder. *Phil Rev* 72,79–83 Ja 63.

Sibley responds to Schwyzer's criticisms ("Sibley's 'Aesthetic Concepts,'" *Philosophical Review*, Volume 72, Pages 72–78), claiming that they misinterpret him. Sibley was not concerned with verdicts like "That movie is fine." He did not describe aesthetic aesthetic terms as "evaluative" and non-aesthetic terms as "descriptive." And he did not hold that an aesthetic remark always involves the use of an aesthetic term.

SIBLEY, Frank. Aesthetics And The Looks Of Things. *J Phil* 56,905–914 N 59.

SIBLEY, Jack R. Rudolf Otto As A Precursor Of Process Theology. *Encounter* 30,223–240 Sum 69.

The article relates the thought of Rudolf Otto directly to the British empiricist philosophers in as much as many students of theology seem unaware of the 'emergent naturalism' inherent within his thought and theology. The one-order theory of reality held by the empiricists (and process philosophy) becomes the basis for him of a more adequate understanding of the relationship of nature and grace—or of God's relationship to the world. Out of this comes a clear affirmation of Pan-en-theism. This is also seen in what is here called 'emergent eschatology' in which the history of mankind is seen to be "a process of constant becoming."

SIBLEY, Mulford Quikert. *Political Ideas And Ideologies: A History Of Political Thought*. NY Harper & Row 1970.

SIBLEY, W M. Does Naturalism Leave Obligation Out Of Ethics? *Phil Phenomenol Res* 8,269–275 D 47.

SIBLEY, W M. The Pragmatic Theory Of Scientific Objects. *Phil Rev* 57,248–259 My 48.

SIBLEY, W M. The Rational Versus The Reasonable. *Phil Rev* 62,554–560 O 53.

SICHA, Jeffrey. *A Metaphysics Of Elementary Mathematics*. Amherst Univ Of Mass Pr 1974.

SIDGWICK, Henry. *Outlines Of The History Of Ethics For English Readers*. Boston Beacon Pr 1960.

SIDNEY, Ratner (ed). *Vision And Action; Essays In Honor Of Horace M Kallen On His 70th Birthday*. New Brunswick NJ Rutgers Univ Pr 1953.

SIDORSKY, David. A Note On Three Criticisms Of Von Wright. *J Phil* 62,739–742 D 65.

SIDWELL, Robert T. Yen Yuan—The Educational Thought Of A 17th Century Chinese "Pragmatist". *Educ Theor* 14,210–215 JI 64.

SIEGEL, Paul N. English Humanism And The New Tudor Aristocracy. *J Hist Ideas* 13,450–468 O 52.

SIEGEL, Paul N. Milton And The Humanist Attitude Toward Women. *J Hist Ideas* 11,42–53 Ja 50.

SIEGEL, Rudolph E. Parmenides And The Void. *Phil Phenomenol Res* 22,264–266 D 61.

SIEGLER, F A. Demos On Lying To Oneself. *J Phil* 59,469–474 Ag 62.

Appealing to his analysis of interpersonal deception, Professor Demos examines a kind of self-deception that has the same features as interpersonal deception. He concludes that in self-deception "the belief and the disbelief are simultaneous and both exist in the consciousness of the person." The first section of this paper is concerned to show that the cases cited by Demos as evidence for his conclusion are not cases in which we must attribute contradictory beliefs to a man at the same time. The second section of the paper argues that the ordinary use of reflexive deception expressions does not fit Demos's analysis of interpersonal deception expressions.

SIEGLER, F A. Self-deception And Other Deception. *J Phil* 60,759–763 N 63.

Canfield and Gustavson (*Analysis*, Volume 23, 1962) defend the thesis that the notion of self-deception is odd and radically different from that of interpersonal deception. The present paper exposes a number of weaknesses in that defense. Canfield and Gustavson's model of interpersonal deception contains features not necessary to interpersonal deception, and there are various problems for Canfield and Gustavson's interpretation of self-deception. It is agreed that there is something

peculiar about self-deception and that it is somewhat different from interpersonal deception, but it is suggested that there are more similarities than differences.

SIEGLER, Roderick A. Lying. *Amer Phil Quart* 3,128–136 Ap 66.

A systematic investigation of six features of a typical case of lying as they relate to ten locutions in which "lie" or a cognate appears. The investigation is into which, if any, of these features are necessary conditions for the correct application of the different locutions. Several tentative general conclusions are reached.

SIEKANIEC, Ladislav. Cardinal Fisher And Duns Scotus. *Fran Stud* 1,45–48 S 41.

SIERPIŃSKI, Wacław. Sur Un Théorème Equivalent À L'Axiome Du Choix. *Notre Dame J Form Log* 6,161–162 1965.

SIGMUND JR, Paul E. The Influence Of Marsilius Of Padua On 15th-Century Conciliarism. *J Hist Ideas* 23,392–402 JI–S 62.

SIGMUND, Paul Eugene. *Nicholas Of Cusa Nnd Medieval Political Thought*. Cambridge MA Harvard Univ Pr 1963.

SIGSTEDT, Cyriel Sigrid. *The Swedenborg Epic; The Life And Works Of Emanuel Swedenborg*. NY Bookman 1952.

SIH, Paul K T. Freedom Is Universal. *Phil East West* 11,57–62 Ap–JI 61.

SIH, Paul K T. The Natural Law Philosophy Of Mencius. *New Scholas* 31,317–337 JI 57.

SIKES, Walter W. *On Becoming The Truth: An Introduction To The Life And Thought Of Soren Kierkegaard*. St Louis Bethany Pr 1968.

SIKORA, Joseph J. *Inquiry Into Being*. Chicago Loyola Univ Pr 1965.

Fundamental to this metaphysical study, according to its preface, is "the characteristically Thomist contribution of the understanding of the existential act of things and of that superabundance of existential act which is activity." Besides a number of Scholastic writers, the author acknowledges a debt to the positivists (Humes and the Vienna Circle), phenomenologists (Husserl and Sartre), idealists (Kant, Cassirer), existentialists (Marcel, Heidegger, Buber), and the Upanishads. Since the book is not documented, it is not easy to determine which of the Thomists is most important to its argument. Central in this argument are "metaconcepts" of various key items in reality. Thus, several complicated formulae suggest definitions of being, essence, activity, and such notions. Later, ten "Ways" of reaching "philosophical transcendence" (God) are presented. Many other special problems (including divine providence and moral evil) are treated at the end of the book.

SIKORA, Joseph J. "Integrated" Knowledge Of Nature. *Thomist* 21,171–183 Ap 58.

SIKORA, Joseph J. Freedom And Nihilation: An Essay On "The Free Existent And The Free Eternal Purposes," Part II. *Mod Sch* 43,23–38 N 65.

SIKORA, Joseph J. Freedom And Nihilation: An Essay On "The Free Existent And The Free Eternal Purposes," Part I. *Mod Sch* 42,399–412 My 65.

SIKORA, Joseph J. Philosophy And Christian Wisdom According To Saint Justin Martyr. *Fran Stud* 23,244–256 1963.

SIKORA, Joseph J. Some Thomistic Reflections On The Foundations Of Formal Logic. *Notre Dame J Form Log* 6,1–38 1965.

SIKORA, Joseph J. Sources Of Disagreement Between Philosophers And Scientists. *Mod Sch* 40,263–274 Mr 63.

SIKORA, Joseph J. The 'Problem' Of Induction. *Thomist* 22,25–36 Ja 59.

SIKORA, Joseph J. The Art And Science Of Formal Logic In Thomistic Philosophy. *Thomist* 22,533–541 O 59.

SIKORA, Joseph J. The Philosophy Of Nature And Natural Science From A Thomist Viewpoint. *Thomist* 20,330–349 JI 57.

SIKORA, Joseph J. The Speculative Value Of Physical Science. *Thought* 35,494–512 D 60.

SIKORA, Joseph J. The Symbolization Of Traditional Formal Logic. *New Scholas* 34,297–314 JI 60.

SIKORA, Joseph. Geocentrism In The *Syntax Mathematica*. *New Scholas* 32,61–72 Ja 58.

SILBER, John R. Kant's Conception Of The Highest Good As Immanent And Transcendent. *Phil Rev* 68,469–492 O 59.

SILBER, John R. The Importance Of The Highest Good In Kant's Ethics. *Ethics* 73,179–197 Ap 63.

Lewis White Beck's *A Commentary on Kant's Critique of Practical Reason* overlooks the fact that some of the ideas most important to Kant's ethics are not presented in the second *Critique*. It also lacks a necessary emphasis on the notion of the highest good, the unifying theme of the work as a whole. The author traces the role of this concept throughout the second *Critique* and shows how Kant developed the content of the idea of the highest good in the combined notions of perfection as the moral good and happiness as the natural good.

SILLEM, Edward A. Perspectives On Christian Philosophy. *Phil Today* 5,3–13 Spr 61.

SILLEM, Edward Augustus. *Ways Of Thinking About God: Thomas Aquinas And The Modern Mind*. NY Sheed & Ward 1961.

SILVA, Herman and Vayonis, George C. Objectivity And Subjectivity In Scientific Research. *Phil Sci* 20,332–334 O 53.

SILVERMAN, Hirsch Lazaar. *Philosophy: Its Significance In Contemporary Civilization*. Boston Humphries 1946.

The author has "...attempted a rationalization of the necessity of a philosophic attitude in understanding our present economic, political, and social conditions." He roams at will over collectivist and individualistic emphases without enabling the reader to pick from his acknowledged idealist leanings, his own essential emphasis. "In spite, then of all the record of the past, the great philosophical revolution is still to come. It will ensue when men collectively and cooperatively organize their

- knowledge for application to achieve and make secure social values... Individualism, however, in almost every activity, is one of the most fundamental of human traits."
- SILVERMAN, Hugh J.** Artistic Creation And Human Action. *Mosaic* 8,157-164 nd.
- The action of man is a creation of human significations; the creation of a work is the action of an artist. Human significations remain those of the person who created them; aesthetic significations are those of the work which is created through action. I show that the creation of human significations is the formation of a person because to act as a man is to create the man, and that artistic action is the formation of the work of art because to create the work is to act as artist.
- SILVERMAN, Stuart.** Some Comments On Quine's Analysis Of Simplicity. *Phil Sci* 31,59-61 Ja 64.
- SIMEC, M Sophie.** Human Nature According To John Dewey. *Proc Cath Phil Ass* 29,225-233 1955.
- SIMEC, Sophie.** Philosophical Bases For Human Dignity And Change In Thomistic And American Non-thomistic Philosophy. Washington DC 1953.
- SIMMONS, Edward D.** Demonstration And Self-Evidence. *Thomist* 24,137-162 Ap-Jl-O 61.
- SIMMONS, Edward D.** In Defense Of Total And Formal Abstraction. *New Scholas* 29,427-440 O 55.
- SIMMONS, Edward D.** The Nature And Limits Of Logic. *Thomist* 24,47-71 Ja 61.
- SIMMONS, Edward D.** The Thomistic Doctrine Of The Three Degrees Of Formal Abstraction. *Thomist* 22,37-67 Ja 59.
- SIMMONS, Edward D.** What's Wrong With Logic? *Proc Cath Phil Ass* 40,68-76 1966.
- SIMMONS, Ernest J (ed).** Continuity And Change In Russian And Soviet Thought. Cambridge Harvard Univ Pr 1955.
- Six main themes are used in this book. Of greatest philosophical import are those in the sections on "Rationality and Non-Rationality" (Herbert Marcuse's "Dialectic and Logic Since the War" and George L Kline's "Darwinism and the Russian Orthodox Church") and on "Russia and the Community of Nations" ("Isaiah Berlin's "Herzen and Bakunin on Individual Liberty").
- SIMMONS, James R.** The Quest For Ethics. NY Philosophical Lib 1962.
- The author asserts that the quest for ethics requires an autonomous World University, wherein professors of philosophy practice skeptical research and teaching. He bases this assertion upon a "form-time" theory of man: the notion that humanity is defined by the physical form of man and man's timing ability. Only in the World University can the educational theories and practices be developed for preserving the form and expanding the time-consciousness of man.
- SIMMONS, James R.** Super-, Sub-, Or Pseudo-Naturalism? *J Phil* 52,128-130 Mr 55.
- SIMMS, Henry S.** The Future Of Medical Research. *Phil Sci* 12,19-22 Ja 45.
- SIMON, Charlie May.** Martin Buber: Wisdom In Our Time. NY Dutton 1969.
- SIMON, Herbert A.** Models Of Man: Social And Rational. NY Wiley 1957.
- SIMON, Herbert A.** Further Remarks On The Causal Relation. *J Phil* 52,20-21 Ja 55.
- SIMON, Herbert Alexander.** The Sciences Of The Artificial. Cambridge MIT Pr 1969.
- SIMON, Herbert A.** On The Definition Of The Causal Relation. *J Phil* 49,517-527 Jl 52.
- SIMON, Herbert A.** Prediction And Hindsight As Confirmatory Evidence. *Phil Sci* 22,227-230 Jl 55.
- SIMON, Herbert A.** Reply: Logical Positivism And Ethical Judgments. *Ethics* 69,62 O 58.
- SIMON, Herbert A.** The Axiomatization Of Classical Mechanics. *Phil Sci* 21,340-343 O 54.
- SIMON, Michael A.** The Matter Of Life: Philosophical Problems Of Biology. New Haven Yale Univ Pr 1971.
- This philosophical inquiry into some of the main problems of biological science first focuses on the relationship between biology and the physical sciences, and its status as a science in its own right; it then analyzes the types of explanation used in biology, and their logic. Consideration of the nature and role of theoretical models follows, with particular reference to the history of genetics. Finally, there is an assessment of the presuppositions of biology and an examination of the limits and some implications of extending biological concepts to other areas of thought and action, especially with regard to human concerns.
- SIMON, Myron (ed)** and Parsons, T H (ed). *Transcendentalism And Its Legacy*. Ann Arbor MI Univ Of Mich Pr 1966.
- SIMON, Paule.** The Papers Of Yves R Simon. *New Scholas* 37,501-507 O 63.
- SIMON, W M.** Begegnungen Mit Der Geschichte, By Theodor Schieder. *Hist Theor* 3,274-277 1963.
- SIMON, W M.** European Positivism In The Nineteenth Century: An Essay In Intellectual History. Ithaca NY Cornell Univ Pr 1963.
- This book is a study of the diffusion and influence of the philosophy and the religion founded by Auguste Comte, and of the numerous adherents and quasi-adherents of these beliefs. Since this is a work in history and not in philosophy, it is perfectly clear about the superficialities and question-begging propensities of Positivism, without undertaking any careful analyses of meanings, arguments, or evidence for this philosophy.
- SIMON, W M.** The 'Two Cultures' In Nineteenth-Century France: Victor Cousin And Auguste Comte. *J Hist Ideas* 26,45-58 Ja-Mr 65.
- This article outlines the tension between science and the humanities in Nineteenth century France. The author's thesis is that after the Revolution, the separation between the "two cultures" grew wider, because the Revolution had undermined Catholic orthodoxy which up to that point had kept them in closer harmony. With the rise of secularism, Cousin and Comte offered different answers. Cousin, a moderate liberal, supported constitutional monarchy and Natural Religion; Comte, a technocratic authoritarian, invented a "scientific religion" to provide a non-theological form of worship. The author's conclusion is that a careful analysis reveals more points of similarity than difference; both provide what they take to be the only source of social salvation.
- SIMON, Walter M.** Herbert Spencer And The "Social Organism". *J Hist Ideas* 21,294-299 Ap-Je 60.
- SIMON, Walter M.** History Of Utopia: Saint-Simon And The Idea Of Progress. *J Hist Ideas* 17,311-331 Je 56.
- SIMON, Yves R.** A General Theory Of Authority. Notre Dame Notre Dame Univ Pr 1962.
- The late Professor Simon here argues for the necessary role of authority in common action, in the search for knowledge, and in the passing on of such excellence as man attains. Action relies upon authority, not only for the common good, but more especially for the preservation of the good that comes from particular activities and ends. Knowledge, in turn, must depend upon witnesses and teachers; and the conditions for gaining knowledge must be protected by the state. Finally, political-ethical excellence requires for its perpetuation a reasonable system of subordination.
- SIMON, Yves R.** Freedom And Community, Charles P O'Donnell (ed). NY Fordham Univ Pr 1968.
- In these six essays freedom and its bearing on authority are stressed.
- SIMON, Yves R.** Freedom Of Choice, Peter Wolff (ed). Bronx NY Fordham Univ Pr 1969.
- A free act is often thought to be an act without a cause; the prototype of such an act is the swerve of the atom in Democritean physics. But this is wrong. Freedom of choice consists in the indifference of practical judgment. This indifference is a dominating one; it originates not in any indetermination of intellect or will but rather in the natural superdetermination of the rational appetite. Such free choice is not an exception to the law of causality. A free act exhibits all the characteristics of a caused act: Cause and effect differ from one another, cause and effect resemble one another, and the cause acts insofar as it is in act.
- SIMON, Yves R.** Philosophy Of Democratic Government. Chicago Univ Of Chicago Pr 1951.
- This is a work in the scholastic tradition but addressing the modern situation of democracy caught between totalitarianism and anarchistic liberalism. The argument's cornerstone is a theorem on the complementarity of authority and autonomy: authority must be established and accepted if a society wishes to accomplish some common good, since it can accomplish no good unless its members freely pursue their own interests on the private level. Although it may be transmitted, authority belongs by nature to the entire society, for whose good it is necessary. However, the use of authority for private ends is a perversion which the democratic revolution attacks, advocating universal suffrage and equality of opportunity to abolish exploitation. The tendency of modern technology to lead to totalitarian government calls for the maintenance of rural life to preserve the balance of autonomy and authority.
- SIMON, Yves R.** The Tradition Of Natural Law, A Philosopher's Reflections. NY Fordham Univ Pr 1965.
- At the center of the tradition of natural law lies the conviction that there is an objective and universal justice which transcends particular historical expressions of justice. This tradition presupposes that man has a nature as well as a history. To clarify some of the confusion surrounding this perennial debate, Simon distinguishes between ideology and philosophy, examines the historical adventures of natural law, and analyzes its most important theoretical problems. Without being unduly optimistic about the current revival of interest in natural law, he is convinced that, properly handled, the theory of natural law could be very helpful in approaching the problem of social justice in our times.
- SIMON, Yves R.** Work, Society, And Culture, Vukan Kuic (ed). NY Fordham Univ Pr 1971.
- SIMON, Yves R** and Menger, Karl. Aristotelian Demonstration And Postulational Method. *Mod Sch* 25,183-192 Mr 48.
- SIMON, Yves R** and Peghaire, J L. The Philosophical Study Of Sensation. *Mod Sch* 23,111-119 Mr 46.
- SIMON, Yves R.** Common Good And Common Action. *Review Of Politics* 22,202-244 Ap 60.
- Authority does not originate in human deficiency, but in the nature of human community. Communities pursue the common good through common action and life together; therefore, authority is necessary to unify action. First, authority plays an essential role when the means to the common good are several, by unifying practical judgment in selecting the best means. Second, authority's most essential role lies in determining the common good itself. Each person must will the common good formally and his particular good materially, but the matter of the common good is determined by authority. Thus, both authority and personal autonomy are preserved.
- SIMON, Yves R.** From The Science Of Nature To The Science Of Society. *New Scholas* 27,280-304 Jl 53.
- SIMON, Yves R.** Introduction To The Study Of Practical Wisdom. *New Scholas* 35,1-40 Ja 61.
- To establish the fundamental theory of practical wisdom or prudence, we shall study the ultimate practical judgments made when people decide how to act. Such judgments are the form (in the Aristotelian sense) of the ensuing action and are characterized as synthetic (of an essence and existence) and complete. The truth, validity, and certainty of practical judgments are closely related, exist in practical and theoretical modes, and are affected by various factors. Practical judgments are

ultimately determined not by cognition but by inclination. Here the intellect is the disciple of love; it is a matter of affective connaturality. So, prudence, the intellectual habitus that alone guarantees the truth of practical judgments, is a virtue in the most proper sense. So too, since ultimate practical judgments admit of no logical connection with premisses, they are incommunicable. Nevertheless, the moral life is animated by an aspiration toward the most rational modalities of fulfillment.

SIMON, Yves R. Liberty And Authority. *Proc Cath Phil Ass* 16,86–113 1940.

SIMON, Yves R. Maritain's Philosophy Of The Sciences. *Thomist* 5,85–102 Ja 43.

SIMON, Yves R. On Art And Morality. *New Scholas* 35,338–341 Jl 61.

SIMON, Yves R. On Order In Analogical Sets. *New Scholas* 34,1–42 Ja 60.

SIMON, Yves R. On The Foreseeability Of Free Acts. *New Scholas* 22,357–370 O 48.

SIMON, Yves R. The Nature And Process Of Mathematical Abstraction. *Thomist* 29,117–139 Ap 65.

SIMON, Yves R. The Philosopher's Calling. *Proc Cath Phil Ass* 32,29–33 1958.

SIMON, Yves R. The Rationality Of The Christian Faith. *Thought* 31,495–508 D 56.

SIMON, Yves R. Work And Wealth. *Review Of Politics* 2,197–217 Ap 40.

The production of wealth; i.e., any physical reality exterior to man favorable to the support of human life, is the objective and primary function of work. To fulfill this end the products of work must be adapted to human nature; there must be an abundance of goods, and the goods must actually be used. Thus, the service of wealth is superior to its profit. Modern economic conditions separate the two and tend to promote the primacy of profit. Modern industrial economy, producing an abundance of goods, tends to create unemployment. Hence, free distribution must increasingly supplement an exchange economy.

SIMON, Yves R. Work And Workman: A Philosophical And Sociological Inquiry. *Review Of Politics* 2,63–86 Ja 40.

Metaphysically, manual work is a useful activity, lying in the realm of Becoming and Time, the result of which is outside the worker. Contemplation, however, is an end in itself, hence useless and beyond Time and Becoming. Mental work, lying between contemplating and manual work, may have the characteristics of manual work, but it is less of a work. Sociological inquiry produces parallel distinctions. Ethically, work belongs to the order of legal fulfillment, contemplation to the order of free expansion. Joy in work is natural, but unsteady. Work is not irksome in itself, but possible irksomeness is a permanent principle.

SIMON, Yves. The Nature And Functions Of Authority. Milwaukee Marquette Univ Pr 1940.

This is a clear and concise discussion of the essential function of authority. After indicating the substitutional functions of authority that result from some deficiency in the subject, the author states its essential function, namely, to assure the unity of action of a united multitude. Such unanimity may be obtained not by coercion, but by persuasion, and, to that extent, is perfectly compatible with liberty. The argument is stated with logical precision and supported by references to various scholastic writers including, naturally, Thomas Aquinas.

SIMON, Yves and Griffin, John Howard. *Jacques Maritain: Homage In Words And Pictures*. Albany NY Magi Books 1974.

SIMON, Yves. Economic Organization In A Democracy. *Proc Cath Phil Ass* 20,83–108 1945.

SIMONI, Frederic S. Benedetto Croce: A Case Of International Misunderstanding. *J Aes Art Crit* 11,7–14 S 52.

SIMONS, John W. Liberal Education As Transmitter Of Values. *Thought* 30,165–173 Je 55.

SIMONS, Leo. A Reduction In The Number Of Independent Axiom Schemata For S4. *Notre Dame J Form Log* 3,256–258 1962.

SIMONS, Leo. New Axiomatizations Of S3 And S4. *J Sym Log* 18,309–316 D 53.

SIMONS, Leo. Professor Nagel On Abstractive Theories And Experimental Laws. *Phil Sci* 31,163–167 Ap 64.

SIMONS, Leo. The Reduction Of Temperature. *J Phil* 59,365–370 Jl 62.

Philosophical problems involved in asking whether electrodynamics can be reduced to mechanics are not of the sort Professor Nagel claims (*The Structure Of Science*) are generated by the attempt to state the theory of thermal phenomena in purely mechanical terms. This is not to say that there are no philosophical problems connected with temperature. It is possible to say that a problem arises because of a reduction, but the reduction is not of thermodynamic temperature to mean kinetic energy of molecules; it is of sensible quality to physical property measured by thermometers, a reduction that leaves the sensible qualities without a locus in the physical world.

SIMONS, Richard B. T R Malthus On British Society. *J Hist Ideas* 16,60–75 Ja 55.

SIMONSON, Harold P. Henry Adams, The Modern Teufelsdröckh. *J Thought* 2,7–18 Ap 67.

SIMONSON, Solomon. The Aristotelian Forms Of Disputation. *New Scholas* 18,385–390 O 44.

SIMONSON, Solomon. The Categories Of Proof In Indian Logic. *Phil Phenomenol Res* 6,400–409 Mr 46.

SIMONSON, Solomon. The Idea Of Interpretation In Hebrew Thought. *J Hist Ideas* 8,467–474 O 47.

SIMOPOULOS, J Ch. Ethical Outlook: Some Remarks. *Ethics* 58,70–74 O 47.

SIMOPOULOS, John Ch. The Study Of Inspiration. *J Phil* 45,29–41 Ja 48.

SIMPKINS, J M. *A Little Confab With Socrates*. Boston Meador 1946.

SIMPSON, G G. *The Major Features Of Evolution*. NY Columbia Univ Pr 1953.

SIMPSON, George Gaylord. *The Meaning Of Evolution, A Study Of The History Of Life And Of Its Significance For Man*. New Haven Yale Univ Pr 1949.

This volume presents a scholarly study of the history of evolution and its significance for the nature of man and his values and ethical standards.

SIMPSON, George Gaylord. Darwin Led Us. *Humanist* 19,267–274 S–O 59.

SIMPSON, George. *Science As Morality; An Essay Toward Unity*. Yellow Springs OH Am Humanist Assn 1953.

SIMPSON, George. Science As Morality. *Phil Sci* 18,132–143 Ap 51.

SIMPSON, George. The Scientist—Technician Or Moralist? *Phil Sci* 17,95–108 Ja 50.

SINAIKO, Herman L. *Love, Knowledge And Discourse In Plato: Dialogue And Dialectic In Phaedrus, Republic, Parmenides*. Chicago Univ Of Chicago Pr 1965.

The author builds his argument on the following analogy: Socrates' relationship to his interlocutors within the dialogues must be regarded as the prototype of the relationship Plato meant to establish to his readers. Sinaiko begins with the thesis that Plato's position toward "written" philosophy is precisely what it is said to be in the *Seventh Epistle*, and then proceeds to discuss the philosophical value of the dialogues while admitting that Plato never committed his philosophical ideas to writing. This book is an answer to the question "If the dialogues are not philosophy, what are they and what is their relation to Plato's thought?" The dialogues are taken as dramatic representations of the philosophic endeavor as Plato understood it. The author states that the dialogues are among the "most carefully written, tightly structured, and perfectly organized dramatic works in Western literature, works containing nothing accidental, irrelevant, or unnecessary."

SINARI, Ramakant A. *The Structure Of Indian Thought*. Springfield IL Thomas 1970.

R Sinari's thesis is that Indian philosophy is basically inner-directed, rooted in Vedic thought and transphenomenal, however the varied ways this has been developed historically, e.g., in the *darśanas*. He briefly examines Indian theories of causal relations, personality, māya (Phenomenal illusion), ethical action as a metaphysical duty, various epistemological doctrines and "bhakti" [religious devotion] as an antidote to excessive intellectuality. He quickly examines these themes in traditional Vedānta (Sankara), Nyāya, Madhyamika, and Vedānta Buddhism, Jainism and modern figures since the eighteenth century. Sources are referred to in notes.

SINARI, Ramakant. *Reason In Existentialism*. NY Humanities Pr 1967.

SINARI, Ramakant. Some Reflections On Philosophy In India. *Phil Phenomenol Res* 26,438–448 Mr 66.

Sinari's remarks deal with the Western reaction to Indian Philosophy, and especially with the interaction from the particular Western points of view. It is concluded that the Indian orthodox metaphysics of revealed scriptures may crumble against the pressures of the questions of the present, and the awakening of independent thinking. What will be retained is probably some sort of religion of humanism.

SINARI, Ramakant. The Method Of Phenomenological Reduction And Yoga. *Phil East West* 15,217–228 Jl–O 65.

SINCLAIR, J H. The Problem Of Conflicting Mentalities. *Educ Theor* 7,150–160 Ap 57.

SINDELAR, Dusan. Contemporary Czech Aesthetics. *J Aes Art Crit* 18,116–126 S 59.

SINGER JR, E A. *Experience And Reflection*, C West Churchman (ed). Philadelphia Univ Of Penn Pr 1959.

SINGER JR, E A. Dialectic Of The Schools II. *Phil Sci* 21,297–315 O 54.

SINGER JR, E A. Dialectic Of The Schools. *Phil Sci* 21,175–192 Jl 54.

SINGER JR, Edgar A. Mechanism, Vitalism, Naturalism. *Phil Sci* 13,81–99 Ap 46.

SINGER, Beth J. *The Rational Society: A Critical Study Of Santayana's Social Thought*. Cleveland 1970.

Santayana's writings on society and politics are shown to provide a special insight into his philosophic system and to underscore some of the limitations of epiphenomenalism. Santayana's political and social theories are related to his general metaphysics. His "conservatism" is shown to be an outgrowth of his "naturalism." Both *Reason in Society* and *Dominations and Powers* are studied in detail. The underlying systematic structure of the latter work is revealed. Santayana's earlier and later social philosophy are compared and related.

SINGER, Dorothea Waley. *Giordano Bruno: His Life And Thought*. NY Schuman 1950.

SINGER, Edgar Arthur. *In Search Of A Way Of Life*. NY Columbia Univ Pr 1948.

SINGER, Irving. *Santayana's Aesthetics: A Critical Introduction*. Cambridge Harvard Univ Pr 1957.

This is a critical exposition of Santayana's aesthetics and philosophy of art. His early writings on aesthetics are evaluated from the point of view of his later epistemological writings. The relevance of the distinction between essence and existence to Santayana's aesthetic theory is exhibited. This theory is then shown to be consistent with a general intuitionistic tradition in contemporary thought. The book closes with criticisms of this tradition, and suggestions for a new approach to the problems which Santayana's intuitionism does not satisfactorily solve.

SINGER, Irving and Perkins, Moreland. Analyticity. *J Phil* 48,485–496 Ag 51.

SINGER, Irving. The Aesthetics Of "Art For Art's Sake". *J Aes Art Crit* 12,343–359 Mr 54.

SINGER, M G (ed) and Ammerman, Robert R (ed). *Belief, Knowledge, And Truth: Readings In The Theory Of Knowledge*. NY Scribner 1970.

SINGER, Marcus G. Duties And Duties To Oneself. *Ethics* 73,133–142 Ja 63.

In this article the author considers objections raised against his argument that there are no moral duties to oneself. He defends the claim that if A has a duty to B, then B must be able to release A from this obligation (against the criticisms of Daniel Kading). Secondly, he responds to Warner Wick's contention that his argument applies only to legal duties and not to moral duties and to Wick's further claim that

- moral duties are such that one can never be released from them. Finally, he responds to Mary Mothersill's claim that his view depends on the assumption that one can be released from a moral duty in the way that one can be released from a legal duty.
- SINGER, Marcus George.** *Generalization In Ethics: An Essay In The Logic Of Ethics, With The Rudiments Of A System Of Moral Philosophy.* NY Knopf 1961.
- This book is an elaborately extended analysis of what Singer believes to be the basic form of moral argument: *If everyone did that, the consequences would be undesirable, therefore you ought not to do that.* This argument in conjunction with several principles of a modified utilitarianism are interpreted as grounding rational morality. The place of reason in ethics, classical utilitarianism, the distinction between moral rules, laws, and principles, and the distinction between prudence and morality are discussed in detail.
- SINGER, Marcus G.** Formal Logic And Dewey's Logic. *Phil Rev* 60,375-385 JI 51.
- SINGER, Marcus G.** Hart's Concept Of Law. *J Phil* 60,197-219 Ap 63.
- H L A Hart (*Concept of Law*) analyzes a legal system as a union of primary rules, which impose duties, and secondary rules, which confer powers. It is argued that this distinction and classification of rules are not sufficient for an adequate clarification of a legal system. Legal systems are more complex than envisaged by this scheme, and Hart's reduction imposes upon the variety of laws a spurious duality. Moreover, to conceive of law as consisting of rules, entirely, does not take into account other legal propositions. Other criticisms are directed at Hart's discussion of criteria of legal validity and the relation of law and morality.
- SINGER, Marcus G.** Lamont On Rights And Duties. *Phil Phenomenol Res* 26,112-116 S 65.
- SINGER, Marcus G.** On Duties To Oneself. *Ethics* 69,202-205 Ap 59.
- SINGER, Marcus G.** The Categorical Imperative. *Phil Rev* 63,577-591 O 54.
- SINGER, Milton.** How The American Got His Character. *Ethics* 60,62-66 O 49.
- SINGH, Baljit.** The Sources Of Contemporary Political Thought In India—A Reappraisal. *Ethics* 75,57-62 O 64.
- SINGH, Bhagwan B.** *The Self And The World In The Philosophy Of Josiah Royce.* Springfield IL Thomas 1973.
- This work is an examination of Royce's philosophy including his views on Indian philosophy. The author is critical of Royce's idealism and defends the materialistic and naturalistic schools of Indian thought. The book is divided into five chapters: an introduction; a chapter on Royce's life [1855-1916] and background; a somewhat general examination of Royce's metaphysics, epistemology and ethics; a brief chapter entitled "Royce and Indian Philosophy: Upanisads, Samkhya, and Buddhism," and a conclusion wherein the author suggests "that it is possible to develop a theory of the Self and World without accepting any of the basic idealistic presuppositions of Royce's theory."
- SINGH, Ghan Shyam.** *Leopardi And The Theory Of Poetry.* Lexington 1964.
- SINGH, Raghuveer.** Herakleitos And The Law Of Nature. *J Hist Ideas* 24,457-472 O-D 63.
- SINGH, Ram Pratap.** Radhakrishnan's Substantial Reconstruction Of The Vedānta Of Sankara. *Phil East West* 16,5-32 Ja-Apr 66.
- SINGLETON, Charles S.** Dante And Myth. *J Hist Ideas* 10,482-502 O 49.
- SINHA, D.** Phenomenology And Positivism. *Phil Phenomenol Res* 23,562-577 Je 63.
- This article points out parallels between phenomenology and positivism. The latter emphasized the given as the real source of knowledge and was free from ideal presuppositions. Phenomenology refers back to evidence, immediate "seeing," but not just the sensuous; it is seeing in general, as originally given in consciousness. The problem posed here is whether universals or general essences can be considered as given in the genuine sense of the term. Husserl thinks they can be, and in saying so, he argues that positivism was prejudiced in not accepting anything other than particular, empirical sense-data. It was the prejudice of traditional empiricism that only the individual could be originally intuited.
- SINISI, Vito F.** Nominalism And Common Names. *Phil Rev* 71,230-235 Ap 62.
- Edwin Allaire, Gustav Bergmann and Reinhardt Grossmann have objected to the nominalistic analysis of "This is red and that is red" which treats "red" as a common name. Such an analysis, they argued, must assimilate the copula in this sentence to the "is" of identity. Sinisi claims that this objection is mistaken. Using a logical system developed by Stanislaw Lesniewski, he shows that it is possible to construe "red" as a common name without taking the copula as the "is" of identity.
- SINISI, Vito.** "e" And Common Names. *Phil Sci* 32,281-286 JI 65.
- SINNOTT, Edmund W.** *Matter, Mind And Man; The Biology Of Human Nature.* NY Harper 1957.
- In this book a distinguished botanist and biologist addresses himself to the question, "What is man?" Believing that neither Christian orthodoxy nor humanism alone can compass all of man's characteristics, the author attempts to unify what seem to be divergent views. His aim is "to fit man into the universe of matter, mind and spirit." His basis of unity is a "philosophy of telism" and a view that "only in God can man be fulfilled." The work begins with an examination of biological themes and then discusses in turn mind, self, creativeness, freedom, spirit, beauty, right, the divine spirit, sin, pain, evil and death.
- SINNOTT, Edmund W.** *The Biology Of The Spirit.* NY Viking Pr 1955.
- In pursuit of a philosophy which is both scientifically sound and "truly religious," the author proposes a theory which will, he believes, eliminate the deplorable dualism between the physical and the mental. The theory, which is not original with him, is that the physical and the mental are two aspects of the same thing: "the basic regulatory character all living stuff displays." All of man's activities are expressions of the drawing power of goals, and hence are but modes of the organic purposiveness displayed by biological process in general. The manifestations of man's "spirit" in art, morality, and religion are parts of the same kind of goalseeking activity found in protoplasm, although "elevated far above its simple origin."
- SINNOTT, Edmund Ware.** *Life And Mind.* Yellow Springs OH Antioch Pr 1957.
- A biologist discusses purpose and self-regulation as they are exhibited in living organisms.
- SINNOTT, Edmund Ware.** *Two Roads To Truth; A Basis For Unity Under The Great Tradition.* NY Viking Pr 1953.
- SINNOTT, Edmund W.** Cell And Psyche. *Main Currents* 9,5-9 Mr 52.
- SINNOTT, Edmund W.** Man's Unique Distinction. *Main Currents* 14,99-106 My 58.
- SINNOTT, Edmund W.** Matter, Mind And Man. *Main Currents* 13,75-80 Mr 57.
- SINSHEIMER JR, Allen.** Labor And The Law. *Ethics* 57,206-207 Ap 47.
- SIOSON, F M.** Equational Bases Of Boolean Algebras. *J Sym Log* 29,115-124 S 64.
- SIOSON, Federico M.** Further Axiomatizations Of The Lukasiewicz Three-valued Calculus. *Notre Dame J Form Log* 5,62-70 1964.
- SIRCELLO, Guy.** *A New Theory Of Beauty.* Princeton NJ Princeton Univ Pr 1975.
- SIRCELLO, Guy.** Perceptual Acts And Pictorial Art: A Defense Of Expression Theory. *J Phil* 62,669-677 N 65.
- Monroe Beardsley has applauded the Expression Theory of Art for calling attention to the fact that "feeling qualities" are applicable to works of art. However, he says, to say that work X expresses feeling quality Y is to say nothing more than that X has Y. But Beardsley presupposes that feeling qualities are applicable only to visual designs and represented objects in pictorial works. However, by examining some art critical statements, feeling qualities are found to apply to "virtual" perceptual acts in paintings. These acts are not actual perceptual acts of critics, artists, or beholders of the paintings. Although there is no standard term for the relation between visual design and virtual act of perception, a sense of "expression" can appropriately be extended to cover this relation.
- SISSON, Edward O.** Human Nature And The Present Crisis. *Phil Rev* 49,142-162 Mr 40.
- SISSON, Edward O.** Relation In Reality And Symbolism. *Phil Sci* 7,342-354 JI 40.
- SISSON, Edward O.** Things, Images, Ideas. *J Phil* 45,405-410 JI 48.
- SISSON, Edward O.** What Is Philosophy: A Proposed Definition. *Phil Rev* 57,167-175 Mr 48.
- SIU, Ralph Gun Hoy.** *Ch'i: A Neo-Taoist Approach To Life.* Cambridge MA MIT Pr 1974.
- The major divisions of this work are entitled: Musing, Luminiferous Kin, Time, Light, Life, Continuum, Speculations on the Time-Light-Life Continuum, and Living.
- SIWEK, Paul.** *The Enigma Of The Hereafter; The Re-incarnation Of Souls.* NY Philosophical Lib 1952.
- SIWEK, Paul.** *The Philosophy Of Evil.* NY Ronald Pr 1951.
- This scholarly volume treats of the origin and nature of evil from both metaphysical and theological points of view. The author discusses the contribution of philosophers from the pre-Socratics to contemporary times in developing a philosophy of evil. The analyses of the thought of the medieval Schoolmen and of Spinoza, Leibnitz and Schopenhauer are especially penetrating. The last part of the book discusses the place that the idea of evil has held in pantheistic and dualistic conceptions of the universe.
- SIWEK, Paul.** Optimism In Philosophy. *New Scholas* 22,417-439 O 48.
- SIWEK, Paul.** Pessimism In Philosophy. *New Scholas* 22,249-297 JI 48.
- SIWEK, Paul.** The Mechanical Theory Of Life According To Julius Schultz. *Proc Cath Phil Ass* 23,137-143 1949.
- SJOBORG, Gideon (ed).** *Ethics, Politics, And Social Research.* Cambridge Schenkman 1967.
- SJOBORG, Gideon.** Science And Changing Publication Patterns. *Phil Sci* 23,90-96 Ap 56.
- SJOBORG, Gideon.** The Comparative Method In The Social Sciences. *Phil Sci* 22,106-117 Ap 55.
- SKAGSTAD, Peter.** *Making Sense Of History: The Philosophies Of Popper And Collingwood.* Atlantic Highlands NJ Humanities Pr 1975.
- SKARSGÅRD, Lars.** Some Remarks On The Logic Of Explanation. *Phil Sci* 25,199-208 JI 58.
- SKEMP, J B.** Comment On Communal And Individual Justice In The Republic. *Phronesis* 5,35-38 1960.
- SKINNER, B F.** *Cumulative Record.* NY Appleton 1959.
- SKINNER, B F.** *Science And Human Behavior.* NY Macmillan 1953.
- SKINNER, B F.** *Walden Two.* NY Macmillan 1948.
- SKINNER, Burrhus Frederic.** *Beyond Freedom And Dignity.* NY Knopf 1971.
- SKINNER, John E.** *Self And World: The Religious Philosophy Of Richard Kroner.* Philadelphia Univ Of Penn Pr 1962.
- Kroner's contribution to religious thought is his doctrine of heautology, or logic of the self. It is non-speculative metaphysics that rests on the recognition of the primacy of the self. Tension between the world and self leads to antinomies such as freedom and necessity, time and eternity. Logic is the outcome of selfhood so that logical contradiction implies self-contradiction. And the laws of identity and contradiction are logical categories of selfhood. The solution to the human problem of the mystery of existence lies in the realm of religious faith, for philosophy and culture cannot effectively do this. That religious philosophy can be faithful to critical philosophy is held by Kroner, while denied by secular philosophy. Ultimately the primacy of Christ leads the religious philosopher to exclaim "My Lord and My God!"

SKINNER, John E. *The Logocentric Predicament: An Essay On The Problem Of Error In The Philosophy Of Josiah Royce.* Philadelphia Univ Of Penn Pr 1965.

Skinner discusses Royce's solution to the problem of error. He examines the approaches of common sense, of realism and of pragmatism to this problem, and finding them unsatisfactory, he contends that Royce's objective idealism offers the correct solution. Skinner names what he holds to be the core of Royce's thought "the logocentric predicament." Skinner writes in the following vein: "Only the Logos which expresses itself in and through the totality of reality but yet is not exhausted by this expression is actually the presupposition of our deepest doubt. Royce personifies the logos idea by calling it the Infinite Self...."

SKLAR, Lawrence. *Space, Time And Spacetime.* Berkeley Univ Of Calif Pr 1974.

A major aim of this book is to establish the interdependence of philosophy and science; not only that good philosophy cannot be done in ignorance of science; but that many decisions in science have philosophical overtones. Chapter I is an introduction. Chapter II contains a brief survey of various historical positions on the nature of geometry as well as an extended discussion of the conventionalist thesis. Chapter III discusses the contributions of Newton, Leibniz, Mach and Einstein among others and focuses on the Newtonian claim that the question of the reality of absolute space is partially an experimental and not merely a philosophical question. Chapter IV discusses the impact of the special and general theories of relativity on basic philosophical issues. Chapter V discusses the impact of scientific investigations in resolving the nature of temporal priority. Chapter VI spells out the morals of Sklar's story.

SKLARE, Arnold B. *Arthur Symons: An Appreciation Of The Critic Of Literature.* J Aes Art Crit 9,316-322 Je 51.

SKOLEM, Th. Addendum To My Article "Proof Of Some Theorems On Recursively Enumerable Sets". *Notre Dame J Form Log* 4,44-47 1963.

SKOLEM, Th. Investigations On A Comprehension Axiom Without Negation In The Defining Propositional Functions. *Notre Dame J Form Log* 1,13-22 1960.

SKOLEM, Th. Proof Of Some Theorems On Recursively Enumerable Sets. *Notre Dame J Form Log* 3,65-74 1962.

SKOLEM, Th. Studies On The Axiom Of Comprehension. *Notre Dame J Form Log* 4,162-170 1963.

SKOLIMOWSKI, Henryk. *Polish Analytical Philosophy: A Survey And Comparison With British Analytical Philosophy.* NY Humanities Pr 1967.

SKOLIMOWSKI, Henryk. Analytical-Linguistic Marxism In Poland. *J Hist Ideas* 26,235-258 Ap-Je 65.

This article traces the history of influences on and developments in Polish philosophy after World War I. The author believes that analytical philosophy took a different course in Poland than in Vienna because both linguists and philosophers in Poland were concerned with the relation to reality of their investigations. He believes that with the more recent influence of Marxism in 1951-1955, analytical philosophy changed but was not stifled. He concludes that since 1955, linguistic and Marxist philosophies have started to be joined together in a unique fashion which merits observation.

SKOLIMOWSKI, Henryk. *Praxiology—The Science Of Accomplished Acting.* *Personalist* 46,348-365 Sum-Jl 65.

SKORPEN, Erling R. *Socrates On Piety.* *Humanist* 22,184-185 N-D 62.

SKORPEN, Erling. *Goodness Is Non-natural And Simple.* *S J Phil* 4,14-26 Spr 66.

SKORPEN, Erling. The Existential Encounter With Ethical Judgment—A Reply. *Educ Theor* 14,168-173 Jl 64.

SKORPEN, Erling. The Real Swingers. *Main Currents* 23,87-92 Mr-Apr 67.

SKOTHEIM, Robert Allen. The Writing Of American Histories Of Ideas: Two Traditions In XXth Century. *J Hist Ideas* 25,257-278 Ap-Je 64.

SKULSKY, Harold. Aristotle's Poetics Revisited. *J Hist Ideas* 19,147-160 Ap 58.

SKULSKY, Harold. Pain, Law, And Conscience In "Measure For Measure". *J Hist Ideas* 25,147-168 Ap-Je 64.

SKYRMS, Brian. *Choice And Chance: An Introduction To Inductive Logic.* Belmont CA Dickenson 1966.

SKYRMS, Brian and Sosa, Ernest. Necessity, The A Priori, And Unexpressible Statements. *Phil Stud* 16,65-74 1965.

SKYRMS, Brian. Nomological Necessity And The Paradoxes Of Confirmation. *Phil Sci* 33,230-249 S 66.

SKYRMS, Brian. On Failing To Vindicate Induction. *Phil Sci* 32,253-268 Jl 65.

SKYRMS, Brian. Professor Grünbaum And Teleological Mechanisms. *Phil Sci* 31,62-64 Ja 64.

SLAATE, Howard A. *The Pertinence Of The Paradox: A Study In The Dialectics Of Reason-In-Existence.* NY Humanities Pr 1968.

This is a study of the dialectical tensions and contradictions in human existence and modern culture. It is best treated as paradoxical from the standpoint of an existence-oriented reason. Demonstrating the paradox as an inevitable trope of thought, the work exposes both intensively and extensively the clash of ideas in a philosophy true to concrete existence, and shows that reason's biggest problem is itself. The purpose is to set forth a balanced type of existentialism favorable to an epistemology that stands between critical realism and phenomenology. The work modifies the Kierkegaardian either/or dialectics in favor of a both/and tension, which is unique. It is hailed by the German philosopher Richard Kroner.

SLAATE, Howard A. *Time And Its End: A Comparative Existential Interpretation Of Time And Eschatology.* NY Vantage Pr 1962.

This book is a comparative existential approach to the religious philosophy of time and the end of time. The purpose of the book is to show the uniqueness of existential time and how it lends itself to an eschatology of a view of chronos and history as

realistic (critically) while given ultimate meaning in terms of *Kairos* and *Eschaton* related to eternity. A realistic future is allowed for, while a meaningful goal for history is seen possible only as eternity 'touches' time existentially and gives a transcendent quality to the end of history. It is comparative in dealing with various pro-existential religious philosophers while also showing the deficiencies of a philosophy of time, since a theological reference to eternity is needed to give time and history meaning and direction.

SLAATTE, Howard A. *Modern Science And The Human Condition.* Santa Barbara CA Intelman Books 1974.

The purpose is to set forth a basic philosophy of science without the split-hairs of symbolic logic and to show the existential and phenomenological involvements of the scientist with what he knows and how he knows it. Slaatte keeps alive the fundamental findings of the modern sciences in relation to long-standing and current issues in philosophy and moves from epistemological to metaphysical questions followed by a concern for ethical implications. Moving from "How do we know the sciences" to "How do we view the physical order today" to similar issues in cosmogony, biology and psychology, the project then considers such ethical questions as whether the scientist is amoral, whether he is in any way involved in values and whether science should be controlled.

SLAATTE, Howard A. *The Paradox Of Existentialist Theology.* NY Humanities Pr 1971.

This book is a religious sequel to the philosophical approach of *The Pertinence of the Paradox*. Similarly involved in the existentialist exposure of the significance of the paradox, it relates the both/and paradox to cardinal issues in Christian existentialism with both appreciation and serious criticism of the Kierkegaardian dialectic. Theologically, the purpose is to balance up many of the doctrinal and biblical issues that have been posed by theologians from Kierkegaard to Barth to Bultmann and Tillich. As a study of a faith-subsumed reason-in-existence, it gives answers to issues left unresolved by a naked philosophy of existence. Revealed truths are shown to shed light on existence where the latter is obscure. Secular existence is made amenable to the sacred.

SLAATTE, Howard Alexander. *The Pertinence Of The Paradox: The Dialectics Of Reason-In-Existence.* NY Humanities Pr 1969.

The "comparative" character of this work is that its procedure is essentially that of comparing the views of other thinkers with those of Berdyaev, who, in the author's judgment, "is the one thinker who has seen how the persistent problems of philosophy which go unanswered demand theological answers. Such is the problem of time."

SLACK, Walter H. *The Common Wealth Of The Mind.* NY Philosophical Lib 1967.

This "collection of reflections" dedicated to Robert G Ingersoll, touches on a variety of subjects—life, death, and much in between. The author is sympathetic to the humanistic values of religion, Gandhi's non-violence, mixed marriages, the Law of Change, our Balance of Power Society, civilizationalism, democracy, and Ethical Humanism, etc. The latter stresses: "Practice, Justice, Mercy, and Understanding."

SLAKEY, Thomas J. Aristotle On Sense Perception. *Phil Rev* 70,470-484 O 61.

Slakey analyzes Aristotle's attempt in *De Anima* to explain perception simply as an event in the sense organs. He investigates especially the claims that sense is a *mesotes*, or "mean", and that a person perceiving becomes "like" the things he perceives. The analysis also shows why Aristotle conceived of intellect as something nonbodily.

SLATER, Robert L. *Paradox And Nirvana: A Study Of Religious Ultimates With Special Reference To Burmese Buddhism.* Chicago Univ Of Chicago Pr 1951.

SLATTERY, M P and Gierymski, T. Existential Import And "Latin Averroism". *Fran Stud* 18,127-132 Je 58.

SLATTERY, Mary Francis. *Hazard, Form And Value.* Detroit 1971.

This book is written to establish a single point. In the author's language the point is that "affective hazard" is a necessary ingredient in all cases of aesthetic value. In a novel, for example, the fact that the story covers many different periods of time constitutes a hazard (sometimes the word 'risk' is substituted) toward the relating of the different parts of the story. In a painting, the complexity of its forms is a hazard to unity, and the greater the hazard the more pleased we are to see that the painting is unified.

SLATTERY, Mary Francis. Formal Specification. *J Aes Art Crit* 25,83-88 Fall 66.

SLATTERY, Michael P and Gierymski, Tadeusz. A Propositions. *Mod Sch* 36,91-108 Ja 59.

SLATTERY, Michael P. Concerning Two Recent Studies In Analogy. *New Scholas* 31,237-246 Ap 57.

SLATTERY, Michael P. Genus And Difference. *Thomist* 21,343-364 Jl 58.

SLATTERY, Michael P. Poets And Philosophers. *Fran Stud* 17,373-390 D 57.

SLATTERY, Michael P. Reply To Father Boyle's "The Nature Of Metaphor: Further Considerations". *Mod Sch* 34,299 Mr 57.

SLATTERY, Michael P. Thomism And Positivism. *Thomist* 20,447-469 O 57.

SLATTERY, Michael P. Two Notes On Fonseca. *Mod Sch* 34,193-202 Mr 57.

SLEEPER, R W. Dewey's Metaphysical Perspective: A Note On White, Geiger, And The Problem Of Obligation. *J Phil* 57,100-114 F 60.

SLEEPER, R W. Noncognitivist Ethics May Not Be What It Seems: A Rejoinder. *Stud Phil Educ* 3,200-213 Spr 64.

SLEEPER, Ralph W. Being And Value In The Axiology Of John Dewey. *Proc Cath Phil Ass* 33,83-96 1959.

SLEIGH JR, R C. A Note On An Argument Of Quine's. *Phil Stud* 17,91-93 1966.

SLEIGH JR, R C. A Note On Knowledge And Probability. *J Phil* 61,478-479 S 64.

SLEIGH JR, Robert C. Notes On Chisholm On The Logic Of Believing. *Phil Phenomenol Res* 25,261-265 D 64.

- SLEIGH, R. C.** A Note On Some Epistemic Principles Of Chisholm And Martin. *J Phil* 61,216-217 Mr 64.
- SLIVE, Seymour.** Rembrandt And His Contemporary Critics. *J Hist Ideas* 14,203-220 Ap 53.
- SLOANE, Eugene H.** *Words And Their Ways: A Primer Of Philology And Philosophy.* Boy Ridge MD Owl Pr 1955.
- SLOANE, Eugene H.** Rationalization. *J Phil* 41,12-20 Ja 44.
- SLOANE, Joseph C.** Baudelaire, Chenavard, And "Philosophic Art". *J Aes Art Crit* 13,285-299 Mr 55.
- SLOANE, Joseph C.** On The Resources Of Non-Objective Art. *J Aes Art Crit* 19,419-424 Sum 61.
- SLOANE, Joseph C.** The Tradition Of Figure Painting And Concepts Of Modern Art In France. *J Aes Art Crit* 7,1-28 S 48.
- SLOCHOWER, Harry.** *No Voice Is Wholly Lost—Writers And Thinkers In War And Peace.* NY Creative Age Pr 1945.
- Dr Slochower is most at home in the field of modern literature in German, and a large part of each of his chapters is composed of semi-synopses of the books he is discussing. But his main interest in the present volume is in the philosophies which have found literary expression in Western Europe during the last century as they appear to a convinced Marxist absolutist who would nevertheless like to see a union of Marx and Freud. No less than fifteen periodicals are listed as having previously printed parts of the material included and the quest for harmony as the twin themes of the post-Nietzsche literary-philosophical world.
- SLOCHOWER, Harry.** Hesitations In Santayana's Philosophy. *Personalist* 26,58-71 Ja-Wint 45.
- SLOTE, Michael A.** *Reason And Scepticism.* NY Humanities Pr 1970.
- SLOTE, Michael Anthony.** An Empirical Basis For Psychological Realism. *J Phil* 61,530-537 O 64.
- Psychological Egoism, commonly rejected as a thesis supportable only by fallacious *a priori* philosophical arguments, may well have an empirical basis. The thesis that no act is ever unselfish is entailed by a certain psychological hypothesis. If, as some behaviorists believe, all human motives derive genetically from "selfish" primary drives, like hunger and sex, and always remain functionally dependent upon them, so that we never continue to act from a seemingly unselfish motive unless such action usually yields primary drive rewards greater than any sacrificed in the performing of such action, then it follows logically that all our actions are fundamentally motivated by those selfish primary drives and we never do act unselfishly.
- SLOTE, Michael Anthony.** The Theory Of Important Criteria. *J Phil* 63,211-224 Ap 66.
- In this paper I argue for the implausibility of various attempts to explain certain philosophical and quasi-philosophical disputes over the application of so-called cluster terms via ambiguity or vagueness in those terms. I then put forward a Theory of Important Criteria, which seeks to explain the existence and persistence of such disputes in terms of one meaning, the ordinary meaning, of those cluster terms. One result of this theory is that the logic of cluster terms has, until now, been seriously misunderstood; and another is that value judgment is involved in an unexpected way in the making of what are usually thought to be statements of fact.
- SLUSHER, Howard S.** *Man, Sport And Existence: A Critical Analysis.* Philadelphia Lea & Febiger 1967.
- This book is an investigation of the activity of sport primarily from an existential position. Sartre, Buber, Heidegger, Kierkegaard, and Marcel are frequently quoted. Chapter headings are: Sport and Being, Sport and Purpose, Sport and Meaning, Sport and the Religious, Sport: Existence and Decision.
- SMALL, Kenneth.** Professor Goodman's Puzzle. *Phil Rev* 70,544-552 O 61.
- Small examines Goodman's "new riddle of induction." One way out of the puzzle about "grue" and "bleen" seems to rest on the distinction between purely qualitative predicates like blue and green, and positional predicates like grue which are not purely qualitative because they are explained by means of a temporal term. But Goodman argues that grue and bleen are interdefinable with blue and green, and so the two pairs of predicates stand or fall together as qualitative or positional predicates. Small shows that whatever symmetry has been established between the two pairs of predicates is merely formal and irrelevant to Goodman's case.
- SMALLEY, Beryl (ed).** *Trends In Medieval Political Thought.* NY Barnes & Noble 1965.
- SMART, H. R.** Frege's Logic. *Phil Rev* 54,489-505 S 45.
- SMART, H. R.** The Classification Of The Elements Of Discourse. *Phil Rev* 52,233-251 My 43.
- SMART, H. R.** What Is Deduction? *Phil Phenomenol Res* 5,37-49 S 44.
- SMART, Harold R.** Bolzano's Logic. *Phil Rev* 53,513-533 N 44.
- SMART, Harold R.** Cassirer Versus Russell. *Phil Sci* 10,167-175 Jl 43.
- SMART, Harold R.** The Alleged Predicament Of Logic. *J Phil* 41,598-603 O 44.
- SMART, Harold R.** The Unit Of Discourse. *Phil Rev* 50,268-288 My 41.
- SMART, Harold R.** Two Views On Kant And Formal Logic. *Phil Phenomenol Res* 16,155-171 D 55.
- SMART, Hugh R.** Anselm's Ontological Argument: Rationalistic Or Apologetic? *Rev Metaph* 3,161-166 D 49.
- SMART, J. J. C.** *Philosophy And Scientific Realism.* NY Humanities Press 1963.
- During the past few years, Smart has published a series of provocative articles in which he has argued for a "tough-minded" scientific materialism. In this book, which makes use of the articles and combines them with new material, he boldly defends the possibility of a synthetic philosophy which attempts to think clearly and comprehensively about the nature of the universe and the principles of conduct.

Starting with a critique of phenomenalism, he argues that the physicist's picture of the world is truer than that of the language of ordinary common sense. Continuing with a discussion of biology, secondary qualities, and consciousness, he stoutly maintains that man can be understood as a physical mechanism in a nonanthropocentric space-time world.

- SMART, J. J. C.** and Place, U. T. Contradictories And Entailment. *Phil Phenomenol Res* 15,541-544 Je 55.
- SMART, J. J. C.** Extreme Utilitarianism: A Reply To M A Kaplan. *Ethics* 71,133-134 Ja 61.
- SMART, J. J. C.** Further Remarks On Sensations And Brain Processes. *Phil Rev* 70,406-407 Jl 61.
- SMART, J. J. C.** Incompatible Colors. *Phil Stud* 10,39-41 1959.
- The author goes into the question whether the proposition 'A surface cannot be two different colors (all over) at the same time' is analytic. The analyticity of this proposition might be objected to through means of an analogy with the statement 'all uncles are males'. We could imagine a convention according to which 'female uncle' meant aunt, but it seems to be a necessity rooted in the nature of things that a thing could not be red all over and green all over—thus a proposition of the latter kind is not analytic in the same way that the proposition about uncles is. The author argues that objections to the analyticity of the proposition concerning two different colors is primarily a matter of how much a person is prepared to build into the notion of a color-concept.
- SMART, J. J. C.** Is Time Travel Possible? *J Phil* 60,237-241 Ap 63.
- Hilary Putnam (*Journal of Philosophy*, Volume 59, 1962) has given an interesting defense of the conceptual possibility of time travel. Of course a lot depends on what is meant by 'time travel'. The purpose of this paper is to get clear as to senses in which time travel is and is not a conceptual possibility. There is an objection to calling Putnam's and certain related cases 'time travel,' since ordinarily by 'travel' we mean change of space with respect to time, but if this objection is waived, their conceptual possibility can be conceded. Nevertheless, there are cases of time travel, such as that in H G Wells's story, which are demonstrably absurd.
- SMART, J. J. C.** Materialism. *J Phil* 60,651-661 O 63.
- This is a defense of materialism conceived in such a way that, according to it, there are no irreducible laws or properties, say in biology or psychology. In particular, the doctrine of psychophysical dualism and any theory of emergent properties are held to be incompatible with materialism. But what about consciousness? Can we interpret the having of an after-image or a painful sensation as something material in the present sense? The paper argues for a materialist yet nonbehaviorist account of sensations which is at the same time consistent with our ordinary language of sensation reports.
- SMART, J. J. C.** Sensations And Brain Processes. *Phil Rev* 68,141-156 Ap 59.
- SMART, J. J. C.** The Methods Of Ethics And The Ethics Of Science. *J Phil* 62,344-348 Je 65.
- This paper discusses the methodology of ethics from the point of view of an act utilitarianism, though it is hoped that much of it will be relevant to the methodology of other systems of ethics. The question is whether general ethical principles should be tested by their particular consequences, or whether, rather, our particular moral feelings should be assessed in the light of general principles. Most writers on ethics suggest that the former is the case, but it is contended that this may rest on a false analogy with science. However the paper shows sympathy for both points of view, and it is suggested that no moral theory may be able to appeal to all sides of our nature. Criticisms of act utilitarianism by Landesman and McCloskey are discussed.
- SMART, J. J. C.** Theory Construction. *Phil Phenomenol Res* 11,457-473 Je 51.
- SMART, John Jamieson Carswell.** *Between Science And Philosophy: An Introduction To The Philosophy Of Science.* NY Random House 1968.
- SMART, Ninian.** *Philosophers And Religious Truth.* NY Collier Books 1969.
- SMART, Ninian.** *The Philosophy Of Religion.* Magnolia MA Smith 1971.
- The aim is to examine questions of meaning and truth in light of their "living, non-linguistic context," religions inside and outside the Judaeo-Christian tradition, and materials of sociology and psychology. Religion involves "numinous," mystical apprehension of the unseen and transcendent, approached through worship and contemplative techniques, expressed by mythic and doctrinal symbols, embodied in social institutions and ethical teachings. This work emphasizes freeing the understanding of religious meaning and truth from the conceptual errors of theology and constrictive science.
- SMART, Ninian.** *The Religious Experience Of Mankind.* NY Scribner's 1969.
- SMART, Ninian.** *The Science Of Religion And The Sociology Of Knowledge: Some Methodological Questions.* Princeton NJ Princeton Univ Pr 1973.
- SMART, R. N.** Being And The Bible. *Rev Metaph* 9,589-607 Je 56.
- SMELSER, Neil J.** *The Making Of The English Working Class,* By E P Thompson. *Hist Theor* 5,213-216 1966.
- SMILEY, Charles N.** *Horace: His Poetry And Philosophy.* NY Kings Crown Pr 1945.
- SMILEY, Timothy.** Syllogism And Quantification. *J Sym Log* 27,58-72 Mr 62.
- SMILEY, Timothy.** On Lukasiewicz's L-modal System. *Notre Dame J Form Log* 2,149-153 1961.
- SMILEY, Timothy.** Relative Necessity. *J Sym Log* 28,113-134 Je 63.
- SMILEY, Timothy.** The Independence Of Connectives. *J Sym Log* 27,426-436 D 62.
- SMILLIE, David.** The Infantile Origins Of Creativity. *Humanitas* 1,313-328 Wint 66.
- SMITH, Alton H and Albrecht Jr, W. A.** *Fundamental Concepts Of Analysis.* Englewood Cliffs NJ Prentice-Hall 1966.
- SMITH, Andrew C.** Academic Freedom. *Mod Sch* 18,73-75 My 41.

SMITH, B O (ed) and Ennis, R H (ed). *Language And Concepts In Education*. Chicago Rand McNally 1961.

SMITH, B O and Burnett, J R and Broudy, H S. A Reply To C Arnold Anderson's Review Of *Democracy And Excellence In American Secondary Education*. *Stud Phil Educ* 4,12-13 Spr 65.

SMITH, B Othanel. A Further Commentary On "Prospects Of Scientific Research Into Values". *Educ Theor* 6,209-212 O 56.

SMITH, B Othanel. Logic, Thinking, And Teaching. *Educ Theor* 7,225-233 O 57.

SMITH, B Othanel. New Approaches To Pedagogical Science. *Educ Theor* 1,79-86 Ag 51.

SMITH, B Othanel. Views On The Role Of Philosophy In Teacher Education. *J Phil* 59,638-646 O 62.

This paper discusses five educational tasks that cannot be performed adequately, or at all, without a knowledge of philosophy. The first of these tasks is instruction, which involves the ability to perform operations acquired largely from knowledge taken from logic, broadly conceived. The second task is that of giving direction to educational enterprise, which requires concern with the purposes and direction of the educational program. The third task is the development of the educational program. The fourth is the keeping of educational concepts as clear as possible. Finally, there is the task of examining and solving educational problems.

SMITH, Bardwell (ed) and Obeyesekere, Gananath and Reynolds, Frank (ed). *The Two Wheels Of The Dhamma: Essays On The Theravada Tradition In India And Ceylon*. Chambersburg PA Am Acad Religion 1972.

SMITH, Benjamin Eric. A Pacifist Soldier Looks At The War. *Personalist* 24,32-39 Ja-Wint 43.

SMITH, Brian C. Maine's Concept Of Progress. *J Hist Ideas* 24,407-412 JI-S 63.

SMITH, Brian. *Memory*. NY Humanities Pr 1966.

This book falls in the field of philosophy rather than of psychology and makes no attempt to talk in terms of behaviourism or physiological explanations. It considers both what is going on in us when we are remembering and under what circumstances we may say we remember. The chief contributions to philosophy are the reduction of imaging to direct memory-awareness and the criticism of the notion of the specious present leading to the denial of any sharp distinction between memory of the past and perception of the present.

SMITH, Charles. *Sensism: The Philosophy Of The West*. NY Truth Seeker 1956.

SMITH, Christopher Upham Murray. *The Problem Of Life: An Essay In The Origins Of Biological Thought*. NY Wiley 1975.

This volume offers a survey of the manner in which scientists and philosophers have conceived life and living processes from the period of early Greek philosophy to the present. The first chapter deals with the function of imagination in the scientific enterprise. Chapters 2 and 3 sketch the general animism of ancient thought, and provide palaeontological excursions into the roots of some key words. The next three chapters deal with the pre-Socratics, and the seventh chapter with the *Timaeus*. Chapters 8 through 10 deal with Aristotle's biology, and the general attempt to extend the embryological paradigm to cover all modes of physical explanation. Four successive chapters are devoted to late Greek thought, mediaeval developments, alchemy, the Platonic revival, and the Aristotelianism of Harvey. Chapter 15 is devoted to Descartes and the mechanization of physiological processes. Two further chapters are devoted to the development of the Cartesian paradigms and the romantic reaction (chapter 18). The development of Darwin's natural selection (chapter 20) marks the final triumph of mechanism over teleology. Three further chapters sketch contemporary developments in the physics of mind.

SMITH, Colin. *Contemporary French Philosophy, A Study In Norms And Values*. NY Barnes & Noble 1964.

The book contains not only a reasoned account of the work of the better known French Existentialists, but covers such philosophers as Louis Lavelle, Ferdinand Alquié, André Lalande, Gaston Bachelard, Brice Parain, Vladimir Jankélévitch (and others) from the perspective of a study in 'norms and values'. Merleau-Ponty's work receives the most detailed treatment as providing a phenomenology of experience and consciousness, basic to that which unites all the philosophers considered in this book in their emphasis on creative thinking and acting.

SMITH, Constance I. *Jean Bodin And The Sixteenth-Century Revolution In The Methodology Of Law And History*, By Julian H Franklin. *Hist Theor* 4,96-104 1964.

SMITH, Constance I. Hegel On War. *J Hist Ideas* 26,282-285 Ap-Je 65.

SMITH, Constance I. Heraclitus And Fire. *J Hist Ideas* 27,125-127 Ja-Mr 66.

SMITH, Constance I. Jean Bodin And Comparative Law. *J Hist Ideas* 25,417-422 JI-S 64.

SMITH, Constance I. Locke And John Austin On The Idea Of Morality. *J Hist Ideas* 23,141-142 Ja-Mr 62.

SMITH, Constance I. Richard Bentley And The Innate Idea Of God: A Correction. *J Hist Ideas* 22,117-118 Ja-Mr 61.

SMITH, Constance I. Some Ideas On Education Before Locke. *J Hist Ideas* 23,403-406 JI-S 62.

SMITH, David Herbert (ed) and Johnson, James Turner (ed). *Love And Society: Essays In The Ethics Of Paul Ramsey*. Missoula MT Scholars Pr 1974.

The essays in this book respond to the work of theological ethicist Paul Ramsey under three headings: Foundations, War and Political Ethics, and Medical Ethics. Some of the essays are analytical and interpretive of Ramsey's thought, while others use it as a base for further moral investigation of issues touched on by Ramsey. Topics treated include good acts v. good rules, killing, just war theory, just distribution of medical care, the role of covenants in ethics, death and dying, and experimentation on minors.

SMITH, Donald E P. Interdisciplinary Approach To The Genesis Of Anxiety. *Educ Theor* 6,222-231 O 56.

SMITH, Edward T. The Vitalism Of Hans Driesch. *Thomist* 18,186-227 Ap 55.

SMITH, Elwood F and Ryan, Louis A. *Preface To Happiness: A Guidebook To The Summa*, V2. NY Benziger 1950.

SMITH, F J. Phenomenology Of Encounter. *Phil Today* 7,194-208 Fall 63.

SMITH, Ferrer. A Thomistic Appraisal Of The Philosophy Of John Dewey. *Thomist* 18,127-185 Ap 55.

SMITH, Gayle S. Wordsworth's Socratic Irony. *Personalist* 44,52-57 Wint-Ja 63.

SMITH, Gerald. A Date In The History Of Epistemology. *Thomist* 5,246-255 Ja 43.

SMITH, Gerard. *Christian Philosophy And Its Future: Six Essays*, Beatrice H Zedler (ed). Milwaukee WI Marquette Univ Pr 1971.

SMITH, Gerard. *The Truth That Frees*. Milwaukee Marquette Univ Pr 1956.

According to Dr Smith the truth that frees "would seem to be the knowledge which is gained in deciding to make good use of our knowledge, and since the good gained by using knowledge well heals as well as saves human nature, good use of knowledge involves or strives to compass good knowledge itself."

SMITH, Gerard. An Appraisal Of Scholastic Philosophy. *Proc Cath Phil Ass* 40,41-54 1966.

SMITH, Gerard and Kendzierski, Lottie H. *The Philosophy Of Being: Metaphysics I*. NY Macmillan 1961.

SMITH, Gerard. Avicenna And The Possibles. *New Scholas* 17,340-357 O 43.

SMITH, Gerard. Before You Start Talking About God. *Mod Sch* 23,24-43 N 45.

SMITH, Gerard. Intelligence And Liberty. *New Scholas* 15,1-17 Ja 41.

SMITH, Gerard. Luther And Free Choice. *Mod Sch* 20,78-88 Ja 43.

SMITH, Gerard. Note On Predication. *New Scholas* 15,222-237 JI 41.

SMITH, Gerard. Philosophy And The Unity Of Man's Ultimate End. *Proc Cath Phil Ass* 27,60-84 1953.

SMITH, Gerard. Query On The Natural End Of Man. *Mod Sch* 25,38 N 47.

SMITH, Gerard. Reflections On The End Of Man And The Atom Bomb. *Proc Cath Phil Ass* 25,11-15 1951.

SMITH, Gerard. The Natural End Of Man. *Proc Cath Phil Ass* 23,47-61 1949.

SMITH, Gerard. The Nature And Uses Of Liberty. *New Scholas* 26,305-326 JI 52.

SMITH, Gerard. The Nature Of Wisdom. *Proc Cath Phil Ass* 25,188-189 1951.

SMITH, Gerard. The Position Of Philosophy In A Catholic College. *Proc Cath Phil Ass* 29,20-40 1955.

SMITH, Goldwin. Karl Marx And St George. *J Hist Ideas* 2,401-419 O 41.

SMITH, Grover (ed). *Josiah Royce's Seminar, 1913-1914: As Recorded In The Notebooks Of Harry T Costello*. New Brunswick NJ Rutgers Univ Pr 1963.

These notebooks provide a valuable addition to our knowledge of the history of philosophy during the "Golden Age of American Philosophy." Among the wide range of topics discussed are teleology, metaphysics, epistemology, and value.

SMITH, Harmon L. *Ethics And The New Medicine*. Nashville Abingdon Pr 1970.

SMITH, Huston. *Condemned To Meaning*. NY Harper & Row 1965.

Man is condemned to meaning because questions about the meaning of life are unavoidable. The author wishes to combine the methods of analytic philosophy with the interests of Continental philosophy in a new search for the meaning of life. His view is that, since human knowledge is constructive, perspectival and relative we cannot simply find life's meaning, but must to a great extent construct it. There are five categories of meaning in terms of which we render nature intelligible: trouble, hope, endeavor, trust and mystery. In the healthy spirit, all five operate in concert. In the unhealthy spirit is an imbalance.

SMITH, Huston. *Forgotten Truth: The Primordial Tradition*. NY Harper & Row 1976.

The author claims that all religions, primitive and sophisticated are fundamentally the same; that is, all recognize the existence of a reality more significant than objective reality and that God is immanent in all reality. Because of his misreading of science Western man is spiritually and intellectually dislocated in his awareness of these truths.

SMITH, Huston. *The Purposes Of Higher Education*. NY Harper 1955.

This book originated from discussions of a Washington University Committee, formed to define the aims of liberal education. Recognizing the participants' diversity in principles, the author derives, nevertheless, a common result: the end of education is found in the enlargement of human freedom, defined as "the spontaneous expression of an authentic self."

SMITH, Huston. Accents Of The World's Philosophies. *Phil East West* 7,7-20 Ap-JI 57.

SMITH, Huston. Do Drugs Have Religious Import? *J Phil* 61,517-529 O 64.

William James thought that the insights that occurred to him while his brain was chemically altered has "metaphysical significance." The present article reviews this claim in the light of empirical discoveries of the last decade relating to the newly synthesized consciousness changing substances: mescaline, psilocybin, and LSD. Focusing on the religious experiences these drugs occasion, the article denies that R C Zaehner's *Mysticism Sacred and Profane* has "fully refuted" their claims, and argues (a) phenomenologically that such experiences can be indistinguishable from religious experiences that occur naturally, and (b) philosophically that a case can be made for their religious validity.

SMITH, Ignatius And Others. Philosophy In Time Of War: A Symposium. *New Scholas* 16,313-330 O 42.

SMITH, Ignatius. Aquinas And Some American Freedoms. *New Scholas* 21,105-153 Ap 47.

SMITH, Ignatius. St Thomas Aquinas And Human Social Life. *New Scholas* 19,285-321 O 45.

SMITH, Ignatius. The Functions Of Truth. *Proc Cath Phil Ass* 18,17-23 1942.

SMITH, Ignatius. The Militant Christian Virtues. *Thomist* 4,193-220 Mr 42.

SMITH, J E (ed). *Contemporary American Philosophy, Second Series.* NY Humanities Pr 1970.

The selection is intended as a cross-section of all major trends, though the analytic-linguistic receives less attention than many would have expected.

SMITH, James M and Mc Clendon Jr, James William. *Understanding Religious Convictions.* Notre Dame Notre Dame Univ Pr 1975.

This book is a written study of the structure and meaning of religious convictions. The authors using recent language theory, e.g., Austin, provide a useful discussion of a "speech act theory of religion." Making much of the idea of "convictional community," they opt for the development of theology as the "Science of convictions," a sub-discipline of "theoretics" as the "investigation of shared convictional communities," e.g., political or ideological. It contains extensive footnotes drawn from classical and recent literature in linguistic analysis and philosophy of religion.

SMITH, James M. Punishment: A Conceptual Map And A Normative Claim. *Ethics* 75,285-290 Jl 65.

Not all punishment involves the infliction of pain. Similarities between punishment and treatment for disease lead us to justify the former (as infliction of pain) as we do the latter. We must not substitute treatment for punishment, by unjustifiably equating all crime with mental disease. Much can be learned by studying the differences and interrelations between concepts of reparation, revenge, retaliation, forgiveness, and punishment.

SMITH, James Ward. *Theme For Reason.* Princeton NJ Princeton Univ Pr 1957.

The author accepts the now usual division of propositions into analytic, which need no observational confirmation, and synthetic empirical. But he holds there are also many "propositions" which are not held merely for emotional reasons, but are decisions, not confirmable by observation, yet held because they are reasonable. He instances political and moral judgments, and judgments concerning relevance, emphasis and importance, as containing such propositions. They are not arbitrary or subjective: they are based on observed fact, yet go beyond what such facts dictate. He associates his views with those of the English philosophers, J L Austin and R M Hare (also Mrs P R Foot). But he goes beyond them and recognizes a great problem of the adequacy of our currently popular categories, as regards describing what is meant by a reasonable view of the world.

SMITH, James Ward. Concerning Hume's Intentions. *Phil Rev* 69,63-77 Ja 60.

SMITH, James Ward. Intrinsic And Extrinsic Good. *Ethics* 58,195-208 Ap 48.

SMITH, James Ward. Senses Of Subjectivism In Value Theory. *J Phil* 45,393-404 Jl 48.

SMITH, James Ward. Should General Theory Of Value Be Abandoned? *Ethics* 57,274-288 Jl 47.

SMITH, James Ward. The British Moralists And The Fallacy Of Psychologism. *J Hist Ideas* 11,159-178 Ap 50.

SMITH, Jeffery and Venturi, Lionello. On Esthetic Intuition. *J Phil* 39,273-275 My 42.

SMITH, Joanmarie. An American Theory Of Community. *Living Light* 46-57 Wint 72.

Working out of the pragmatic categories of John Dewey a description of community is sketched. It is a proposed as a model peculiarly suited to our temperament. Community is depicted as an artistic event incorporating what Dewey identifies as the conditions of the aesthetic: conservation, tensions, cumulation, anticipation and fulfillment.

SMITH, Joanmarie and Durka, Gloria. *Modeling God: Religious Education For Tomorrow.* NY Paulist Pr 1976.

The nature of our interaction with reality is explored. The case is made that the fundamental category of existence is faith. Since we mediate reality through what we call models we cannot achieve justified true belief only justified belief. This epistemology is shown to be consonant with orthodoxy in its literal sense. A model of God is then worked out using Whitehead's process categories.

SMITH, Joanmarie and Durka, Gloria. Modeling. *Religious Education* 71,115-132 My-Je 76.

Through a very brief inquiry into the nature of knowledge we make a case for the position that there is no knowledge in the most accepted sense of the term and that our experience of reality is mediated by interpretive schemes which we call models. We claim however that there are criteria for evaluating the worth of competing models. We then sketch a model of reality including a doctrine of God which we think meets these criteria. Finally, we deduce a model of education which flows from the positions outlined. In this model education is, by definition, religious education.

SMITH, John E. *Religion And Empiricism.* Milwaukee Marquette Univ Pr 1967.

This Marquette University Aquinas Lecture for 1967 considers the appeal to experience in connection with the "question of God." Smith urges that the only philosophically viable form of this appeal is one which embodies the basic ideas of American pragmatism, and that in this form it yields a disclosure of the religious dimensions of experience. These dimensions present the problem of God, i.e., the questions of what is the ground of our being and the supreme object of our devotion. The lecture includes brief examinations of both traditional "Lockean" and contemporary "Wittgensteinian" empiricism.

SMITH, John E. *The Analogy Of Experience: An Approach To Understanding Religious Truth.* NY Harper & Row 1973.

The author tackles the problem of how the religious believer can substantiate his faith. He is aware of problems posed by the detractors of religion and the consequent religious attempts at the conceptualization of faith. He does not shy

away from a confrontation with the adversaries of religious faith, rather he attacks them head on. But his argument rests upon what he calls the "analogia experientiae"; it is only through an experiential medium that one can recover a sense of the human meaning expressed by Christian ideas: "The importance of experience in modern thought must be taken seriously because it furnishes us with a richer and more complex form of understanding than is possible on the basis of reflective reason alone. Experience does not exclude reason after the fashion of narrow and essentially nonempirical conceptions of experience; experience without interpretation is dumb. Experience transcends reason in concreteness and is therefore the matrix within which all understanding takes its rise."

SMITH, John E. *Themes In American Philosophy: Purpose, Experience, And Community.* NY Harper & Row 1970.

SMITH, John E. Beyond Realism And Idealism: An Appreciation Of W M Urban. *Rev Metaph* 6,337-350 Mr 53.

SMITH, John Edwin. *Reason And God: Encounters Of Philosophy And Religion.* New Haven Yale Univ Pr 1961.

SMITH, John Edwin. *Royce's Social Infinite: The Community Of Interpretation.* NY Liberal Arts Pr 1950.

SMITH, John E. Existence, The Past And God. *Rev Metaph* 6,287-296 D 52.

SMITH, John E. Hartmann's New Ontology. *Rev Metaph* 7,583-601 Je 54.

SMITH, John E. Is Existence A Valid Philosophical Concept? *J Phil* 47,238-249 Ap 50. The author examines "existence" by posing and addressing the following questions: (1) Is there a concept of existence? (2) Is existence a predicate? (3) Is the question, "Why does anything exist?" meaningful? (4) Is it the "proper business" of philosophy to study existence, and if so, in what sense?

SMITH, John E. John Dewey: Philosopher Of Experience. *Rev Metaph* 13,60-78 S 59.

SMITH, John E. Kant, Paton And Beck. *Rev Metaph* 3,229-248 D 49.

SMITH, John E. Poetry, Religion And Theology. *Rev Metaph* 9,252-273 D 55.

SMITH, John E. Professor Weiss, *Existenz* And Hegel. *Phil Phenomenol Res* 9,322-325 D 48.

SMITH, John E. The Course Of American Philosophy. *Rev Metaph* 11,279-303 D 57.

SMITH, John E. The Encounter Between Philosophy And Religion. *Thought* 39,20-36 Mr 64.

SMITH, John E. The Experiential Foundations Of Religion. *J Phil* 55,538-545 Je 58.

SMITH, John E. The Good Life. *Rev Metaph* 4,575-594 Je 51.

SMITH, John E. The Present Status Of Natural Theology. *J Phil* 55,925-935 O 58.

SMITH, John E. The Relation Of Thought And Being: Some Lessons From Hegel's *Encyclopedia.* *New Scholas* 38,22-43 Ja 64.

SMITH, John Milton. A Critical Estimate Of Plato's And Dewey's Educational Philosophies. *Educ Theor* 9,109-115 Ap 59.

SMITH, John. Purpose In American Philosophy: I. *Int Phil Quart* 1,390-406 S 61.

SMITH, Lacey B. English Treason Trials And Confessions In The 16th Century. *J Hist Ideas* 15,471-498 O 54.

SMITH, M Brewster. *The Achieving Society,* By David C McClelland. *Hist Theor* 3,371-380 1964.

SMITH, Mapheus. A Note On The Progressive Generalization Of Data. *Phil Sci* 14,116-122 Ap 47.

SMITH, Mapheus. Hypothesis Vs Problem In Scientific Investigation. *Phil Sci* 12,296-301 O 45.

SMITH, Mapheus. The Greatest Common Component In Science. *Phil Sci* 9,30-36 Ja 42.

SMITH, Mapheus. The Method Of Elimination In Scientific Study. *Phil Sci* 10,250-254 O 43.

SMITH, Mrs Vernon H. The Nature And Function Of The Self As Developed In The Philosophy Of Alfred North Whitehead. *Educ Theor* 8,109-115 Ap 58.

SMITH, Norman Kemp. *New Studies In The Philosophy Of Descartes: Descartes As Pioneer.* NY St Martin's Pr 1953.

SMITH, Page. *The Historian And History.* NY Knopf 1964.

SMITH, Philip G. *Philosophic-mindedness In Educational Administration.* Columbus Ohio State Univ 1956.

SMITH, Philip G. *Pans Asinorum* In Pragmatic Epistemology. *Educ Theor* 3,281-285 Jl 53.

SMITH, Philip G. 'Going Beyond' Experimentalism. *Educ Theor* 10,78-82 Ja 60.

SMITH, Philip G. A Reply To Ernest E Bayles's Review Of *Reflective Thinking: The Method Of Education.* *Stud Phil Educ* 2,21-23 Wint 61-62.

SMITH, Philip G. A Reply To James E McClelland's Review Of *Philosophy Of Education: Introductory Studies.* *Stud Phil Educ* 4,75-78 Spr 65.

SMITH, Philip G. A Useful Limit For The Is-Ought Dichotomy. *Proc Phil Educ* 18,27-32 Ap 62.

SMITH, Philip G and Felker, Donald W. Problems Of Construct Validation In Developing Philosophic Scales. *Educ Theor* 18,3-12 Wint 68.

SMITH, Philip G. Comments On Burns's "On The Theory Of Behavior". *Proc Phil Educ* 18,195-197 Ap 62.

SMITH, Philip G. Dimensions Of Analysis And Recognized Meanings. *Educ Theor* 13,183-188 Jl 63.

SMITH, Philip G. More Blind Spots In Education. *Educ Theor* 5,94-97 Ap 55.

SMITH, Philip G. Some Comments On Dewey's Theory Of Valuation. *Proc Phil Educ* 16,69-71 Ap 60.

SMITH, Philip G. Valuations And The Uses Of Language—The Presidential Address. *Educ Theor* 16,293–308 O 66.

SMITH, Ralph Alexander (ed). *Aesthetic Concepts And Education*. Urbana 1970.

SMITH, Ralph A. The Mass Media And John Dewey's Liberalism. *Educ Theor* 15,83–93 Ap 65.

SMITH, Raymond. *Whitehead's Concept Of Logic*. Westminster MD Newman Pr 1953.

This book is an evaluation of Whitehead's philosophy of logic, and in particular his criticism of Aristotelian logic. The main conclusion is Whitehead "misunderstood the scope and purpose of the traditional logic."

SMITH, Raymond. The Virtue Of Docility. *Thomist* 15,572–623 O 52.

SMITH, Steven A. *Satisfaction Of Interest And The Concept Of Morality*. Lewisburg PA Bucknell Univ Pr 1974.

The problem addressed is the definition of morality *simpliciter*, apart from normative considerations: What distinguishes a morality from non-moral action-guides? What is it to have a morality? Chapters 1, 2 and 3 lay down broad, provisional parameters for any satisfactory analysis. Chapters 4 and 5 examine the view that moralities are necessarily bodies of guidelines for allocation of advantages among competing parties. Chapter 4 demonstrates the plausibility of this view by showing how it accounts for a number of typical characteristics of moralities; Chapter 5 shows that, despite its plausibility, the view is false.

SMITH, T V. *The Ethics Of Compromise And The Art Of Containment*. Boston Starr King Pr 1956.

How men of conscience are to resist that "logic of presumption" which lures them to resolve the world's ambiguities *ex parte*, and thus to practice the "art of containment" which enables society to live in peace, is the theme of this book by the politically-experienced Professor T V Smith.

SMITH, T V. A Discussion Of The Theory Of International Relations. *J Phil* 42,477–479 Ag 45.

SMITH, T V. Citizenship: Classic And Contemporary. *Ethics* 59,1–13 O 48.

SMITH, T V. Compromise: Its Context And Limits. *Ethics* 53,1–13 O 42.

SMITH, T V. Conscience As A Function Of Location. *Personalist* 30,16–25 Wint–Ja 49.

SMITH, T V. Current Thought: "On Personalism". *Personalist* 32,398–400 Autumn–O 51.

SMITH, T V. Democratic Apologetics. *Ethics* 63,100–106 Ja 53.

SMITH, T V. Ethics For Soldiers Of Freedom. *Ethics* 60,157–168 Ap 50.

SMITH, T V. Introduction To The Tulane Studies. *Tulane Stud Phil* 1,5–20 1952.

SMITH, T V. On Living Within One's Powers. *Personalist* 38,383–396 Autumn–O 57.

SMITH, T V. Our Mistress, The Law. *Ethics* 53,46–55 O 42.

SMITH, T V. Saints: Secular And Sacerdotal—James Monroe And Mahatma Gandhi. *Ethics* 59,49–60 O 48.

SMITH, T V. The Strategy Of Virtue. *Ethics* 55,1–8 O 44.

SMITH, T V. Thomas Jefferson And The Perfectibility Of Mankind. *Ethics* 53,293–310 Jl 43.

SMITH, T V. Women And The Institution Of Honor. *Ethics* 52,80–85 O 41.

SMITH, T V. Wordsworth And The Sense Of Guilt. *Ethics* 71,233–245 Jl 61.

SMITH, Thomas Vernor. *Atomic Power And Moral Faith*. Claremont CA Claremont College 1946.

SMITH, Thomas Vernor. *Constructive Ethics, With Contemporary Readings*. NY 1948.

SMITH, Thomas Vernor. *Lincoln: Living Legend*. Chicago Univ Of Chicago Pr 1940.

This volume by T V Smith consists of three Lincoln memorial papers. The main line of presentation is a closely-reasoned analysis of what the author represents to be the guiding fundamental of Abraham Lincoln's career—"the federal principle of value." In Smith's analysis, this principle emerges not as a simple party precept, but rather as an organic constellation of moral, political, and metaphysical positions.

SMITH, V E. Lavelle And Le Senne: University Philosophy In France. *Thought* 23,245–280 Je 48.

SMITH, Vincent E (ed). *The Philosophy Of Physics*. Jamaica NY St John's Univ Pr 1961.

This book contains five brief papers by Yves R Simon and others on the natural sciences, the structure of the atom, and Maritain's philosophy of science.

SMITH, Vincent E And Others. Philosophy As A Way Of Life. *Proc Cath Phil Ass* 27,168–175 1953.

SMITH, Vincent E. *The Philosophical Frontiers Of Physics*. Washington DC Catholic Univ Pr 1962.

SMITH, Vincent E. Abstraction And The Empirical Method (with Comment By Mark Heath). *Proc Cath Phil Ass* 26,35–53 1952.

SMITH, Vincent E. Dr Charles Morris And Semiotic. *Mod Sch* 25,140–143 Ja 48.

SMITH, Vincent Edward (ed). *Philosophy Of Biology*. NY St John's Univ Pr 1962.

This is a collection of four essays. L P Coonan writes on method in biology, a very quick sketch from pre-historic times to the present. In the second paper, Raymond J Nogar discusses the scientific and philosophical status of evolutionary thinking today. Daniel M Lilly in an eightpage essay writes on problems shared by biology and philosophy: definition of life, ontological status of cells, the explanation of the functioning of a living organism. The last essay, by Charles De Koninck asks whether life is a meaningful word. He argues that it is not profitable to try to explain higher forms of life in terms of lower ones.

SMITH, Vincent Edward. *Philosophical Physics*. NY Harper 1950.

SMITH, Vincent Edward. *St Thomas On The Object Of Geometry*. Milwaukee Marquette Univ Pr 1954.

SMITH, Vincent Edward. *The General Science Of Nature*. Milwaukee Bruce 1958.

"To set forth for the modern student the general science of nature as inspired by Aristotle's *Physics* is the aim of this book" (page vii). "The general science of nature" presented in this textbook treats the most general features of nature discussed by Aristotle and Thomas Aquinas, e.g., motion, hylomorphism, the four causes, levels of abstraction, etc. The author examines conceptions in contemporary science, mathematical physics, relativity theory, quantum mechanics, and contends that the studies of these particular modern sciences logically presume the Aristotelian general science of nature.

SMITH, Vincent Edward. Cognitive Aspects Of The Heisenberg Principle. *Thomist* 12,474–499 O 49.

SMITH, Vincent Edward. Existentialism And Existence (Part II). *Thomist* 11,297–329 Jl 48.

SMITH, Vincent Edward. Existentialism And Existence. *Thomist* 11,141–196 Ap 48.

SMITH, Vincent Edward. Toward A Philosophy Of Physical Instruments. *Thomist* 10,307–333 Jl 47.

SMITH, Vincent E. Evolution And Entropy. *Thomist* 24,441–462 Ap–Jl–O 61.

SMITH, Vincent E. Mathematical Physics In Theory And Practice. *Proc Cath Phil Ass* 38,74–85 1964.

SMITH, Vincent E. On The 'Being' Of Metaphysics. *New Scholas* 20,72–84 Ja 46.

SMITH, Vincent E. The Prime Mover In Philosophy Of Nature And In Metaphysics. *Proc Cath Phil Ass* 28,78–93 1954.

SMITH, Vincent E. Wisdom And Science. *Proc Cath Phil Ass* 30,3–15 1956.

SMITH, Vincent. *Science And Philosophy*. Milwaukee Bruce 1965.

Smith has attempted to bridge the gap between philosophy and science and has admirably proposed arguments for communication between these two disciplines. He feels he can ask questions like "What is Science?" "What is the meaning of a scientific fact?" or "What is the significance of a scientific theory?" without denying either the existence of the fact or the validity of the theory. To establish his thesis he calls upon the great scientists themselves as well as the philosophers of science. This volume is welcome as an historical view of the philosophy of science from Plato to the twentieth century. Smith discusses the pragmatic view, the idealistic, the linguistic philosophers, the existential view, the Communist view and finally the various realisms. He himself holds that the general science of nature is distinct from metaphysics and that metaphysics and philosophy are not totally identified. Such identification is at the root of many difficulties between science and philosophy. There is no bibliography except in the footnotes.

SMITH, Vincent. The Nature Of Scientific Theory. *Proc Cath Phil Ass* 18,96–103 1942.

SMITH, Wendell Bristow. Ethics And The Aesthetic: An Essay On Value. *Phil Phenomenal Res* 6,87–108 S 45.

SMITH, William A. *Giovanni Gentile On The Existence Of God*. NY Humanities Pr 1970.

SMITH, William C. Why Fear Ideas? *Personalist* 42,191–197 Spr–Ap 61.

SMITH, Wilson. *Professors And Public Ethics: Studies Of Northern Moral Philosophers Before The Civil War*. Ithaca NY Cornell Univ Pr 1956.

SMITHNER, Eric W. Auguste Comte And J J Rousseau On Education. *Educ Theor* 18,39–51 Wint 68.

SMOCK, George E. John Locke And The Augustan Age Of Literature. *Phil Rev* 55,264–281 My 46.

SMOKLER, Howard. Consistency And Rationality: A Comment. *J Phil* 62,77–79 F 65.

Formal systems have been constructed which have as one objective the definition of the rationality of a set of beliefs. Schick argues that only Kyburg specifies necessary and sufficient conditions for rationality. Only Kyburg's system insures that for any two beliefs B_1 and B_2 , in the situation that the evidence supports B_1 , more than it does B_2 , it is never the case that B_2 is rationally believed while B_1 is not. But Schick is incorrect in this assertion since Kyburg is not able to specify criteria for his initial beliefs; beliefs from which other beliefs follow in accordance with the rules of his system. Therefore the problem posed by Schick still remains for Kyburg's system as it does for all other systems of the logic of belief so far constructed.

SMOKLER, Howard. Goodman's Paradox And The Problem Of Rules Of Acceptance. *Amer Phil Quart* 3,71–76 Ja 66.

The employment of predicates like "grue" and "bleen" in inductive inferences leads to embarrassing consequences. The most severe of these is that the ordinary rules of inductive inference allow us to infer contradictory or contrary assertions. This consequence can be avoided if rules of inductive inference are not treated as rules of acceptance. This course of action is plausible on other grounds as well, but the existence of such predicates must be considered an argument in its favor. The existence of such a paradox challenges traditional assumptions about inductive logic. These assumptions must be modified in the light of considerations suggested by the character of these predicates. Several such modifications are examined and criticized, and some suggestions are made for changes of the rules.

SMOKLER, Howard. Informational Content: A Problem Of Definition. *J Phil* 63,201–211 Ap 66.

The idea of the semantic information of a statement is of great importance in theories of confirmation and explanation. Definitions, both of the qualitative notion, informational content, and of the quantitative one, amount of information, have been offered. The present paper introduces a set of conditions of adequacy for the qualitative notion, and a definition of informational content which satisfies these criteria is introduced. It has the following advantage over the traditional ones introduced by Popper, and by Carnap and Bar-Hillel: (1) account is taken of the fact

that the informational content of a statement is a function not only of the logical structure of the language, but also of the meaning—rules of the language and the set of beliefs of the person who receives the information, (2) account is taken of the fact that the informational content of statements as usually defined includes irrelevant elements.

SMULLYAN, Arthur F. Incomplete Symbols. *Phil Rev* 67,237–242 Ap 58.

SMULLYAN, Arthur Francis. Modality, And Description. *J Sym Log* 13,31–37 Mr 48.

SMULLYAN, Arthur Francis. The Variety Of Philosophic Idioms. *J Phil* 45,350–355 Je 48.

SMULLYAN, Arthur. Aspects. *Phil Rev* 64,33–42 Ja 55.

SMULLYAN, Arthur. The Concept Of Empirical Knowledge. *Phil Rev* 65,362–370 Jl 56.

SMULLYAN, Arthur. The Method Of Consequences. *Phil Rev* 72,48–56 Ja 63.

The method of consequences is the procedure of provisionally accepting an hypothesis on the basis of rigorous tests, applied not only to it but to as many genuine alternatives as we are able to formulate. Smullyan argues that we are justified in employing the method of consequences provided that our standard of rigor is sufficiently severe and there is a finite probability, however small, that an hypothesis developed in scientific research is true.

SMULLYAN, R M. *Theory Of Formal Systems*. Princeton NJ Princeton Univ Pr 1961.

SMULLYAN, Raymond M. Analytic Natural Deduction. *J Sym Log* 30,123–139 Je 65.

SMULLYAN, Raymond M. Languages In Which Self Reference Is Possible. *J Sym Log* 22,55–67 Mr 57.

SMULLYAN, Raymond M. On Post's Canonical Systems. *J Sym Log* 27,55–57 Mr 62.

SMYTHIES, J R (ed) and Koestler, Arthur (ed). *Beyond Reductionism: New Perspectives In The Life Sciences, Alpbach Symposium, 1968*. NY Macmillan 1970.

SMYTHIES, J R. A Note On Martin Lean's Sense–Perception And Matter. *Phil Stud* 6,4–7 1955.

SMYTHIES, J R. On Some Properties And Relations Of Images. *Phil Rev* 67,389–394 Jl 58.

SMYTHIES, John R (ed). *Brain And Mind: Modern Concepts Of The Nature Of Mind*. NY Humanities Pr 1965.

SNARELY, Frank R. Athens Or Jerusalem? *Personalist* 41,32–37 Wint–Ja 60.

SNARELY, Frank R. Religion As Apocalypse. *Personalist* 33,22–29 Wint–Ja 52.

SNEED, Joseph D. Von Neumann's Argument For The Projection Postulate. *Phil Sci* 33,22–39 Mr 66.

SNELLGROVE, David. *Buddhist Himalaya: Travels And Studies In Quest Of The Origins And Nature Of Tibetan Religion*. NY Philosophical Lib 1957.

The author illustrates the origins and nature of Tibetan Buddhism with the material gathered from his travels and studies in the Himalayan region. Included in this analysis of Buddhism from the Tibetan point of view are the various cultural and archeological traces found in Nepal, Kulu, Spiti, and other Himalayan valleys. A section on Tantric Buddhism is also presented, including the tantric uses of philosophical concepts.

SNOOK, I A (ed). *Concepts Of Indoctrination: Philosophical Essays*. Boston Routledge 1972.

"The papers," says the editor, "are primarily concerned with the meaning of the term 'indoctrination'." And a wide spectrum of analyses of this term are represented. There is considerable attention given to the question "Can only 'doctrines' be indoctrinated?", as to the underlying question "What makes a set of beliefs into a doctrine?" Some articles deal with special areas of education. One of Flew's contributions focuses on religious education, and Atkinson's article primarily on moral education.

SNOOK, I A. *Indoctrination And Education*. Boston Routledge 1972.

In the first part of the book the author considers and rejects three popular accounts of the concept of indoctrination: those respectively in terms of the 'methods' employed by teachers, the 'content' of what is taught, the 'characteristics' of the person who has been indoctrinated. He then presents his own analysis in terms of the intentions with which teaching is carried on. The author compares and contrasts the concept of indoctrination with such related concepts as those of teaching, conditioning and brain–washing.

SNOWDEN, Frank M. Some Greek And Roman Observations On The Ethiopian. *Traditio* 16,19–38 1960.

SNYDER, D Paul. *Modal Logic And Its Applications*. NY 1971.

SNYDER, Ross. The Role Of Meanings In Personal Existence. *J Existent* 1,127–143 Spr 60.

SOBEL, Jordan Howard. Dummett On Fatalism. *Phil Rev* 75,78–90 Ja 66.

Dummett tried to refute a standard fatalistic argument in "Bringing About the Past" (*Phil Rev*, 73, 338–359). Sobel argues that Dummett's refutation will not do, because it rests on two demonstrably false propositions about 'if'. Sobel offers his own refutation of the argument Dummett was criticizing.

SOBESKI, Michal and Piotrowska, Irena. The Primitive. *J Aes Art Crit* 1,12–21 Wint 41–42.

SOBOCIŃSKI, Boleslaw. A Contribution To The Axiomatization Of Lewis' System S5. *Notre Dame J Form Log* 3,51–60 1962.

SOBOCIŃSKI, Boleslaw. A Note Concerning The Axiom Of Choice. *Notre Dame J Form Log* 1,122–123 1960.

SOBOCIŃSKI, Boleslaw. A Note Concerning The Many–valued Propositional Calculi. *Notre Dame J Form Log* 2,127–128 1961.

SOBOCIŃSKI, Boleslaw. A Note On A Certain Set Theoretical Formulas. *Notre Dame J Form Log* 6,157–160 1965.

SOBOCIŃSKI, Boleslaw. A Note On Modal Systems. *Notre Dame J Form Log* 4,155–157 1963.

SOBOCIŃSKI, Boleslaw. A Note On Prior's Systems In "The Theory Of Deduction". *Notre Dame J Form Log* 5,139–140 1964.

SOBOCIŃSKI, Boleslaw. A Note On The Generalized Continuum Hypothesis, I. *Notre Dame J Form Log* 3,274–278 1962.

SOBOCIŃSKI, Boleslaw. A Note On The Generalized Continuum Hypothesis, II. *Notre Dame J Form Log* 4,67–79 1963.

SOBOCIŃSKI, Boleslaw. A Note On The Generalized Continuum Hypothesis, III. *Notre Dame J Form Log* 4,233–240 1963.

SOBOCIŃSKI, Boleslaw. A Note On The Regular And Irregular Modal Systems Of Lewis. *Notre Dame J Form Log* 3,109–113 1962.

SOBOCIŃSKI, Boleslaw. A Remark Concerning The Third Theorem About The Existence Of Successors Of Cardinals. *Notre Dame J Form Log* 3,279–283 1962.

SOBOCIŃSKI, Boleslaw. A Set–theoretical Formula Equivalent To The Axiom Of Choice. *Notre Dame J Form Log* 3,167–169 1962.

SOBOCIŃSKI, Boleslaw. A Simple Formula Equivalent To The Axiom Of Choice. *Notre Dame J Form Log* 1,115–117 1960.

SOBOCIŃSKI, Boleslaw. A Theorem Of Sierpiński On Triads And The Axiom Of Choice. *Notre Dame J Form Log* 5,51–58 1964.

SOBOCIŃSKI, Boleslaw. A Theorem On Hertogs' Alephs. *Notre Dame J Form Log* 2,255–258 1961.

SOBOCIŃSKI, Boleslaw. An Axiom–system For $\{K_n\}$ –propositional Calculus Related To Simons' Axiomatization Of S3. *Notre Dame J Form Log* 3,206–208 1962.

SOBOCIŃSKI, Boleslaw. Axiomatization Of A Conjunctive–negative Calculus Of Propositions. *J Comp Syst* 1,229–242 D 54.

SOBOCIŃSKI, Boleslaw. Axiomatization Of A Partial System Of Three–value Calculus Of Propositions. *J Comp Syst* 1,23–55 Je 52.

SOBOCIŃSKI, Boleslaw. Certain Formulas Equivalent To The Axiom Of Choice. *Notre Dame J Form Log* 2,229–235 1961.

SOBOCIŃSKI, Boleslaw. Family K Of The Non–Lewis Modal Systems. *Notre Dame J Form Log* 5,313–318 1964.

SOBOCIŃSKI, Boleslaw. Modal System S4.4. *Notre Dame J Form Log* 5,305–312 1964.

SOBOCIŃSKI, Boleslaw. Note On A Modal System Of Feys–von Wright. *J Comp Syst* 1,171–178 Jl 53.

SOBOCIŃSKI, Boleslaw. Note On A Problem Of Paul Bernays. *J Sym Log* 20,109–114 Je 55.

SOBOCIŃSKI, Boleslaw. On A Universal Decision Element. *J Comp Syst* 1,71–80 Ja 53.

SOBOCIŃSKI, Boleslaw. On The Generalized Brouwerian Axioms. *Notre Dame J Form Log* 3,123–128 1962.

SOBOCIŃSKI, Boleslaw. On The Propositional Calculus A Of Vucković And Its Extension, II. *Notre Dame J Form Log* 5,223–237 1964.

SOBOCIŃSKI, Boleslaw. On The Propositional System A Of Vucković And Its Extension, I. *Notre Dame J Form Log* 5,141–153 1964.

SOBOCIŃSKI, Boleslaw. On The Single Axioms Of Protothetic, I. *Notre Dame J Form Log* 1,52–73 1960.

SOBOCIŃSKI, Boleslaw. On The Single Axioms Of Protothetic, II. *Notre Dame J Form Log* 2,111–126 1961.

SOBOCIŃSKI, Boleslaw. On The Single Axioms Of Protothetic, III. *Notre Dame J Form Log* 2,129–148 1961.

SOBOCIŃSKI, Boleslaw. Remarks About Axiomatizations Of Certain Modal Systems. *Notre Dame J Form Log* 5,71–80 1964.

SOBOCIŃSKI, Boleslaw. Six New Sets Of Independent Axioms For Distributive Lattices With O And i . *Notre Dame J Form Log* 3,187–192 1962.

SOBOCIŃSKI, Boleslaw. Three Set–theoretical Formulas. *Notre Dame J Form Log* 2,58–64 1961.

SODERQUIST, Harold O. A Reply To Thomas F Green's Review Of *The Person And Education*. *Stud Phil Educ* 4,22–26 Spr 65.

SODERQUIST, Harold O. An Apology For Tendermindedness. *Proc Phil Educ* 20,67–71 Mr 64.

SODERQUIST, Harold Oliver. *The Person And Education: A New Approach To Philosophy Of Education For Democracy*. Columbus OH Merrill Books 1964.

SODERQUIST, Harold S. The Person And Education. *Proc Phil Educ* 17,88–93 Mr 61.

SODERQUIST, Harold. Democratic Education: A Critical View. *Educ Theor* 1,269–273 D 51.

SODERQUIST, Harold. Personalistic Naturalism And Educational Method. *Educ Theor* 3,369–373 O 53.

SODERQUIST, Harold. Personalistic Naturalism And The Ends Of Education. *Educ Theor* 4,49–53 Ja 54.

SOFFIN, Alan. Analyzing An "Analysis": Hardie On Education According To Nature. *Educ Theor* 15,240–247 Jl 65.

SOKOLOFF, Boris. *The "Mad" Philosopher: Auguste Comte*. NY Vantage Pr 1961.

SOKOLOV, V V. On The Evolution Of Spinoza's Political And Philosophical Ideas. *Soviet Stud Phil* 2,57–62 Spr 64.

SOKOLOWSKI, Robert S. *De Magistro: The Concept Of Teaching According To St Thomas Aquinas*. *Stud Phil Hist Phil* 1,160–193 1961.

SOKOLOWSKI, Robert. *The Formation Of Husserl's Concept Of Constitution.* NY Humanities Pr 1965.

SOKOLOWSKI, Robert. Husserl's Interpretation Of The History Of Philosophy. *Fran Stud* 24,261-280 1964.

SOKOLOWSKI, Robert. Immanent Constitution In Husserl's Lectures On Time. *Phil Phenomenol Res* 24,530-551 Jr 64.

This is a study of what Husserl means when he says that immanent objects (sensations and intentional acts) are "constituted" by inner temporality. This article also studies how sensations and intentions come to be in our subjectivity and how we are conscious of them. The basic distinctions in temporality are explained as the achievement of subjective, spontaneous activity.

SOKOLOWSKI, Robert. The Husserl Archives And The Edition Of Husserl's Works. *New Scholas* 38,473-482 O 64.

SOLIMINE JR, Joseph. The Dialectics Of Church And State: Tennyson's Historical Plays. *Personalist* 47,218-225 Spr-Ap 66.

SOLL, Ivan. *An Introduction To Hegel's Metaphysics.* Chicago Univ Of Chicago Pr 1969.

I Soll has produced a concise exposition of some of the central themes of Hegel's philosophy. The major topics expounded are the section of the *Phenomenology of Mind* entitled "Self-Consciousness"; Hegel's treatment of the Kantian thing-in-itself; his analysis of subjectivity and objectivity, involving his theory of language; and his use of the concept of infinity, which is shown to be Hegel's tie to the pre-Kantian metaphysical tradition. Supporting observations and suggestions are gleaned from some previous scholars, principally Walter Kaufmann and Josiah Royce.

SOLMSEN, F. Love And Strife In Empedocles' Cosmology. *Phronesis* 10,109-148 1965.

SOLMSEN, Friedrich. *Intellectual Experiments Of The Greek Enlightenment.* Princeton NJ Princeton Univ Pr 1975.

SOLMSEN, Friedrich. *Plato's Theology.* Ithaca NY Cornell Univ Pr 1942.

Solmsen's book is a monograph on Plato's ideas about God and religion. Emphasis is laid upon the later phase of Plato's thought, and what the author calls Plato's theology is mainly presented as it is given in book X of the "Laws".

SOLMSEN, Friedrich. Aristotle And Prime Matter: A Reply To King. *J Hist Ideas* 19,243-252 Ap 58.

SOLMSEN, Friedrich. Aristotle's Syllogism And Its Platonic Background. *Phil Rev* 60,563-571 O 51.

SOLMSEN, Friedrich. Nature As Craftsman In Greek Thought. *J Hist Ideas* 24,473-496 O-D 63.

SOLMSEN, Friedrich. Plato And The Unity Of Science. *Phil Rev* 49,566-570 S 40.

SOLMSEN, Friedrich. The Discovery Of The Syllogism. *Phil Rev* 50,410-421 Jl 41.

SOLMSEN, Friedrich. Tissues And The Soul. *Phil Rev* 59,435-468 O 50.

SOLO, Robert. Prediction, Projection, And Social Prognosis. *J Phil* 52,459-463 Ag 55.

SOLOMON, Robert C. *From Rationalism To Existentialism; The Existentialists And Their Nineteenth-Century Backgrounds.* NY Harper & Row 1972.

I argue for the continuity of Continental philosophy from Kant and Hegel through Sartre, and I provide detailed analyses of some of the main figures of this continuum, namely Kant, Hegel, Kierkegaard, Nietzsche, Husserl, Heidegger and Sartre.

SOLOMON, Robert C. *The Passions.* Garden City NY Anchor Pr 1976.

I argue that emotions have been systematically misunderstood, usually by virtue of the fact that they are viewed as physiological disturbances or psychological interruptions. I argue that emotions are our own self-chosen phenomenological structurings of reality as we experience it, and that emotions can only be understood in terms of a purposive, conceptually sophisticated model. I include arguments against traditional theories of emotion, and I provide brief analyses of fifty different emotions in order to apply the theory.

SOLTIS, Jonas F. *Seeing, Knowing And Believing: A Study Of The Language Of Visual Perception.* Reading MA Addison-Wesley 1966.

This book is a systematic ordinary language analysis of terms used in talk about visual perception such as "seeing," "recognizing," "noticing," "identifying," "mistaking," "illusion" etc. The point of the work is to clarify the language of visual perception, especially regarding our assumptions about how knowing and believing are related to seeing. The views of G Ryle, N Hanson, and H H Price are critically examined, and lead the author to develop a set of distinctions describing possible successes and failures in seeing.

SOLTIS, Jonas F. The Subjective Dimension Of Explanation. *Proc Phil Educ* 21,13-18 Ap 65.

SOMERVILLE, James F. Language As Symbolic Function. *Proc Cath Phil Ass* 34,139-150 1960.

SOMERVILLE, James M. Maurice Blondel 1861-1949. *Thought* 36,371-410 S 61.

SOMERVILLE, James M. The Preludes To Conversion In The Philosophy Of St Augustine. *Mod Sch* 21,191-203 My 44.

SOMERVILLE, J. An Open Letter To Bertrand Russell. *Phil Sci* 13,67-70 Ja 46.

SOMERVILLE, J. Ethics And Social Science. *Phil Sci* 14,345-347 O 47.

SOMERVILLE, John (ed) and Parsons, Howard L (ed). *Dialogues On The Philosophy Of Marxism: From The Proceedings Of The Society For The Philosophical Study Of Dialectical Materialism.* Westport CT Greenwood Pr 1974.

SOMERVILLE, John (ed) and Parsons, Howard L (ed). *Dialogues On The Philosophy Of Marxism.* Westport CT Greenwood Pr 1974.

This work is composed of papers written for the symposia of the Society for the Philosophical Study of Dialectical Materialism, beginning in 1962. The contributors come from the U. S. A., the U. S. S. R., Poland, Yugoslavia, and Belgium. Their contributions are organized under the following topics: philosophic foundations of

Marxism; Marxism and theory of logic; Marxism and the philosophy of science; Marxism and humanism; Marxism's image of man; Marxism and ethical theory; Marxism and alienation; Sartre and Marxism; and dialogue and history.

SOMERVILLE, John. *Soviet Philosophy; A Study Of Theory And Practice.* NY Philosophical Lib 1946.

The great competency of Professor Somerville has enabled him to cover an unusually large number of topics in relatively few pages, because he goes right to the heart of one issue after another, pointing out the essential in the midst of the almost insane distortions this subject of Soviet philosophy has received from the professional enemies of the U S S R. The tactics of the author's presentation are excellent,—part I deals with the social outlook and part II with the world view, i.e., technical philosophy (ontology) is left for last and is thus made much more intelligible.

SOMERVILLE, John. *The Peace Revolution: Ethos And Social Process.* Westport CT Greenwood Pr 1975.

SOMERVILLE, John. *The Philosophy Of Marxism: An Exposition.* NY Random House 1967.

SOMERVILLE, John. *The Philosophy Of Peace.* NY Gaer 1949.

SOMERVILLE, John. *The Way Of Science: Its Growth And Method.* NY Schuman 1953.

SOMERVILLE, John. A Key Problem Of Current Political Philosophy: The Issue Of Force And Violence. *Phil Sci* 19,156-165 Ap 52.

SOMERVILLE, John and Riepe, Dale. The American-Soviet Philosophic Conference In Mexico. *Soviet Stud Phil* 3,56-62 Fall 64.

SOMERVILLE, John. Approaches To The Critique Of Soviet Philosophy. *Phil Phenomenol Res* 23,269-273 D 62.

SOMERVILLE, John. Basic Trends In Soviet Philosophy. *Phil Rev* 55,250-263 My 46.

SOMERVILLE, John. Human Nature And History. *Proc Cath Phil Ass* 40,115-123 1966.

SOMERVILLE, John. Science And Education. *Humanist* 5,181-185 Wint 45.

SOMERVILLE, John. Some Perspectives On Russia And The West. *Phil Phenomenol Res* 13,324-336 Mr 53.

SOMERVILLE, John. Soviet Science And Dialectical Materialism. *Phil Sci* 12,23-29 Ja 45.

SOMERVILLE, John. The American Tradition Of Democratic Freedom. *Phil Forum (Pacific)* 2,72-77 S 63.

SOMERVILLE, John. Umbrellaology, Or, Methodology In Social Science. *Phil Sci* 8,557-566 O 41.

SOMERVILLE, John. World Authority: Realities And Illusions. *Ethics* 76,33-46 O 65.

This essay tries to answer the question of what will make possible the development of the United Nations into a viable world authority, meaning one with the power of physical enforcement of decisions and able to exercise punitive and preventive measures. Most importantly, it must have force at its disposal. If a third world war is to be prevented, ideological equality must characterize the dealings of nations with one another in the United Nations. Communism must not be defined as a criminal conspiracy. Greater general understanding of the principles of the United Nations must be promoted.

SOMJEE, Abdulkarim Husseinbhoj. *The Political Theory Of John Dewey.* NY 1968.

SOMMERS, Fred. A Program For Coherence. *Phil Rev* 73,522-527 O 64.

The following are some points made in reply to criticism of the author's "Types and Ontology": (1) If P is a property, define the category of P (Cp) as the set of individuals that can significantly be said to have P. (2) If any individual belongs both to Cp and Cq, then either Cp includes Cq or Cq includes Cp or Cp=Cq. (3) An ontology is coherent only if it satisfies (2) for all individuals. Suppose that spirits cannot be characterized as colored or colorless, i.e., they are not in C-colored. Assume also that chairs are not in C-sad. Then neither category includes the other. Yet persons are in both. To avoid incoherence we must deny that persons are individuals. Coherent alternatives to Cartesianism put chairs in C-sad (panpsychism) or spirits in C-colored. The thesis supports Russell's general idea that any coherent ontology is formally isomorphic to linguistic type structure.

SOMMERS, Frederic. The Passing Of Privileged Uniqueness. *J Phil* 49,392-396 My 52.

SOMMERS, Fred. Meaning Relations And The Analytic. *J Phil* 60,524-533 Ag 63.

In his critique of the analytic-synthetic distinction Quine distinguishes two classes of analytic statements: (A1) those that are logically true and (A2) those that lean on extralogical meaning relations. In this paper the same critique that Quine applies against A2 statements is used against A1 statements. By showing that both suffer the same fate at Quine's hands, it is shown that Quine's vital contrast is not a contrast at all and that his criticism goes further than he wants it to go. The paper concludes that the "flight from intension" can become a flight away from the grounds presupposed for any application of logical and linguistic rules.

SOMMERS, Fred. Types And Ontology. *Phil Rev* 72,327-363 Jl 63.

Sommers discusses the problem of types for natural language, using four concepts of type. He treats Black's general criticism of a formal theory of types for natural language, and the relation of types to ambiguity. He ends by stating and proving the type-structural principle, discussing its ontological meaning and application.

SONDEL, Bess. *The Humanity Of Words; A Primer Of Semantics.* Cleveland World 1958.

In this primer designed for the general reader, semantics is considered as "the study of techniques by which to accomplish purposes through the use of words." In addition to furthering theoretical understanding, the book has the practical aim of helping people to communicate more effectively. The author insists that language must be examined and understood in relation to human behavior, rather than in isolation. Much of the volume is devoted to analyses of the work of Ogden and Richards, Korzybski, and Morris. Partly relying on those writers, the author develops

her Field Theory of Communication, which has some similarities to personality field theory in psychology.

SONNEMANN, Ulrich. *Existence And Therapy: An Introduction To Phenomenological Psychology And Existential Analysis.* NY Grune & Stratton 1954.

SONTAG, Frederick. *Divine Perfection: Possible Ideas Of God.* NY Harper 1962. Part One of this book is an historical exposition of seven theories of divine perfection (Plato and Aristotle, Plotinus and the pseudo-Dionysius, Augustine and Anselm, Aquinas and Ockham, Eckhart and Cusa, Spinoza and Leibniz, and Kant and Hegel). Part Two is a constructive analysis of the inter-relations of a dozen concepts used by theologians and philosophers in their thought about God and, consequently, about man. The author provides materials which he hopes will make it possible to begin philosophy not with an epistemology but with an explicit ontology. He holds that our disagreements over the details of theology and metaphysics are consequences of our often un-recognized differences about the nature of God.

SONTAG, Frederick. *God, Why Did You Do That?* Philadelphia Westminster Pr 1970.

SONTAG, Frederick. *History, Time And Deity.* By S G F Brandon. *Hist Theor* 5,352-357 1966.

SONTAG, Frederick. *How Philosophy Shapes Theology: Problems In The Philosophy Of Religion.* NY Harper & Row 1971.

Sontag weaves together several themes of a diverse nature, that is, that theology must discover again its metaphysical foundations; that philosophy historically has moulded theological propositions (of Origen, Augustine, Bonaventura, Hegel, Kierkegaard); that philosophy and theology ought to discuss together mutual conceptual concerns, etc.

SONTAG, Frederick. *Problems Of Metaphysics.* Scranton PA Chandler 1970.

SONTAG, Frederick. *The Future Of Theology: A Philosophical Basis For Contemporary Protestant Thought.* Philadelphia Westminster Pr 1969.

SONTAG, Frederick. *The God Of Evil: An Argument From The Existence Of The Devil.* NY Harper & Row 1970.

SONTAG, Frederick. *Tractatus Metaphysico-Theologicus* (in English). *Mod Sch* 41,366-374 My 64.

SONTAG, Frederick. Heidegger And The Problem Of Metaphysics. *Phil Phenomenol Res* 24,410-416 Mr 64.

The author sympathetically treats Heidegger's view of metaphysics, as a basic reflection upon some previous thought structure, which is not overt, but revealed to the mind in metaphysical writing. There is no one metaphysical structure, as there is no single way of speaking. One can reorganize the past by either giving a new analysis of it in order to better understand it, or by drawing back from it in order to extract from it a new direction for thought. (the latter is illustrated through Heidegger's treatment of Kant.) Finally, metaphysical endeavors are linked with human finitude and transcendence.

SONTAG, Frederick. Ontology And The Philosophy Of Science: A Reply. *J Phil* 55,337-339 Ap 58.

SONTAG, Frederick. Philosophy Of Science And The Revival Of Classical Ontology. *J Phil* 53,597-606 S 56.

SONTAG, Frederick. The Decline Of British Ethical Theory: 1903-1951. *Phil Phenomenol Res* 18,219-227 D 57.

SONTAG, Frederick. The Platonist's Concept Of Language. *J Phil* 51,823-830 D 54.

SONTAG, Frederick. Why Language About God Cannot Be Final. *Proc Cath Phil Ass* 40,169-175 1966.

SONTAG, Frederic. Perfection, Infinity And Univocity. *Rev Metaph* 6,219-232 D 52.

SOPER, David Wesley. Re-Thinking Of St Francis Of Assisi. *Personalist* 25,163-173 Ap-Spr 44.

SOPER, David Wesley. Woodrow Wilson's Concept Of Personality. *Personalist* 32,368-380 Autumn-O 51.

SORIA, Regina. Washington Allston's Lectures On Art. *J Aes Art Crit* 18,329-344 Mr 60.

SOROKIN, Pitirim A. *Altruistic Love: A Study Of American "Good Neighbors" And Christian Saints.* Boston Beacon Pr 1950.

"From the tragic experience of the last few decades we have begun to learn that without a minimum of love no social harmony, no peace of mind, no freedom, and no happiness are possible," says the author. This volume represents a calculated effort to explore the nature of altruistic love. Selective studies of American "good neighbors," in part one, and of Christian-Catholic saints, in part two of the book, provide material for the answers to such questions as, what are the typical characteristics of altruistic persons? what are their types? their sex and age groups? their health and duration of life? A concluding section sums up good-neighborliness and saintliness and the meaning of altruistic love.

SOROKIN, Pitirim A. *Social And Cultural Dynamics: A Study Of Change In Major Systems Of Art, Truth, Ethics, Law And Social Relationships.* Boston Ext Horizons Books 1957.

SOROKIN, Pitirim A. *Social Philosophies Of An Age Of Crisis.* Boston Beacon Pr 1950. The book examines some of the modern social philosophies. In a chapter titled "Aesthetic Interpretations of History" the author examines the theories of W M F Petrie, Paul Ligeti, Waldemar Deonna, Frank Chambers, Charles Lalo and others. The social philosophies, in outline, of Danilevsky, Spengler, Toynbee, Schubart, Berdyayev, Northrop, Kroeber and Schweitzer are then presented. Part two of the book is given to a critical analysis of these philosophies and a final portion of the book points out areas of agreement among modern social philosophies and affirms the importance of social philosophy in our age.

SOROKIN, Pitirim A. *Sociocultural Causality, Space, Time: A Study Of Referential Principles Of Sociology And Social Science.* Durham NC Duke Univ Pr 1943.

Sorokin presents in this volume the methodology of his analysis of sociocultural phenomena which is expressed in his challenging and challenged *Dynamics*. It is a discourse on method in which he declares the limitations and inadequacies of the methods and principles of the natural sciences when applied to the social sciences.

SOROKIN, Pitirim A. *The Reconstruction Of Humanity.* Boston Beacon Pr 1948.

SOROKIN, Pitirim A and Lunden, W A. *Power And Morality: Who Shall Guard The Guardians?* Boston Sargent 1959.

SOROKIN, Pitirim Aleksandrovich. *Society, Culture, And Personality: Their Structure And Dynamics.* NY Harper 1947.

SOROKIN, Pitirim A. The Factor Of Creativity, In Human History. *Main Currents* 18,99-104 My-Je 62.

SOROKIN, Pitirim A. The Mysterious Energy Of Love. *Main Currents* 15,3-7 S 58.

SOROKIN, Pitirim A. The Reconstruction Of Humanity. *Main Currents* 6,76-84 Wint 49.

SOROKIN, Pitirim A. The Study Of War. *Ethics* 53,202-207 Ap 43.

SOROKIN, Pitirim A. Theses On Integration. *Main Currents* 6,31-32 Sum-fall 48.

SOROKIN, Pitirim A. Three Basic Trends Of Our Times, Part I. *Main Currents* 16,58-64 Ja 60.

SOROKIN, Pitirim A. Three Basic Trends Of Our Times, Part II. *Main Currents* 16,75-81 Mr 60.

SOSA, Ernest and Chisholm, Roderick M. On The Logic Of "Intrinsically Better". *Amer Phil Quart* 3,244-249 Jl 66.

We present, first, reasons for rejecting certain widely held theses concerning the relations that hold among the concepts: intrinsically good, intrinsically bad, intrinsically indifferent, and intrinsically better. We then offer a sketch of a logical calculus designed to exhibit the relations that we do believe to hold among these concepts.

SOSA, Ernest and Skyrms, Brian. Necessity, The A Priori, And Unexpressible Statements. *Phil Stud* 16,65-74 1965.

SOTO, Anthony. The Structure Of Society According To Duns Scotus, I. *Fran Stud* 11,194-212 Je 51.

SOTO, Anthony. The Structure Of Society According To Duns Scotus, II. *Fran Stud* 12,71-90 Mr 52.

SOURIAU, Etienne. A General Methodology For The Scientific Study Of Aesthetic Appreciation. *J Aes Art Crit* 14,1-18 S 55.

SOURIAU, Etienne. Time In The Plastic Arts. *J Aes Art Crit* 7,294-307 Je 49.

SOUTHERN, R W. *Medieval Humanism.* NY Harper & Row 1970.

SOWELL, Thomas. Karl Marx And The Freedom Of The Individual. *Ethics* 73,119-125 Ja 63.

What Marx meant by a "dictatorship of the proletariat" is not to be understood by reference to present-day Russian society, since he favored an "open society" with liberal freedoms in which individual self-realization was to be the highest goal. Marx does not claim that individuals are completely determined economically.

SPAE, Joseph John. *Itô Jinsai, A Philosopher, Educator, And Sinologist Of The Tokugawa Period.* NY 1967.

SPAIN, August O. *The Political Theory Of John C Calhoun.* NY Bookman Associates 1951.

SPALDING, K J. *The Philosophy Of Shakespeare.* NY Philosophical Lib 1953.

SPALDING, Willard B. Theories About Training Teachers. *Educ Theor* 1,175-185 N 51.

SPANOS, William V. The Paradox Of Anguish: Some Notes On Tragedy. *J Aes Art Crit* 24,525-532 Sum 66.

SPARGO, E J M. *The Category Of The Aesthetic In The Philosophy Of St Bonaventure.* St Bonaventure NY Franciscan Inst 1953.

SPARKES, A W. "Begging The Question". *J Hist Ideas* 27,462-463 Jl-S 66.

SPARKS, Timothy M. The Immaculate Conception And The Immaculate Heart Of Mary. *Thomist* 19,239-249 Ap 56.

SPARSHOTT, F E. *An Enquiry Into Goodness And Related Concepts: With Some Remarks On The Nature And Scope Of Such Enquiries.* Chicago Univ Of Chicago Pr 1958.

From the apparently simple formula "To say that x is good is to say that it is such as to satisfy the wants of the person concerned," Sparshott develops a subtle and self-critical analysis of evaluative language, incorporating much of classical and very recent ethical theory.

SPARSHOTT, F E. Socrates And Thrasymachus. *Monist* 50,421-459 Jl 66.

Many of the oddities of the debate between Socrates and Thrasymachus in Plato's *Republic* I are explicable only in the light of themes developed in the later books and in such earlier dialogues as the *Gorgias*. In particular, some of Socrates' weakest attempts at refutation become intelligible on the following hypothesis: Socrates believes that the ultimate motivation for "just" behavior is identical with the intellectual's love of truth; but, since Thrasymachus has no conception of any such motivation, his arguments have to be couched in terms compatible with Thrasymachus' assumption that all interpersonal relations are explicable in terms of competing interests. Since Book I is thus incomprehensible without reference to the later books, it cannot have been planned as a separate dialogue independent of them.

SPARSHOTT, F E. The Concept Of Purpose. *Ethics* 72,157-170 Ap 62.

SPEARS, William D. Learning Theory And Objective Psychology In Education. *Educ Theor* 10,107-119 Ap 60.

- SPECKER, Ernst.** Nicht Konstruktiv Beweisbare Sätze Der Analysis. *J Sym Log* 14,145–158 S 49.
- SPECTOR, C** and Feferman, S. Incompleteness Along Paths In Progressions Of Theories. *J Sym Log* 27,383–390 D 62.
- SPECTOR, Clifford.** Measure–theoretic Construction Of Incomparable Hyperdegrees. *J Sym Log* 23,280–288 S 58.
- SPECTOR, Clifford.** Recursive Well–orderings. *J Sym Log* 20,151–163 Je 55.
- SPECTOR, Marshall.** *Methodological Foundations Of Relativistic Mechanics.* Notre Dame Univ Notre Dame Pr 1972.
This book attempts to bridge the gap between the popularization and the physics text or treatise. It provides a clear account of the methodological foundations of both classical mechanics and relativity theory. Analyses and clarifications of certain fundamental concepts, principles, and procedures in classical and relativistic theory are presented in detail. Close attention is paid to philosophic issues rather than merely developing theorem after theorem. This book, then, is an attempt at fundamental philosophic clarification embedded in the format of an introductory work.
- SPELMAN, Leslie P.** Calvin And The Arts. *J Aes Art Crit* 6,246–252 Mr 48.
- SPELMAN, Leslie P.** Luther And The Arts. *J Aes Art Crit* 10,166–175 D 51.
- SPENCE, Kenneth W.** The Empirical Basis And Theoretical Structure Of Psychology. *Phil Sci* 24,97–108 Ap 57.
- SPENCER, Domina Eberle** and Moon, Parry. Mach's Principle. *Phil Sci* 26,125–134 Ap 59.
- SPENCER, Domina Eberle** and Moon, Parry. On The Establishment Of A Universal Time. *Phil Sci* 23,216–229 Jl 56.
- SPENCER, Domina Eberle** and Moon, Parry. Retardation In Cosmology. *Phil Sci* 25,287–292 O 58.
- SPENCER, Herbert.** *Literary Style And Music, Including Two Short Essays On Gracefulness And Beauty.* NY Philosophical Lib 1951.
- SPENCER, Herbert.** *The Man Versus The State.* Boston Beacon Pr 1950.
- SPENCER, Philip.** "Barbarian Assault": The Fortunes Of A Phrase. *J Hist Ideas* 16,232–239 Ap 55.
- SPENCER, Thomas E.** Emerson On Education. *Educ Theor* 18,77–86 Wint 68.
- SPIAZZI, Raymond.** Toward A Theology Of Beauty. *Thomist* 17,350–366 Jl 54.
- SPICQ, Ceslaus.** The Pastoral Church In The New Testament. *Thomist* 27,1–10 Ap–Jl–O 63.
- SPIEGEL, Henry William.** Theories Of Economic Development: History And Classification. *J Hist Ideas* 16,518–539 O 55.
- SPIEGEL, John P.** Violence And The Social Order. *Zygon* 4,222–237 S 69.
- SPIEGELBERG, Frederic.** *The Religion Of No–religion.* Stanford CA Delkin 1948.
- SPIEGELBERG, Herbert.** *Phenomenology In Psychology And Psychiatry: A Historical Introduction.* Evanston IL 1972.
- SPIEGELBERG, Herbert.** *The Phenomenological Movement: A Historical Introduction.* NY Heinmann 1962.
- SPIEGELBERG, Herbert.** "The Relevance Of Phenomenological Philosophy For Psychology" in *Phenomenology And Existentialism*, Maurice Mandelbaum (ed). Baltimore Johns Hopkins Pr 1967.
After some illustrations of the actual significance of Husserl's phenomenology for empirical psychology the potential relevance of a phenomenology of intentional consciousness, of the essential structures of types of psychic phenomena and of their genetic constitution in consciousness is outlined. A chance for cooperation between psychological field theories and the phenomenology of the life world could show their mutual relevance.
- SPIEGELBERG, Herbert.** A Defense Of Human Equality. *Phil Rev* 53,101–124 Mr 44.
This article is an answer to the fascist–nazi challenge, supported by Nietzsche, of the "lie" of human equality trying to clarify first the meaning of the equality thesis by distinguishing between equality in fact, equality in value and equality in rights, of which the first two are problematic. The major ground for equality in rights is found in the moral requirement to equalize the inequalities based merely on the "accident of birth."
- SPIEGELBERG, Herbert.** A Phenomenological Approach To The Ego. *Monist* 49,1–17 Ja 65.
This phenomenological approach to the ego is to show some of its ontic and phenomenal findings. Ontically, the ego turns out to be a being of varying volume, usually including the experienced body, often expanding beyond it, and sometimes withdrawing from parts or all of it. But this being has also a depth dimension, reaching down to the most personal level of the I–myself. Phenomenally, this ego, with its different levels, appears through different temporal and social perspectives, and these are given more or less adequately depending on the degrees of intuitiveness, clarity and distinctness with which they are presented.
- SPIEGELBERG, Herbert.** Accident Of Birth: A Non–Utilitarian Motif In J S Mill's Philosophy. *J Hist Ideas* 22,475–492 O–D 61.
The phrase "accident of birth" commonly used without much thought occurs especially often in the context of J S Mill's ideas about social justice. It means neither accident as opposed to essence, nor the absence of a cause, but a moral situation where there is no moral justification for native and similar inequalities. No attempt to reduce it to utilitarian grounds is undertaken by Mill.
- SPIEGELBERG, Herbert.** Concerning "The Phenomenological Tendency". *J Phil* 60,584–588 S 63.
This article is a reply to Marvin Farber's "The Phenomenological Tendency" in the *Journal of Philosophy*, Volume 59 (1962), pages 429–439 reviewing my *The*

Phenomenological Movement, answering his charges of being antiscientific, being attached to Scheler, not knowing Husserl (by supplying specific evidence on his depressive phases) and requesting evidence on Whitehead's supposed suspicion of phenomenology as a subjectivistic device.

- SPIEGELBERG, Herbert.** Critical Phenomenological Realism. *Phil Phenomenol Res* 1,154–176 D 40.

In this article the second half of the essay "The 'Reality–Phenomenon' and Reality," after a summary of the first half, states the case for a critical modification of phenomenological realism, which takes account of the scientific evidence behind various forms of Critical Realism.

- SPIEGELBERG, Herbert.** Husserl's And Peirce's Phenomenologies: Coincidence Or Interaction. *Phil Phenomenol Res* 17,164–185 D 56.

The fact that Charles S Peirce adopted temporarily the term "phenomenology" in 1902 for his doctrine of categories almost simultaneously with Edmund Husserl, who introduced it in 1901 in the title of the second volume of his *Logical Investigations*, invites a more detailed comparison. Remarkable parallels emerge but important differences remain. In any case, there is no indication for interaction between their phenomenologies at the time, but merely of coincidences based on the nature of the phenomena.

- SPIEGELBERG, Herbert.** Husserl's Phenomenology And Existentialism. *J Phil* 57,62–74 Ja 60.

After a streamlined confrontation of Husserl's phenomenology and Sartre's existentialism, this paper affirms their compatibility, denies their necessary connection, pleads for their cooperation and criticizes Sartre's rejection of Husserl's phenomenology of the pure ego.

- SPIEGELBERG, Herbert.** Indubitables In Ethics: A Cartesian Meditation. *Ethics* 58,35–50 O 47.

Strangely the Cartesian method of universal doubt and its phenomenological successors have not yet been applied properly to ethics. Doing so could yield as an ethical minimum such indubitable insights as (1) there are ethical beliefs *qua* beliefs (2) there is at least some ethical right to doubt either the legitimacy of our ethical beliefs or of our right to doubt them, (3) ethical doubt is either licit or illicit, and (4) some uncertainty as expressed in doubt is preferable to some types of belief.

- SPIEGELBERG, Herbert.** Phenomenology Of Direct Evidence. *Phil Phenomenol Res* 2,427–456 Je 42.

In an attempt to overcome major objections to self–evidence as a valid criterion of knowledge, this paper tries to develop Husserl's conceptions of self–evidence, and to point out phenomenologically describable differences between genuine and pseudo–self–evidence, such as speciousness and semblance, and to analyze crucial examples in this light.

- SPIEGELBERG, Herbert.** Rejoinder To Vere Chappell And Roderick Chisholm. *Monist* 49,38–43 Ja 65.

Spiegelberg again takes up Chappell's view that no real methodological differences exist between phenomenology and analysis, the only differences springing from misdescription or poor application. After addressing (1) Chappell and Chisholm on the questions of (a) ego and body, (b) person, body and physical objects, (c) ego and object perspectives and (2) Chappell on methodology, Spiegelberg concludes that while phenomenology and analysis are converging, the approaches are not identical but complementary.

- SPIEGELBERG, Herbert.** Supernaturalism Or Naturalism: A Study In Meaning And Verifiability. *Phil Sci* 18,339–368 O 51.

This article is a critique of the disjunction between supernaturalism and naturalism in the light of criteria of meaningfulness and verifiability. While supernatural terms are not rejected as void of pointer meanings and linguistic meanings, the essentially negative character of qualitative supernatural meanings leaves them without the presentational, or at least diagnostic meanings, that would make verification possible. Naturalism suffers chiefly from the vagueness and potential all–inclusiveness of the term 'natural'.

- SPIEGELBERG, Herbert.** Toward A Phenomenology Of Experience. *Amer Phil Quart* 1,325–332 O 64.

This analysis of experience in the light of phenomenology brings together some findings about the essential structure of experiencing, stressing its intentional directedness toward the experienced, its synthesis of acts, its transcending itself, its temporal structure, its concern with individual objects, its prepredicative nature, its constitutive function, and its combination of receptivity and spontaneity. What is found based on search, rather than what is given, is central to such experience. The limited metaphysical significance of such an analysis is pointed out.

- SPIEGELBERG, Herbert.** What Makes Good Things Good: An Inquiry Into The Grounds For Value. *Phil Phenomenol Res* 7,578–611 Je 47.

This search for a common good–making characteristic for all good things in analogy to a right–making characteristic that makes right actions right yields the hypothesis that the ground of goodness for (1) things extrinsically good is their producing of or being produced by other things good; and (2) things intrinsically good either (a) harmony among pronounced individualities, (b) promotion of ultimate harmony by things immediately disharmonious or (c) purity of essence in non–complex entities.

- SPIEGLER, Gerhard.** *The Eternal Covenant: Schleiermacher's Experiment In Cultural Theology.* NY Harper & Row 1967.

- SPIER, Fred S.** *The Golden Gate: A New Experiment In Philosophy.* NY Terrace 1950.
Mr Spier sees the Will to Perfection as the driving force of cosmic evolution. From this viewpoint he re–examines the fundamental metaphysical problems of God, immortality, freedom of the human will and ethics, and the philosophical significance of space and time.

- SPINIVASA, Chari S M.** *Advaita And Viśiṣṭādvaita: A Study Based On Vedānta Deśikā's Satadūṣani*. NY Asia 1961.
- SPINK, J S.** *French Free Thought From Gassendi To Voltaire*. NY Oxford Univ Pr 1960.
- SPINKA, Matthew.** *Nicolas Berdyaev, Captive Of Freedom*. Philadelphia Westminster Pr 1950.
- SPIRO, Melford.** *Commentaries On Resources From The Social Sciences*. Zygon 1,85-86 Mr 66.
- SPITZ, David.** *Essays In The Liberal Idea Of Freedom*. Tucson Univ Of Arizona Pr 1964.
This book contains sixteen essays dealing with the merits and problems of the idea of liberalism. The so-called "crisis of liberalism," the author claims, is a "crisis of man." The essays are grouped around three topics: the nature of freedom and power; specific issues bearing on the vindication of the liberal idea (civil disobedience, segregation, free speech and inquiry, unionism, and the nature and limits of freedom); and, the contemporary revival of conservatism and its attack on liberalism. In an Afterword, the author argues that Communism is nothing less than the negation of liberalism.
- SPITZ, David.** *Patterns Of Anti-Democratic Thought*. NY Macmillan 1949.
The author presents, discusses and refutes typical anti-democratic thought ranging from that of one-time Marxist James Burnham and his "economic-political ruling class" to George Santayana and his "ruling, natural aristocracy."
- SPITZ, David.** George Santayana: Politics As A Secular Theology. *Ethics* 62,122-127 Ja 52.
- SPITZ, David.** Some Animadversions On Montesquieu's Theory Of Freedom. *Ethics* 63,207-213 Ap 53.
- SPITZ, David.** Why Communists Are Not Of The Left. *Antioch Rev* 9,495-508 D 49.
- SPITZ, L W.** *The Religious Renaissance Of The German Humanists*. Cambridge Harvard Univ Pr 1963.
- SPITZ, Lewis W.** Natural Law And The Theory Of History In Herder. *J Hist Ideas* 16,453-475 O 55.
- SPITZ, Lewis W.** Occultism And Despair Of Reason In Renaissance Thought: Review Of Agrippa And The Crisis Of Renaissance Thought By Charles G Nauert, Jr. *J Hist Ideas* 27,464-469 Jl-S 66.
- SPITZ, Lewis W.** The Significance Of Leibniz For Historiography. *J Hist Ideas* 13,333-348 Je 52.
- SPITZE, Glennys.** Syzygy: A Symbol Of Maturation. *Main Currents* 21,35-40 N-D 64.
- SPITZER, A B.** *Radicalism And The Revolt Against Reason*, By Louis Horowitz. *Hist Theor* 3,278-283 1963.
- SPITZER, Leo.** *Geistesgeschichte Vs History Of Ideas As Applied To Hitlerism*. *J Hist Ideas* 5,191-203 Ap 44.
- SPITZER, Leo.** *Milieu And Ambiance: An Essay In Historical Semantics, Continued*. *Phil Phenomenol Res* 3,169-218 D 42.
- SPITZER, Leo.** Classical And Christian Ideas Of World Harmony: *Prolegomena To An Interpretation Of The Word "Stimmung"* (Part I). *Traditio* 2,409-464 1944.
- SPITZER, Leo.** *Milieu And Ambiance: An Essay In Historical Semantics—Part I*. *Phil Phenomenol Res* 3,1-42 S 42.
- SPIVAKOWSKY, Erika.** Diego Hurtado de Mendoza And Averroism. *J Hist Ideas* 26,307-326 Jl-S 65.
- SPOERL, Howard Davis.** Personalism And Poetic Vision. *Personalist* 34,151-162 Spr-Ap 53.
- SPONGBERG, Viola.** Geijer: Swedish Personalist. *Personalist* 27,374-385 O-Autumn 46.
- SPONGBERG, Viola.** Philosophy And Music. *Personalist* 24,286-299 Jl-Sum 43.
- SPRAGENS JR, Thomas A.** *The Politics Of Motion: The World Of Thomas Hobbes*. Lexington 1973.
- SPRAGUE JR, Elmer D.** A Note On Proving Moral Judgments: A Reply To Mr K Baier. *Phil Stud* 5,15-16 1954.
- SPRAGUE, Elmer.** *What Is Philosophy: A Short Introduction*. NY Oxford Univ Pr 1961.
- SPRAGUE, Elmer.** Francis Hutcheson And The Moral Sense. *J Phil* 51,794-800 N 54.
- SPRAGUE, Elmer.** Professor Tillich's Ontological Question. *Int Phil Quart* 2,81-91 F 62.
- SPRAGUE, Rosamond Kent.** *Plato's Philosopher-King: A Study Of The Theoretical Background*. Columbia Univ Of S Car 1976.
The philosopher-king is here treated as the possessor of an art or science, not as head of state. The purpose of the book is to exhibit the second-order character of statecraft and to show how Plato distinguishes this art from other second-order arts such as rhetoric and sophistry. The principle dialogues studied are *Ion*, *Charmides*, *Republic*, and *Statesman*.
- SPRAGUE, Rosamond Kent.** *Plato's Use Of Fallacy, A Study Of The Euthydemus And Some Other Dialogues*. NY Barnes & Noble 1962.
- SPRAGUE, Rosamond Kent.** Must Philosophers Be Obscure? *Personalist* 30,142-149 Spr-Ap 49.
- SPRAGUE, Rosamond Kent.** The Ontological Significance Of Negation. *J Phil* 44,179-183 Mr 47.
- SPRAGUE, Rosamund K.** Negation And Evil. *Phil Phenomenol Res* 11,561-567 Je 51.
- SPRANGER, Eduard.** How Does One Become A Philosopher. *Phil Today* 9,112-119 Sum 65.
- SPRIGG, Christopher St John.** *Illusion And Reality; A Study Of The Sources Of Poetry*. NY International 1948.
- SPRIGGE, Cecil.** *Benedetto Croce, Man And Thinker*. New Haven Yale Univ Pr 1952.
- SPRIGGE, Timothy L S.** *Facts, Words And Beliefs*. NY Humanities Pr 1970.
This book is an attempt to analyze the nature of conscious beliefs. The ontological and semiotic substructure are essential preliminaries to the main section on "Imaging and Believing." Among the preliminary topics discussed are the nature of sense data, universals and facts, together with an analysis of pragmatic and semantic meaning and types of reference.
- SPRING, Gerald M.** *Man's Invincible Surmise: A Personal Interpretation Of Bovaryism As An Approach To Sociology In Our Time*. NY Philosophical Lib 1968.
- SPROTT, Samuel Ernest.** *The English Debate On Suicide: From Donne To Hume*. La Salle IL Open Court 1961.
- SPURRIER, William A.** *Natural Law And The Ethics Of Love*. Philadelphia Westminster Pr 1974.
Following a short critical evaluation of the strengths and weaknesses of Roman Catholic natural law ethics and of Protestant situational love ethics, a synthesis is advocated in which natural law's insistence on rational moral principles is combined with situational ethics' emphasis on love.
- SPURRIER, William Atwell.** *Power For Action; An Introduction To Christian Ethics*. NY Scribner's 1948.
- SPYKMAN, Nicholas J.** *The Social Theory Of Georg Simmel*. NY Atherton Pr 1966.
- SRIVASTAVA, Rama Shanker.** Jñānayoga And Sri Aurobindo's Integral Yoga. *Int Phil Quart* 2,394-403 S 62.
- SRODES, W Glenn.** Neuropsychiatry And The Human Body. *Humanitas* 2,63-72 Spr 66.
- SRZEDNICKI, Jan T J.** Remarks Concerning The Interpretation Of The Philosophy Of Franz Brentano. *Phil Phenomenol Res* 22,308-316 Mr 62.
Most editions of Brentano's works and his commentators have a tendency to attempt to arrest his thought at a given moment and then try to work out, in a systematic way, his views concerning most problems. The author thinks this approach is wrong. For Brentano, particular insights are more important than the general hypothesis. He never thought of himself in possession of the final and complete theoretical view. It is shown that a more detailed painstaking approach is better; the nature of philosophical problems makes system building inappropriate.
- SRZEDNICKI, Jan.** A Reply To Professor Mayer-Hillebrand's "Remarks Concerning The Interpretation Of The Philosophy Of Franz Brentano". *Phil Phenomenol Res* 23,445-446 Mr 63.
- ST HILAIRE, George.** Cultural Relativism And Primitive Ethics. *Mod Sch* 36,179-196 Mr 59.
- ST HILAIRE, George.** Does St Thomas Really Prove The Soul's Immortality? *New Scholas* 34,340-356 Jl 60.
- ST HILAIRE, George.** The Vision At Ostia: Acquired Or Infused? *Mod Sch* 35,117-123 Ja 58.
- ST JOHN, Henry.** The Laity And Ecumenism. *Thomist* 27,307-316 Ap-Jl-O 63.
- STAAL, Frits.** *Exploring Mysticism: A Methodological Essay*. Berkeley Univ Of Calif Pr 1975.
Professor Frits Staal's illustrated book *Exploring Mysticism* is primarily a polemical defense of the position that there is an inherent rational character to the mystical experience. He takes vigorous issue with those Christian and non-Christian interpreters of mysticism who characterize the mystic's experience as totally subjective and mysterious, which makes the experience unintelligible to the ordinary rational mind. Staal argues that the usual methods used to analyze the mystic's experience are not at all congruent with the unique character of the experience. Professor Staal's volume provides a good introduction to the mystical phase and motifs found in the major religions of the East and West.
- STAAL, J F.** Euclid And Pānini. *Phil East West* 15,99-116 Ap 65.
- STABLER, Edward Russell.** *An Introduction To Mathematical Thought*. Cambridge MA Addison-Wesley Pr 1953.
- STACE, W T.** *Mysticism And Philosophy*. Philadelphia Lippincott 1960.
This book is a sensitive and intelligent inquiry into the nature of mysticism, with special emphasis upon the question as to whether mystical experience is subjective only, or can reasonably be said to refer to an objective reality. There are also careful and valuable discussions of the relation of mysticism to religion and ethics, and of its implications for logic, language, and a theory of immortality.
- STACE, W T.** *The Destiny Of Western Man*. NY Reynal & Hitchcock 1942.
This work is designed to show that humanistic philosophy supplies rational principles by which it can be proved that the democratic ethos is true and the totalitarian ethos false. This book well illustrates the value of an extensive technical background, and proves that a philosophical discussion of great significance and trenchancy can be put in lucid, non-technical terms.
- STACE, W T.** *The Nature Of The World: An Essay In Phenomenalist Metaphysics*. Princeton NJ Princeton Univ Pr 1940.
"God is a cell, or a super-cell" is the conclusion at which Professor Stace arrives at the close of his discussion of *The Nature of the World*. He attempts to give a modern version of the Leibnizian concept by applying the term "cell" to the unit of reality in such a way as, he hopes, may avoid most of the discrepancies or objections to the original doctrines of monadism.
- STACE, W T.** *The Philosophy Of Hegel: A Systematic Exposition*. NY Dover 1955.
- STACE, W T and Blake, Ralph M and Murphy, Arthur E.** Symposium: Can Speculative Philosophy Be Defended? *Phil Rev* 52,116-143 Mr 43.
- STACE, W T.** Are All Empirical Statements Merely Hypotheses? *J Phil* 44,29-38 Ja 47.
- STACE, W T.** Metaphysics And Existence. *Phil Phenomenol Res* 9,458-462 Mr 49.

STACE, Walter Terence. *Time And Eternity; An Essay In The Philosophy Of Religion.* Princeton NJ Princeton Univ Pr 1952.

This is an essay treating of the modern conflict between philosophy and naturalism. The author's solution of this seeming conflict "comes through his establishment of two radically different orders—the temporal or natural order and the eternal or divine order—each of which is 'wholly other' to the other, but which may be spoken of metaphorically as "intersecting" in the experience of the saint, and, in lesser degree, in that of all men and indeed of all existing things.... Central to the argument is the belief that theological doctrines in any religion are symbolic, not literal."

STACE, Walter Terence. *What Are Our Values; Values In General, Democratic Values, Why Do We Fail?* Lincoln Univ Of Nebraska 1950.

STACE, Walter T. Naturalism And Religion. *Proc Amer Phil Ass* 23,22–46 1949–50.

STACE, Walter T. Oriental Conceptions Of Detachment And Enlightenment. *Phil East West* 2,20–30 Ap 52.

STACE, George J. *Kierkegaard's Existential Ethics.* University Univ Of Alabama Pr 1977.

Kierkegaard's philosophy envisions man progressing toward a higher life through three stages (or 'spheres') of existence, i.e., the aesthetic, the ethical, and the religious. He argues that Kierkegaard's ethic is not as much influenced by Kant as many have supposed. Further, he shows that much of what Kierkegaard had to say about the moral choice can be traced back to Aristotle, and this influence is not often recognized. Then Stace shows how the ethical thought of Kierkegaard formed much of the basis for the phenomenology of Heidegger. Attention is also given to the similarities—and dis-similarities—of Kierkegaard's thought to that of Hegel and Nietzsche and F H Bradley.

STADLER, Ingrid H. On "Seeing As". *Phil Rev* 67,91–94 Ja 58.

STADT, Ronald W. Intelligence, Categorical Systems, And Content Organization. *Educ Theor* 15,121–129 Ap 65.

STAFFORD, Douglas K. Paradoxes In Education. *Educ Theor* 9,223–226 O 59.

STAFFORD, John J. Psychology Of Bias And Prejudice. *Proc Cath Phil Ass* 18,54–65 1942.

STAFFORD, John W and Herr, Vincent. The Freedom Of The Will. *Proc Cath Phil Ass* 16,143–153 1940.

STAFFORD, William T. William James As Critic Of His Brother Henry. *Personalist* 40,341–353 Autumn–O 59.

STAGEBERG, Norman C. The Aesthetic Of The Petrarchan Sonnet. *J Aes Art Crit* 7,132–137 D 48.

STAHL JR, Roland. Hegel And Dr Brightman's Idea Of Truth. *Phil Forum (Boston)* 8,15–20 Spr 50.

STAHL, Gary. An Inductive Model For Criticism. *Monist* 50,237–249 Ap 66.

The contention is that critics can give inductive reasons in support of their evaluative judgments of art, even though making such judgments is neither the only nor major function of a critic, even though not all evaluations which are made are such that they can be supported inductively, and even though those judgments which can be supported inductively can be understood as such from a philosophic perspective often rejected by the very critics who make the judgments. This rejection of inductive reasoning in criticism—and the subsequent search for new "logics" of imperatives, performatives, and attitudes, is due primarily to a failure to examine the metaphysical presuppositions of judgment; more specifically, it can be shown that from metaphysical presuppositions implicit in most contemporary Anglo-American philosophy, it is possible to deduce a model which displays the grounds for an inductive interpretation of critical reasoning.

STAHL, Gerold. Linguistic Structures Isomorphic To Object Structures. *Phil Phenomenol Res* 24,339–344 Mr 64.

STAHL, Roland. *Deus Absconditus Or Deus Mortuus.* *Personalist* 42,571–579 Autumn–O 61.

STAHL, Roland. Bergson's Influence On Whitehead. *Personalist* 36,250–257 Sum–Jl 55.

STAHL, Roland. The Philosophy Of Kabir. *Phil East West* 4,141–156 Jl 54.

STAKELUM, J W. Why 'Galenian Figure'? *New Scholas* 16,289–296 Jl 42.

STALLKNECHT, N P and Brumbaugh, R S. *The Spirit Of Western Philosophy: A Historical Interpretation Including Selections From The Major European Philosophers.* NY Longmans, Green 1950.

STALLKNECHT, Newton P And Others. The Idea Of Creation. *Rev Metaph* 9,462–484 Mr 56.

STALLKNECHT, Newton P. *Opto Ergo Sum: A Reply To Mr Eddins.* *Rev Metaph* 7,492–494 Mr 54.

STALLKNECHT, Newton P. *Strange Seas Of Thought.* Durham NC Duke Univ Pr 1945.

This second revised edition adds an appendix commenting on J W Smyser's view of the relation between Seneca and Cicero and the philosophy in the *Ode to Duty* and *The Excursion*. A new Foreword refers us to Stallknecht's defense of Wordsworth against Empson and to Stallknecht's comparison of the poet with Schweitzer, Whitehead, Collingwood, and S Alexander. This leads to a sympathetic interpretation of Wordsworth's failure to integrate the philosophy of *The Prelude* (self-realizationism) with a theory of duty (self-transcendence).

STALLKNECHT, Newton P and Brumbaugh, Robert S. *The Compass Of Philosophy: An Essay In Intellectual Orientation.* NY Longmans Green 1954.

STALLKNECHT, Newton P and Wade, Francis C and Earle, William. Freedom And Existence: A Symposium. *Rev Metaph* 9,27–56 S 55.

STALLKNECHT, Newton P. Being In Becoming: A Theory Of Human Freedom. *Rev Metaph* 8,633–641 Je 55.

STALLKNECHT, Newton P. Beyond The Concrete. *Rev Metaph* 8,144–155 S 54.

STALLKNECHT, Newton P. Decision And Existence. *Rev Metaph* 6,31–44 S 52.

STALLKNECHT, Newton P. Gabriel Marcel And The Human Situation. *Rev Metaph* 7,661–667 Je 54.

STALLKNECHT, Newton P. Intuition And The Traditional Problems Of Philosophy. *Phil Rev* 50,396–409 Jl 41.

STALLKNECHT, Newton P. Methodology And Experience. *Rev Metaph* 6,425–436 Mr 53.

STALLKNECHT, Newton P. Mind And Its Environment: Toward A Naturalistic Idealism. *J Phil* 38,617–622 N 41.

STALLKNECHT, Newton P. The Cogito And Its World. *Personalist* 46,52–64 Wint–Ja 65.

STALLKNECHT, Newton P. The Quality Of Man. *Rev Metaph* 9,531–547 Je 56.

STALNAKER, Luther Winfield. *Humanism And Human Dignity.* New Haven Yale Univ Pr 1945.

STALNAKER, Robert C and Thomason, Richmond H. A Semantic Theory Of Adverbs. *Linguistic Inquiry* 4,195–200 1973.

We semantically represent an adverb such as 'slowly' in 'John walks slowly' as a function taking propositional functions into propositional functions, where a propositional function (the semantic representation of a predicate) is a function taking possible worlds into sets of individuals. We give a model theoretic interpretation along these lines of an extension of first order logic including such adverbs, as well as an abstraction operator for forming complex predicates, and discuss how this logic can be used in formalizing English so as to account for valid inference patterns that involve adverbs. Also, we formulate criteria for distinguishing sentence and predicate adverbs in English.

STAM, James H. *Inquiries Into The Origin Of Language: The Fate Of A Question.* NY Harper & Row 1976.

This book examines theories of the origin of language with emphasis on the way in which the question was raised, resolved, asked again, and eventually discarded. It treats 18th and 19th-century theories together with their background in ancient and early modern philosophy. Part One explores theories of Vico, mechanists, empiricists, primitivists, progress theorists, Rousseau, and others. Part Two concentrates on Herder and Hamann and other German thinkers. Part Three concerns the various revivals of the question during the nineteenth century, its role in early linguistic science, and its eventual fall into disrepute.

STAM, James H. Past Linguistics And Chomsky's Future. *J Psycholinguistic Research* 1,195–201 1971.

This review article concerning Noam Chomsky's *Language and Mind* argues that the lump-term "Cartesian linguistics," despite disclaimers, is seriously misleading and that Chomsky's treatment of past philosophy is distorted by his neglect of Kant. It argues that his analysis of deep structure is suggestive of a doctrine of categories, but that details and implications of such a theory are left undeveloped. It suggests that Chomsky should work on apparent parallels between his linguistic and political views and outlines some directions this might take.

STAMBAUGH, Joan. *Nietzsche's Thought Of Eternal Return.* Baltimore Johns Hopkins Pr 1972.

In this book the author examines the least understood and most widely ignored, but as far as Nietzsche was concerned the most important concept in his philosophy, that is, the concept of eternal recurrence. The analysis is conducted largely by examining the components of the concept, e.g., eternity, recurrence and the same. In the course of the analysis, made difficult by the fact that Nietzsche's statements on eternal recurrence are contradictory, the author relates eternal recurrence to the will to power, the striving for increase, and she demonstrates that these two concepts are inseparable. When eternal recurrence or return is construed as thought the concept is to be interpreted as the relation of the self to time. Here also we find Nietzsche rejecting traditional philosophic conceptions for an interpretation of the self which sees it and the will to power as art, the highest form of human activity.

STAMBAUGH, Joan. Music As A Temporal Form. *J Phil* 61,265–279 Ap 64.

The temporal aspect of music differentiates it from the visual arts, but it is also the case that musical time differs from the time required for the realization of other temporal arts. How this is so and in what way music is a temporal art in an eminent sense form the subject of this essay. It is argued that musical time transcends the dichotomy of a thing manifesting itself temporarily in something else and absorbs this dichotomy into an evolving, structuralizing tensivity of aesthetic temporality.

STANAGE, Sherman Miller (ed). *Reason And Violence: Philosophical Investigations.* Totowa NJ 1974.

Four of the book's essays are concerned with the larger questions of violence, technology, and culture, and the others with violence and persons, the language of violence and the violence of language. All of the essays are concerned with the nature, causes, victims, and agents of violence. Technological, economic, business, political, radical, police, sexist, racial, and ethnic violence are discussed. Personal, economic, and psychogenic violence; assassination, terrorism, and political murder are examined. The essays analyze violence perpetrated or accepted in the name of equality, justice, and law; and they explore questions of religious violence and violence in the name of order and morality.

STANDLEY, Gerald B. Ideographic Computation In The Propositional Calculus. *J Sym Log* 19,169–171 S 54.

STANDLEY, Gerald B. Two Arithmetical Techniques With Numbered Classes. *J Sym Log* 27,437–438 D 62.

STANFORD, Lionel. The Hegelian Conception Of Man. *Proc Cath Phil Ass* 25,121–129 1951.

STANILAND, Hilary. *Universals.* Garden City NY Anchor Books 1972.

- STANLEY, David M.** Judaism And Christianity. *Thought* 37,330-346 S 62.
- STANLEY, Oma.** T H Huxley's Treatment Of 'Nature'. *J Hist Ideas* 18,120-127 Ja 57.
- STANLEY, Philip.** Fantasy On A Theme By Plato. *J Phil* 46,644-650 S 49.
- STANLEY, Robert L.** A Theory Of Subjunctive Conditionals. *Phil Phenomenol Res* 17,22-35 S 56.
- STANLEY, Robert L.** Note On A Paradox. *J Sym Log* 18,233 S 53.
- STANLEY, Robert L.** Simplified Foundations For Mathematical Logic. *J Sym Log* 20,123-139 Je 55.
- STANLEY, Robert.** An Extended Procedure In Quantificational Logic. *J Sym Log* 18,97-104 Je 53.
- STANLEY, W O.** The Social Foundations Subjects In The Professional Education Of Teachers. *Educ Theor* 18,224-236 Sum 68.
- STANLEY, William O.** Freedom And Education In A Corporate Society. *Educ Theor* 7,1-11 Ja 57.
- STANLEY, William.** The Social Philosophy Of Edmund Burke. *Educ Theor* 2,186-202 Jl 52.
- STANLIS, Peter J (ed).** *The Relevance Of Edmund Burke*. NY Kenedy 1964.
- STANLIS, Peter J.** *Edmund Burke And The Natural Law*. Ann Arbor 1958.
- Burke appears as the "Christian Statesman" demonstrating the validity in theory and practice of the classical and scholastic concept of Natural Law. Burke rejects "the entire revolutionary tradition of natural rights," attributed here to Hobbes, Locke, Rousseau's "intuitive" sentimentalism and the English "calculating utilitarianism." He opposed the consequent doctrinaire philosophy of the French Revolution from the standpoint of "natural law" as a general moral principle concretely realised through "historical experience" in the legal and political institutions of the State. The varying particularly of each nation's life and circumstances is duly allowed for in this concept. The particular function of the statesman is to exercise a "prudence" in "the spirit of the natural law," applying intelligence conjoined with a rich appreciation of the values involved for all concerned. The author interprets Burke's speeches, correspondence and political activities. He explains his policy with respect to affairs in Ireland, America, and India as well as in home politics.
- STANLIS, Peter J.** Burke And The Sensibility Of Rousseau. *Thought* 36,246-276 Je 61.
- STANNARD, Jerry.** Parmenidean Logic. *Phil Rev* 69,526-533 O 60.
- STANNARD, Jerry.** Plato, Ep II, 312A. *Phronesis* 5,53-55 1960.
- STANNARD, Jerry.** The Role Of Categories In Historical Explanation. *J Phil* 56,429-447 My 59.
- STANNARD, J.** Socratic Eros And Platonic Dialectic. *Phronesis* 4,120-134 1959.
- STANSKY, Peter.** *Approaches To History* (Edited By H P R Finberg). *Hist Theor* 4,125-126 1964.
- STAPLETON, Laurence.** *Justice And World Society*. Chapel Hill Univ Of N Car Pr 1944.
- The author's position is an idealism which she traces in the history of social thought and with which she credits the founders of this Republic. The idea of justice floats, as it were, with eternal lustre as a constant, if not an absolute principle, in the realm of human values to grow as a workable guide in a world society which is in the process of fashioning. The *sine qua non* of the realization of justice as a practical virtue is sought in democracy, which is "inherently expansive."
- STAPLETON, Laurence.** *The Design Of Democracy*. NY Oxford Univ Pr 1949.
- The author attempts a philosophical restatement of the principles and context of democracy. Equality, freedom and self-government are viewed as the three chief political ideas of democracy.
- STAPLETON, Laurence.** Halifax And Raleigh. *J Hist Ideas* 2,211-224 Ap 41.
- STARK, Werner.** Max Weber And The Heterogony Of Purposes. *Humanitas* 3,307-320 Wint 68.
- STARKMAN, Miriam K.** Quakers, Phrenologists, And Jonathan Swift. *J Hist Ideas* 20,403-412 Je-S 59.
- STARR, David Edward.** *Entity And Existence: An Ontological Investigation Of Aristotle And Heidegger*. NY Franklin 1976.
- This book undertakes to assess the claims to ontological ultimacy of Aristotelian "substance"—*ὐσία*—and "existence" as considered in the early and middle works of Heidegger. The manner of the work is exegetical and dialectical. Its findings are generally, though critically, Heideggerian, but it affords a place of considerable—and not merely historical—importance to the elements of Aristotle's logical and ontological theory. Later chapters set forth aporetically certain problems arising in Heidegger's later work.
- STAUFFER, Donald Alfred.** *The Nature Of Poetry*. NY Norton 1946.
- STAUFFER, Robert C (ed).** *Science And Civilization*. Madison 1949.
- STAVROU, C N.** Ambiguity In Faulkner's Affirmation. *Personalist* 40,169-177 Spr-Apr 59.
- STAVROU, C N.** Hawthorne's Quarrel With Man. *Personalist* 42,352-359 Sum-Jl 61.
- STAVROU, Constantine Nicholas.** *Whitman And Nietzsche: A Comparative Study Of Their Thought*. Chapel Hill Univ Of N Car Pr 1964.
- STEADMAN, John M.** *The Myth Of Asia*. NY Simon & Schuster 1969.
- A very common mistake made when comparing East and West is oversimplification and generalization. The author in a demythologizing introductory chapter exposes some of the stereotyped views about Asia that are still disseminated in classrooms, popular books, and through the news media. He does this in three specific parts, analyzing critically the spiritual, the aesthetic, and the political aspects, while at the same time correcting outmoded or distorted views.
- STEADMAN, John M.** "Man's First Disobedience": The Causal Structure Of The Fall. *J Hist Ideas* 21,180-197 Ap-Je 60.
- STEADMAN, John M.** Eve's Dream And The Conventions Of Witchcraft. *J Hist Ideas* 26,567-574 O-D 65.
- STEADMAN, John M.** Felicity And End In Renaissance Epic And Ethics. *J Hist Ideas* 23,117-132 Ja-Mr 62.
- STEARNS, Isabel S.** Reason And Value. *Phil Rev* 61,3-13 Ja 52.
- STEARNS, Isabel.** Feibleman's Ontology. *Rev Metaph* 7,436-443 Mr 54.
- STEARNS, Isabel.** The Apparent Amphiboly Of Peirce's Reality. *Trans Peirce Soc* 4,80-89 Spr 68.
- STEARNS, Isabel.** The Grounds Of Knowledge. *Phil Phenomenol Res* 2,359-375 Mr 42.
- STEARNS, Isabel.** The Person. *Rev Metaph* 3,427-436 Je 50.
- STEARNS, Isabel.** The Platonism Of Jordan's Metaphysics. *Rev Metaph* 16,513-521 Mr 63.
- STEARNS, Isabel.** The Problem Of Knowledge. *Rev Metaph* 5,109-124 S 51.
- STEARNS, Isabel.** Time And The Timeless. *Rev Metaph* 4,187-200 D 50.
- STEARNS, J Brenton.** Normative Theology And Metaphysics. *Studies In Religion* 4,37-44 1974.
- The claim is often heard that attempts to treat God-talk as moral rather than metaphysical discourse are "reductionistic" with respect to traditional and popular religion. I attempt to answer that charge by showing how a normative (morally grounded) theology can develop doctrines of creation and providence. A God understood as Goodness per se can serve as the ultimate creator and ground of being. It is because there is something good to become that there is anything at all. The world is best loved and cared for when it is best inspired and empowered.
- STEARNS, J Brenton.** On The Impossibility Of God's Knowing That He Does Not Exist. *Journal Of Religion* 46,1-8 Ja 66.
- This is a refutation of Hartshorne's modal argument for God's existence. In particular, attention is paid to Hartshorne's assumption that an infallible knower (a modally coincident being for whom all actuals are actual and all possibles are possible) must be able to know his own non-existence, were that possible. I argue here that Hartshorne's God can be conceived only as outside the universe with which he is modally coincident, and in that case his own non-existence need not be within the scope of his possible knowledge.
- STEBBING, L S.** *Philosophy And The Physicists*. NY Dover 1958.
- STEBBING, L Susan.** Ethics And Materialism. *Ethics* 50,35-44 O 39.
- STECHOW, Wolfgang.** Definitions Of The Baroque In The Visual Arts. *J Aes Art Crit* 5,109-115 D 46.
- STECHOW, Wolfgang.** Justice Holmes' Notes On Albert Dürer. *J Aes Art Crit* 8,119-124 D 49.
- STECHOW, Wolfgang.** Problems Of Structure In Some Relations Between The Visual Arts And Music. *J Aes Art Crit* 11,324-333 Je 53.
- STECHOW, Wolfgang.** The Baroque: A Critical Summary Of The Essays By Bukofzer, Hatzfeld, And Martin. *J Aes Art Crit* 14,171-174 D 55.
- STEDMAN JR, Murray S.** "Democracy" In American Communal And Socialist Literature. *J Hist Ideas* 12,147-154 Ja 51.
- STEER JR, Alfred G.** *Goethe's Social Philosophy As Revealed In Campagne In Frankreich And Belagerung Von Mainz*. Chapel Hill Univ Of N Car Pr 1955.
- The author's thesis is that two perplexing works by Goethe, *Campagne in Frankreich* and *Belagerung von Mainz*, taken together, constitute a unified poetic expression of Goethe's social philosophy. The key to their interpretation is also the key to his social philosophy, namely—the "family" concept. In a brief section, the "family" is shown to be the social counterpart of Goethe's other archetypes, and thus a further result of his efforts to universalize his "morphological method of thought." The remainder of the study is a detailed examination of the texts in question, and of related material, in support of the thesis.
- STEG, Doreen E.** Some Aspects Of Teaching And Learning. *Proc Phil Educ* 20,133-139 Mr 64.
- STEGEMAN, Beatrice (ed).** *Parables And Problems*. Winona MN 1968.
- Many American philosophers concentrate on a series of philosophical problems that include social philosophy and civil disobedience. Edward Madden gives historical background in "Moral Theology and Civil Disobedience in the 1840's: A Parable for our Times." Kurt Leidecker continues with "From St Louis Idealism to Transcendentalism and Zen." Charles Hartshorne explains theoretical bases in "The Concept of Equality" while Lewis Ford adds a Whiteheadian viewpoint in "Divine Persuasion and the Concept of the Good." John Lachs gives an alternative approach in "Santayana's Ethical Relationism" and Philip Wiener summarizes one American contribution to philosophy in "Pragmatism and Peirce."
- STEGEMAN, Beatrice.** "Introduction: Past Themes And Present Problems" in *Parables And Problems*, Beatrice Stegeman (ed). Winona MN 1968.
- Several prominent American philosophers from various historical periods of Puritanism, Deism, Transcendentalism, and Pragmatism have concentrated on a distinctive set of philosophical problems such as moral infallibility, moral responsibility, social reform, civil disobedience, democracy, science, practicality, pluralism, and pragmatism. Several leading philosophers believed that they had an absolute intellectual method to truth, an absolute ethical commitment to this truth, and an absolute moral responsibility to effect this truth within society. Many not only tried to reorganize society but actually succeeded in their reforms, so American philosophy may be exemplified in its philosophers' work as well as in their books.

STEGEMAN, Beatrice. Science As Art. *Bull Atomic Sci* 25,27-30 Ap 69.

A scientific theory may be interpreted as an art object with an art object's distinctive elements, form, and central image by using an aesthetic analysis to reveal types of creativity within scientific work, several similarities between art and science, and some distinguishing features of the two related disciplines.

STEGER, Walter. The Mind Of Litt. *Rev Metaph* 5,439-454 Mr 52.

STEGMÜLLER, Wolfgang. Remarks On The Completeness Of Logical Systems Relative To The Validity-concepts Of P Lorenzen And K Lorenz. *Notre Dame J Form Log* 5,81-112 1964.

STEIBEL, Gerald L. John Dewey And The Belief In Communication. *Antioch Rev* 15,286-299 S 55.

STEIGER, Henry W. *Christian Science And Philosophy*. NY Philosophical Lib 1948.

STEIGER, Henry W. Changes In Plato's Theory Of Ideas. *Phil Forum (Boston)* 4,29-31 Spr 46.

STEIN, George. *The Ways Of Meaning In The Arts*. NY Humanities Pr 1970.

We often hear it said of works of art, "I enjoy it, but does it mean anything?" This leads to other questions, such as "Is art in any sense a language, as German and French are languages?" In the book under review, the author claims that such questions can only produce confusion unless we first clarify the sense in which art works could be said to mean anything. Certainly words and sentences have meaning, but we can also say "That black cloud means rain before morning" or "Behavior of that sort means that Jones is mentally ill." G Stein claims that art works can have meaning in these senses, too. He distinguishes four types of meaning in the arts which he designates as: Relational, Interpretive, Contextual and Referential meaning. These are clarified in the text, and lead to a discussion of the sense in which art works may be said to be translatable.

STEIN, Herman David (ed). *Social Theory And Social Invention*. Cleveland 1968.

STEIN, J M. *Richard Wagner And The Synthesis Of The Arts*. Detroit 1960.

STEIN, Jack M. Schubert's Heine Songs. *J Aes Art Crit* 24,559-566 Sum 66.

STEIN, Roger B. *John Ruskin And Aesthetic Thought In America 1840-1900*. Cambridge Harvard Univ Pr 1967.

The basic concern of this study of Ruskin's ideas and their impact on the American scene is the detailed examination of the ideas and the diverse phases of the development of American aesthetic thought and art criticism during the nineteenth century. The author shows how Ruskin's writings and personal change in outlook helped shape American views on art, how American readers reacted to his ideas and how both constitute a record in the development of taste that can be best understood within the broader context of American intellectual history.

STEIN, Sherman K. Full Classes And Ordinals. *J Sym Log* 25,217-219 S 60.

STEINBERG, Charles Side. The Aesthetic Theory Of St Thomas Aquinas. *Phil Rev* 50,483-497 S 41.

STEINBERG, Ira S. *Educational Myths And Realities: Philosophical Essays On Education, Politics, And The Science Of Behavior*. Reading MA Addison-Wesley 1968.

STEINBERG, Ira S. On Scheffler's Thesis Of The Structural Divergence Of Explanation And Prediction. *Proc Phil Educ* 21,7-12 Ap 65.

STEINBERG, Ira S. On The Justification Of Guidance. *Educ Theor* 14,216-223 Jl 64.

STEINER, Arpad. A Mirror For Scholars Of The Baroque. *J Hist Ideas* 1,320-334 Je 40.

STEINER, Mark. *Mathematical Knowledge*. Ithaca NY Cornell Univ Pr 1975.

The author, writing as a Platonist, criticizes several views about the possibility of learning mathematical truths. He begins by parrying two objections to logicist epistemology. His responses emphasize the logicist reduction to set theory, so he considers that theory's foundational inadequacies as devastating. He then defuses Quine's reduction of numbers to sets and rejects Benacerraf's dismissal of any arithmetic ontology. The appendix defends Hilbert's emphasis on consistency by proposing a theory of weak consistency proofs.

STEINER, Robert L and Weiss, Joseph. Veblen Revised In The Light Of Counter-snobbery. *J Aes Art Crit* 9,263-268 Mr 51.

STEINKRAUS, W E (ed). *New Studies In Hegel's Philosophy*. NY 1971.

Fourteen scholars from eight countries have cooperated in the production of this volume. After an initial "Plea for Hegel" by Sir Malcolm Knox, three essays on the *Phenomenology* follow. Hegel's impact on and relation to other thinkers is considered in the next four essays. Two essays on Hegel and the philosophy of religion follow.

STEINKRAUS, Warren E. A Clue To Artistic Interrelations. *Personalist* 45,90-93 Wint-Ja 64.

The arts are not apparently interrelated because they affect the senses similarly or because there are likenesses of imagery or ideational content. Rather it seems that certain poems, paintings and sculptured works "belong together" because they induce a similarity of response. They call forth a similarity of emotional tone in the sensitive observer. There is also the possibility of a kinship of kinaesthetic effect. Examples are given to substantiate this interpretation.

STEINKRAUS, Warren E. Berkeley's Wisdom On Other Minds. *Phil Forum (Boston)* 15,3-24 1957.

STEINKRAUS, Warren E. Five Letters Of Bowne To James Mudge. *Personalist* 46,342-347 Sum-Jl 65.

Borden P Bowne's ability to apply philosophical principles to practical problems of ethics and administration is shown in these five letters to his friend James Mudge, and insight into Bowne's personality is thereby gained. Background editorial material is supplied.

STEINKRAUS, Warren E. Is LaMettrie Out Of Date? *Personalist* 43,180-187 Spr-Apr 62.

Against persistent journalistic-like pronouncements which seek to pass on philosophical views by claiming they are not in accord with "modern science" or by using such epithets as "out of date," this study shows that LaMettrie's thought, though not widely studied now, has relevance and could be made more "timely" with some skillful manipulation of academic "pressures" and the use of financial resources. Hasty rejection of any thinker by epithet indicates an intellectual nakedness not worthy of a philosopher.

STEINKRAUS, Warren E. Professor Helsel And Bowne. *Personalist* 36,281-285 Sum-Jl 55.

This article examines Professor Paul Helsel's earlier study (*Personalist*, Volume 36, pages 47-58) of relations between the thought of F R Tennant and Borden P Bowne. It claims that Helsel misinterprets Bowne's views on the objective order of sensations and his unique doctrine of "transcendental empiricism." Furthermore, Helsel's claim that Bowne's metaphysics is derived from a theological postulate overlooks that thinker's broad empirical grounding for theism which is really more in line with Tennant's thought than Helsel admits.

STEINKRAUS, Warren E. Royce's Use Of The Term "Self". *Personalist* 40,362-368 Autumn-O 59.

A consideration of J H Cotton's diligent exposition of *Royce on the Human Self*, points out that Royce uses "self" to mean the specious present, the whole person, the Absolute, and ethical achievement. In so doing he tends to confuse epistemological, ontological and ethical categories thus leading to serious difficulties in his own philosophy.

STEINKRAUS, Warren E. The Cardinal Dogma Of Religious Existentialism. *Religion In Life* 29,575-586 Autumn 60.

The central difficulty of Religious Existentialism is its dogma that reason cannot investigate alternative theories until it is informed by faith. Its corollary is that "reason stands... under the bondage of estrangement" and needs its eyes opened by revelation. This Augustinian-Tillichian view is shown to be epistemologically untenable for (1) it uses reason to overthrow reason, (2) makes empirically unsupported claims about the "primacy of faith" and (3) wrongly asserts the incompatibility of the person as agent and as contemplator. It fails to recognize the wisdom of W E Hocking's "principle of alternation" which shows that analysis and contemplation are intermingled, interactive and inseparable in any wholesome person.

STEINKRAUS, Warren E. Two Philosopher-Bishops. *Journal Of Bible And Religion* 25,24-29 Ja 57.

The thought of Bishop Francis J McConnell (1871-1953), an ecclesiast with profound philosophical interests, is compared with that of Bishop George Berkeley (1685-1753), a philosopher with ecclesiastical propensities. Both manifest pioneering interests in education, a concern for the socially and economically exploited of their countries, a passion for justice and human freedom, as well as systematic idealistic theism. McConnell developed implications of Berkeley's thought in such books as his *Diviner Immanence, Is God and The Christlike God*. He regarded Berkeley so vital a figure "as almost to be called a contemporary of many teachers in foremost philosophical choirs."

STEINKRAUS, W. *Philosophy Of Art*. Beverly Hills CA Benziger 1974.

STEISS, Albert J. Outline Of A Philosophy Of Art. *Thomist* 2,14-58 Ja 40.

STENDAHL, Brita K. *Soren Kierkegaard*. Boston Twayne 1976.

Integrating numerous biographical details and selected literary themes, the author presents a portrait of Kierkegaard the man and the sophisticated literary genius who wears a variety of pseudonymous masks in order to hide the thinker who desires to lead men, by indirection, along the path to his strenuous version of Christian existence. Kierkegaard is said to have consciously related imagination and actuality, to have used a poetic mode of expression to present truths about human existence. From his early critical, preparatory work on Hans Christian Anderson (*Papers of One Still Living*) through his master's thesis, *The Concept of Irony* and throughout all his major works, the tools of irony, humor and indirect communication are used to create a "consistent whole."

STENERSON, Douglas C. Emerson And The Agrarian Tradition. *J Hist Ideas* 14,95-115 Ja 53.

STENGREN, George L. The Possibility Of A Single Ethics In A Pluralistic World. *Proc Cath Phil Ass* 37,84-87 1963.

STENIUS, Erik. Are True Numerical Statements Analytic Or Synthetic? *Phil Rev* 74,357-372 Jl 65.

To find out for what number x the statement $7 + 5 = x$ is true, we have to apply a certain procedure, called addition, to 7 and 5, and observe what number we obtain. Prima facie such a procedure has the character of an experiment; and that this is so, is an argument against the analyticity of (true) numerical statements. The author examines counter-arguments, as offered by Ayer; and he arrives at the conclusion that they show merely that it is analytically true that the result of an arithmetical calculation is unique. It follows that numerical statements can be interpreted as (essentially) singular, synthetic statements, which, being verified by one correct observation, are neither *a priori*, nor the result of inductive generalization. The author thinks, however, that a numerical statement can also be interpreted as analytic, and characterizes the relation between these two interpretations.

STENNER, Alfred J. On Predicting Our Future. *J Phil* 61,415-427 Jl 64.

A much-discussed difficulty hindering theory construction in the social sciences is the problem of explaining self-vitiating forecasts. Inasmuch as our ability to predict the future depends upon the adequacy of the theories at our disposal, which is required for predicting our future is a theory which will enable us to determine which of our utterances are self-vitiating. In opposition to those who have claimed that

- self-vitiating phenomena pose an insurmountable *logical* problem, the author argues that the problem is an empirical one and that its resolution is dependent on our ability to construct a theory of self-vitiation.
- STENNER, Alfred** and Ackermann, Robert. A Corrected Model Of Explanation. *Phil Sci* 33,168-171 Je 66.
- STENSON, Sten H.** *Sense And Nonsense In Religion*. Nashville Abingdon 1969.
- STEPELEVICH, Lawrence S.** Benda's Attack On Bergson. *New Scholas* 34,488-498 O 60.
- This article traces the history and issues of the debate that was initiated and continued by Julian Benda (1867-1956) against Henri Bergson.
- STEPHEN, James Fitzjames.** The Study Of History (1861). *Hist Theor* 1,186-201 1961.
- STEPHENS, J M.** Non-Deliberative Factors Underlying The Phenomenon Of Schooling. *Educ Theor* 6,26-34 Ja 56.
- STEPHENS, J M.** The Residual Theory Again: An Analytical Study. *Educ Theor* 5,158-166 JI 55.
- STEPHENSON, Matthew A** and Roberts, Paul Craig. *Marx's Theory Of Exchange, Alienation And Crisis*. Stanford CA Hoover Inst Pr 1973.
- STEPHENSON, William.** Postulates Of Behaviorism. *Phil Sci* 20,110-120 Ap 53.
- STERLING, Richard W.** *Ethics In A World Of Power: The Political Ideas Of Friedrich Meinecke*. Princeton NJ Princeton Univ Pr 1958.
- The author states "it is the purpose of this book to explore the problem of moral conduct in foreign policy through the medium of an individual thinker." The book traces the development of the ideas of Friedrich Meinecke (1862-1954), from the conception of "the nation-state as the ideal political community" toward a more general concern with "the great issues of politics and morality." Meinecke elaborated "an ever more explicitly dualistic philosophy of life" in which the statesman is "fated to be continually torn by the injunction to be powerful and the injunction to be good." This interplay of power and moral values, each begetting each, was for Meinecke at the center of the problem of politics. The author concludes that "If one had to sum up Meinecke's political thought in a phrase it might be said that he sought to preserve the state contract by every means except an irremedial loss of personal integrity." "This ultimate primacy of the individual conscience enabled Meinecke finally to divest the nation-state of the aura of the absolute which he had conferred upon it."
- STERN, Adolph J.** The Enigma Of Matter. *Main Currents* 12,51-55 Ja 56.
- STERN, Alfred.** *Sartre: His Philosophy And Existential Psychoanalysis*. NY Liberal Arts Pr 1953.
- In his treatment of Sartre's existentialist philosophy, the author, a graduate of the University of Vienna who now teaches at the California Institute of Technology, endeavors to show how much of Sartre's thought is original, being formulated under the special conditions of the occupation of France, and how much derives from earlier Western thinkers all the way from Parmenides to Heidegger. The second part of the book discusses the new type of psychoanalysis stemming from Sartre's philosophy of value, and its relation to the rival doctrines of Freud, Adler and others. Many excerpts from Sartre's novels and plays are used as illustrations.
- STERN, Alfred.** *The Search For Meaning: Philosophical Vistas*. Memphis TN Memphis St Univ Pr 1971.
- This book is a collection of twenty-five essays, most of them new, on values in science, ethics, politics, literature, and religion and on such figures in the existential and phenomenological movements as Nietzsche, Unamuno, Ortega, Sartre, and Camus. The author proposes as a single unifying axiological principle the aim of the will to overcome opposition between subject and object. The principle is the base for his claim of the necessity for the individual's commitment to a life project and for religious faith. Index of proper names and errata sheet are given.
- STERN, Alfred.** Considerations Of Albert Camus' Doctrine. *Personalist* 41,448-456 Autumn-O 60.
- STERN, Alfred.** Historical Laws And Natural Laws. *Main Currents* 18,27-33 N-D 61.
- STERN, Alfred.** Historicism And Basic Existential Ethics. *Personalist* 43,313-320 Sum-JI 62.
- STERN, Alfred.** Husserl's Phenomenology And The Scope Of Philosophy. *Personalist* 35,267-284 Sum-JI 54.
- STERN, Alfred.** Kant And Our Time. *Phil Phenomenol Res* 16,531-539 Je 56.
- STERN, Alfred.** Sartre And French Existentialism. *Personalist* 29,17-31 Wint-Ja 48.
- STERN, Alfred.** Society And Values. *Personalist* 29,242-251 Sum-JI 48.
- STERN, Alfred.** The Current Crisis In The Realm Of Values. *Personalist* 31,245-259 Sum-JI 50.
- STERN, Alfred.** Tolerance: An Historical Introduction (Note: A Special Edition). *Phil Forum (Pacific)* 2,10-19 S 63.
- STERN, Alfred.** Toward A Solution Of The Problem Of Solipsism. *Phil Phenomenol Res* 8,679-687 Je 48.
- STERN, Alfred.** Tragedy And Human Values. *Personalist* 44,164-174 Spr-Ap 63.
- STERN, Alfred.** What Are Spiritual Phenomena? *Proc Amer Phil Ass* 39,43-60 O 1966.
- STERN, E Mark.** Direction For Psychotherapy. *J Existent* 5,287-295 Spr 65.
- STERN, E Mark.** Mirror-Dialogue Approach To The Treatment Of A Borderline Psychosis. *J Existent* 4,207-218 Wint 64.
- STERN, E Mark.** Psychotherapy: Reverence For Experience. *J Existent* 6,279-288 Spr 66.
- STERN, George.** *A Faculty Theory Of Knowledge: The Aim And Scope Of Hume's First Enquiry*. Lewisburg PA Bucknell Univ Pr 1971.
- STERN, Guenther.** Homeless Sculpture. *Phil Phenomenol Res* 5,293-307 D 44.
- STERN, Herold S.** *Social Nonscience: A Critique Of Social Science*. Champaign IL Stipes 1973.
- This book first argues that there can never be a social science because a value-free social science presupposes one philosophical orientation—a non-cognitive ethics—which is unacceptable to at least one other orientation—cognitivism. Second, social science logically presupposes metaethics. Because there is no interpersonal agreement in metaethics, social science lacks interpersonal agreement because it cannot evade excluding some positions. Part two maintains that the empirical "sciences" in fact are not sciences; therefore, there cannot be a behavioristic social science. Since the rules of scientific method do not constitute an algorithm, all empirical statements lack intersubjective testability.
- STERN, Herold S.** The Concept Of Chastity In Biblical Society. *Journal Of Sex Research* 2,89-97 1966.
- This article presents a philosophical argument for female chastity—"the double standard"—through an analysis of human sexual attitudes.
- STERN, Herold S.** The Ethics Of The Clean And The Unclean. *Judaism* 6,319-327 1957.
- Western philosophers do not recognize that the dietary laws as such can have any ethical significance. Food is amoral. The article presents a philosophical argument for dietary laws by analyzing basic human attitudes. The Bible is shown to have definite philosophical principles, and its approach to ethical questions is shown to be radically different from that of Western philosophy.
- STERN, Karl.** Neurosis And Personal Growth. *Humanitas* 3,203-218 Fall 67.
- STERN, Kenneth.** A Thought Or So On Professor Aldrich's "Two Or Three Thoughts On 'Use Of An Expression'". *Phil Stud* 15,23-24 1964.
- STERN, Kenneth.** Private Language And Skepticism. *J Phil* 60,745-758 N 63.
- This paper deals with certain epistemological problems raised by Wittgenstein in connection with his thesis of the impossibility of a private language. The contention is that Wittgenstein carries on a tradition of Cartesian skepticism concerning the validity of the basic kinds of knowledge and, in so doing, raises problems that have been adequately dealt with by Peirce and others of the American pragmatic tradition. It challenges Wittgenstein's belief that whenever a descriptive term is used there is recognition and remembering going on and his belief that a memory claim must be publicly checkable in principle.
- STERN, Kenneth.** Testing Ethical Theories. *J Phil* 63,234-238 Ap 66.
- STERN, Laurent.** Fictional Characters, Places, And Events. *Phil Phenomenol Res* 26,202-215 D 65.
- Under the governing convention of works of literary art, authors of such works cannot successfully refer to themselves within their work. We must make-believe that the stories told within literary works of art are told by narrators of such works, i.e., by fictional characters. Fictional sentences are used (1) to create fictional characters, objects, places and events, i.e., an imaginary world, and (2) to talk about this imaginary world. It is argued that sentences that are used to create an imaginary world, (1) above, act as performatives and only sentences that are exclusively used to talk about such a world, (2), can contain true or false fictional statements. Sentences that in other contexts could be statements about particulars, logical truths, empirical generalizations, etc., serve in literary works of art as vehicles to permit and facilitate our understanding of an imaginary world within a work of art.
- STERN, S M (ed)** and Hourani, Albert (ed) and Brown, Vivian (ed). *Islamic Philosophy And The Classical Tradition: Essays Presented By His Friends And Pupils To Richard Walzer On His Seventieth Birthday*. Columbia Univ Of S Car Pr 1972.
- STERNFELD, Robert.** *Frege's Logical Theory*. Carbondale S Illinois Univ Pr 1966.
- STERNFELD, Robert.** A Restriction In Frege's Use Of The Term "True". *Phil Stud* 6,58-64 1955.
- STERNFELD, Robert.** Note On "A Paradox In Frege's Semantics". *Phil Stud* 16,12-13 1965.
- STERNFELD, Robert.** Reason And Necessity In Classical Rationalism. *Rev Metaph* 12,48-56 S 58.
- STERNFELD, Robert.** The Unity Of Hume's Enquiry Concerning Human Understanding. *Rev Metaph* 3,167-188 D 49.
- STEVENS, Edward.** *The Morals Game*. NY Paulist Pr 1974.
- STEVENS, Edward.** *The Religion Game, American Style*. NY Paulist Pr 1976.
- The author argues that the religious attitude is a constituent part of what one means by human freedom. Stevens likens the question "Do you believe in craters on the planet Neptune?" to the question "Do you believe in God?" The author's point of view about the value of pragmatism for the study of religion is summarized.
- STEVENS, Edward.** The Perfection Of Being In Aristotle. *Mod Sch* 41,227-250 Mr 64.
- STEVENS, Gregory.** Moral Obligation In St Thomas. *Mod Sch* 40,1-22 N 62.
- STEVENS, Gregory.** The Disinterested Love Of God (Continued). *Thomist* 16,497-510 O 53.
- STEVENS, Gregory.** The Disinterested Love Of God. *Thomist* 16,307-333 JI 53.
- STEVENS, Gregory.** The Relations Of Law And Obligation. *Proc Cath Phil Ass* 29,195-205 1955.
- STEVENS, Gregory.** Thomistic Morality And Openness To Being. *Thomist* 26,67-99 Ja 63.
- STEVENS, R G (ed)** and Frisch, Morton J (ed). *American Political Thought: The Philosophic Dimension Of American Statesmanship*. NY Scribner 1971.
- STEVENSON, Charles L.** Brandt's Questions About Emotive Ethics. *Phil Rev* 59,528-534 O 50.
- STEVENSON, Charles Leslie.** *Ethics And Language*. New Haven Yale Univ Pr 1944.
- STEVENSON, Charles L.** Meaning: Descriptive And Emotive. *Phil Rev* 57,127-144 Mr 48.

STEVENSON, Charles L. On "What Is A Poem"? *Phil Rev* 66,329-362 JI 57.

STEVENSON, Charles L. On The "Analysis" Of A Work Of Art. *Phil Rev* 67,33-51 Ja 58.

STEVENSON, Charles L. Relativism And Non-Relativism In The Theory Of Value. *Proc Amer Phil Ass* 35,25-44 O 1962.

STEVENSON, Charles L. The Emotive Conception Of Ethics And Its Cognitive Implications. *Phil Rev* 59,291-304 JI 50.

STEVENSON, David L. An Objective Correlative For T S Eliot's Hamlet. *J Aes Art Crit* 13,69-79 S 54.

STEVENSON, J T. Sensations And Brain Processes: A Reply To J J C Smart. *Phil Rev* 69,505-510 O 60.

STEVENSON, Lionel. "The Ancient Mariner" As A Dramatic Monologue. *Personalist* 30,34-44 Wint-Ja 49.

STEVENSON, Lionel. The Intellectual Novel In The Nineteenth Century—Part I. *Personalist* 31,42-57 Wint-Ja 50.

STEVENSON, Lionel. The Intellectual Novel In The Nineteenth Century—Part II. *Personalist* 31,157-166 Spr-Apr 50.

STEVENSON, Warren. The Myth And The Mind: Towards A Theory Of Creativity. *Personalist* 46,299-319 Sum-JI 65.

STEWART, David A. *Preface To Empathy*. NY Philosophical Lib 1956.

The author defines empathy as "deliberate identification with another accompanied by growing insight into both oneself and the other." It is, he holds, the common ground of ethics and personality theory, as well as a creative act sharply analogous to artistic creation. As a form of knowing, distinct from conceptual knowing, its implications for ethics, psychology and group therapy are successively examined.

STEWART, David A. Empathy—A Revised Concept. *J Existent* 6,215-222 Wint 1965-66.

STEWART, Douglas J. Hesiod And The Birth Of Reason. *Antioch Rev* 26,213-234 Sum 66.

STEWART, H L. Dante And The Schoolmen. *J Hist Ideas* 10,357-373 Je 49.

STEWART, H L. Ralph Cudworth, The "Latitude Man". *Personalist* 32,163-171 Spr-Apr 51.

STEWART, H L. Scholastic Philosophy In Renaissance Thought. *Personalist* 27,285-298 JI-Sum 46.

STEWART, Herbert L. Rabelais The Humanist. *Personalist* 24,402-414 O—Autumn 43.

STEWART, Herbert L. The Spirit Of Renaissance Scientists. *Personalist* 22,285-296 JI-Sum 41.

STEWART, John B. *The Moral And Political Philosophy Of David Hume*. NY Columbia Univ Pr 1963.

This book is a scholarly examination of all the major elements of Hume's thought focusing on his moral and political thought. In the introduction Hume's life and work are placed in the socio-political-economic context of 18th Century Scotland. Hume's approach to moral and political questions, influenced by this objective context, was nonetheless shaped by his epistemology as presented in the early work, *The Treatise of Human Nature*. Not only are the abstruse issues of epistemology and ethics in Hume's philosophy discussed, but also Hume's positions regarding the principles of economic and social organization and his aversion to religion are examined. Hume's *History of England* is studied, and one major result is that Hume emerges as a conservative who had so "transcended" conservatism as to be equally regarded as a liberal.

STEWART, John P and Sweigart Jr, John W. Another Look At Fact, Fiction, And Forecast. *Phil Stud* 10,81-88 1959.

The article seeks to correct some major misunderstandings of Goodman's important book on induction, notably those published by Professor A Pap. A brief, technical exposition is given of the sections on dispositional terms and possible events, with lengthier examination of the problems of criteria for projectible, lawlike hypotheses and their relation to paradoxes such as "grue" and "bleen"—all without commitment to a platonistic ontology. Additional insights are thus provided into Goodman's program for confirmation theory and the other areas above, as well as the general problem of counterfactual conditionals.

STEWART, John Q. Social Physics And The Constitution Of The United States. *Main Currents* 10,8-9 S 53.

STEWART, Keith. Ancient Poetry As History In The Eighteenth Century. *J Hist Ideas* 19,335-347 Je 58.

STEWART, Malcolm. Philosophic Foundations For The Curriculum. *Main Currents* 8,44-46 Je 51.

STIERLIN, Helm. Existentialism Meets Psychotherapy. *Phil Phenomenol Res* 24,215-239 D 63.

This article examines the contribution of existentialist thinking to psychotherapy, and attempts a critique of these ideas as to their value in psychiatric theory and practice. It elaborates the theme of man's existence as an unstable equilibrium and deals at some length with recent insights from the study of schizophrenia. The different uses of language are described, by alluding to Heidegger, Jaspers and Boss. There is a suggestion at the end of the seeming affinity and complementarity between the schizophrenic condition and existentialism!

STIERLIN, Helm. Reply To Rollo Handy's "Existential Vs Biosocial Theories Of Man". *Phil Phenomenol Res* 24,247 D 63.

STIERNOTTE, Alfred P (ed). *Mysticism And The Modern Mind*. NY Liberal Arts Pr 1959.

STIERNOTTE, Alfred P. *God And Space-Time: Deity In The Philosophy Of Samuel Alexander*. NY Philosophical Lib 1954.

Alexander's conception of the "divine element in the universe" is examined and criticized from the point of view of religious experience and availability. Difficulties are found in the idea of the divine as emergent deity and as the whole of Space-Time, but the conception of the divine as "the immanent creativity of the universe" is accepted. Alexander's value theory is criticized as "inherently subjective," the author arguing for "some form of value realism" as against "Alexander's basic conviction that values are human inventions." The latter's view of religious experience as *sui generis* is compared with that of Rudolf Otto; and criticisms of Alexander brought forward by Laird, Leighton, Greene, Urban and others are cited and discussed.

STIERNOTTE, Alfred P. An Interpretation Of Teilhard As Reflected In Recent Literature. *Zygon* 3,377-425 D 68.

STIERNOTTE, Alfred. Sinnott's Philosophy Of Organism. *Rev Metaph* 12,654-661 Je 59.

STILLMAN, Peter G. Hegel's Critique Of Liberal Theories Of Rights. *Amer Polit Sci Rev* 67,1086-1092 S 74.

In "Abstract Right," Hegel criticizes liberal theories of right. In terms of content, Hegel sees that the subject of rights is only a narrow person; that he has limited freedom; and that, when he acts on his rights, he produces terror. In terms of formulations, Hegel criticizes the pervasiveness of contract relations; argues that the state cannot be derived from the natural man's right to punish; and sees that civil society does not only limit freedom. By transforming natural to abstract rights, Hegel retains much of the substance of rights, while concurrently preparing for the later sections of the text which try to overcome the inadequacies of a political theory based only on rights.

STINE, Russell Warren. *The Doctrine Of God In The Philosophy Of Fichte*. Philadelphia 1945.

A doctor's thesis which begins with Fichte's troubled mind as a young theological student among Protestant conservatives to the achievement of a philosophy bestowing religious peace. A detailed examination of the character of God is given major attention in the concluding sections with sufficient attention to Fichte's doctrine of freedom.

STITES, Raymond S. The Symbolic Values Of Art Structure. *J Aes Art Crit* 1,13-23 Spr 41.

STITSKIN, Leon D. *Judaism As A Philosophy: The Philosophy Of Abraham Bar Hiyya, 1065-1143*. NY Block 1960.

In this dissertation, the author gives the basic facts about the life of Bar Hiyya, the influences acting upon him, the writings he produced, his cosmology, ethics, and psychology, and his contribution to a personalistic philosophy of Judaism. According to the study, Bar Hiyya was not, as sometimes described, a neo-Platonist, but rather an Aristotelian, "the first Jewish philosopher to adapt the fundamental concepts of Aristotle and render them compatible with biblical thought-forms."

STOCK, Michael E. Some Moral Issues In Psychoanalysis. *Thomist* 23,143-188 Ap 60.

STOCK, Michael. A Thomistic Analysis Of The Concept Of Repression. *Thomist* 25,463-494 O 62.

STOCK, Michael. Conscience And Super-Ego. *Thomist* 24,544-582 Ap-JI-O 61.

STOCK, Michael. Scientific Vs Phenomenological Evolution: A Critique Of Teilhard De Chardin. *New Scholas* 36,368-380 JI 62.

STOCK, Michael. Sense Consciousness According To St Thomas. *Thomist* 21,415-486 O 58.

STOCK, Michael. Thomistic Psychology And Freud's Psychoanalysis. *Thomist* 21,125-145 Ap 58.

STOCKING JR, George W. Lamarckianism In American Social Science: 1890-1915. *J Hist Ideas* 23,239-256 Ap-Je 62.

STOCKS, J L. *Morality And Purpose*. NY Schocken Books 1969.

STOFFER, Helmut. Modern Thought Forms. *Phil Today* 1,146-151 Fall 57.

STOJANOVICH, Svetozar. Contemporary Yugoslavian Philosophy. *Ethics* 76,297-301 JI 66.

In the post-war period Yugoslavian philosophy has been predominantly Marxist, but with four different orientations in four different periods: Russian Marxism, Stalinism, a "back to Marx movement," and a non-dogmatism, even, relatively, in relation to Marx, characterized by the belief that Marx should not be made a barrier to understanding contemporary problems. The contemporary ideology is socialistic humanism and contemporary philosophy is critical Marxism. Logic, epistemology, the philosophy of science, theory of meaning, and ontology are cultivated, but philosophy is always thought to involve social commitment.

STOKER, H G. Philosophic Freedom. *Phil Today* 5,138-141 Sum 61.

STOKES, Adrian. Form In Art: A Psychoanalytic Interpretation. *J Aes Art Crit* 18,193-203 D 59.

STOKES, Michael C. *One And Many In Presocratic Philosophy*. Washington DC Ctr For Hell Stud 1971.

The author has two theses. First, Parmenides does not argue from unity to the denial of plurality: his interest is in the being/not being antithesis rather than in the one/many problem. In the second place, 'one' and 'many' are ambiguous terms whose range and variety of meanings the Presocratics did not suspect. The analysis of the antithesis of one and many depends upon the separation of the various senses of the terms with such linguistic tools as were developed by Plato, Aristotle, and later by linguistic analysts.

STOKES, Michael C and Kirk, G S. Parmenides' Refutation Of Motion. *Phronesis* 5,1-4 1960.

- STOKES, Michael C.** Hesiodic And Milesian Cosmogonies II. *Phronesis* 8,1-34 1963.
- STOKES, Michael C.** Hesiodic And Milesian Cosmogonies: I. *Phronesis* 7,1-37 1962.
- STOKES, Walter E.** A Select And Annotated Bibliography Of Alfred North Whitehead. *Mod Sch* 39,135-153 Ja 62.
- STOKES, Walter E.** Freedom As Perfection: Whitehead, Thomas And Augustine. *Proc Cath Phil Ass* 36,134-141 1962.
- STOKES, Walter E.** Is God Really Related To This World? *Proc Cath Phil Ass* 39,145-150 1965.
- STOKES, Walter E.** Recent Interpretations Of Whitehead's Creativity. *Mod Sch* 39,309-334 My 62.
- STOKES, Walter E.** Whitehead's Challenge To Theistic Realism. *New Scholas* 38,1-21 Ja 64.
- STOKVIS, Berthold.** Man As A Psychosomatic Unity. *J Existent* 3,361-370 Spr 63.
- STOLL, E. E.** Symbolism In *Moby Dick*. *J Hist Ideas* 12,440-465 Je 51.
- STOLL, Elmer Edgar.** The Downfall Of Oratory: Our Undemocratic Arts. *J Hist Ideas* 7,3-34 Ja 46.
- STOLL, Robert Roth.** *Set Theory And Logic*. San Francisco Freeman 1963.
- STOLL, Robert Roth.** *Sets, Logic, And Axiomatic Theories*. San Francisco Freeman 1961.
- STOLNITZ, Jerome.** 'Beauty': Some Stages In The History Of An Idea. *J Hist Ideas* 22,185-204 Ap-Je 61.
- STOLNITZ, Jerome.** A Third Note On Eighteenth-Century "Disinterestedness". *J Aes Art Crit* 22,69-70 Fall 63.
- STOLNITZ, Jerome.** Notes On Comedy And Tragedy. *Phil Phenomenol Res* 16,45-60 S 55.
- STOLNITZ, Jerome.** Notes On Ethical Indeterminacy. *J Phil* 55,353-366 Ap 58.
- STOLNITZ, Jerome.** On Artistic Familiarity And Aesthetic Value. *J Phil* 53,261-275 Ap 56.
- STOLNITZ, Jerome.** On Esthetic Valuing And Evaluation. *Phil Phenomenol Res* 13,467-476 Je 53.
- STOLNITZ, Jerome.** On Objective Relativism In Aesthetics. *J Phil* 57,261-276 Ap 60. In *An Analysis of Knowledge and Evaluation* C I Lewis tries to establish evaluation as one among other kinds of empirical knowledge and employs the concept of potentiality to defend objective relativism in aesthetics. The author criticizes Lewis' approach, showing several respects in which it is misleading or futile.
- STOLNITZ, Jerome.** On The Origins Of "Aesthetic Disinterestedness". *J Aes Art Crit* 20,131-144 Wint 61.
- STOLNITZ, Jerome.** Some Questions Concerning Aesthetic Perception. *Phil Phenomenol Res* 22,69-87 S 61. It is stated that a distinctive perceptual attitude or "set" has revolutionized modern aesthetics. However, this attitude itself has not been subjected to self-conscious scrutiny. The author sympathetically explores the work of Vincent Tomas and the phenomenology of the aesthetic attitude. There is agreement, that in aesthetic experiences one is made aware of familiar appearances, not of familiar objects. Four definitions are elaborated—that this attitude is disinterested, very attentive, appearances are distinguished from reality, and the object is not a sign. A call for further analysis of the features of the esthetic attitude is made.
- STOLNITZ, M. Jerome.** On The Formal Structure Of Esthetic Theory. *Phil Phenomenol Res* 12,346-364 Mr 52.
- STOLNITZ, M. Jerome.** On Ugliness In Art. *Phil Phenomenol Res* 11,1-24 S 50.
- STONE, Julius.** *Legal System And Lawyers' Reasonings*. Stanford CA Stanford Univ Pr 1964.
- STONE, Julius.** *Social Dimensions Of Law And Justice*. Stanford CA Stanford Univ Pr 1966. The present volume deals with law and society, or sociological jurisprudence. Stone begins with a long survey of the history and achievements of sociological jurisprudence. He continues with an examination of various theories of the historical and social determinants of law. Then he turns to a detailed critical study of how 20th century western law (chiefly the British Commonwealth and the United States) has developed in response to the pressures of conflicting interests, or rights, or policies. Stone then examines, and rejects, theories which deny that law has any independent existence and function. Next he surveys the sociology of value and theories of power, since law must be understood as a mediator between values and power. Finally he draws out the implications of all the above studies with regard to the present potentialities and limitations of law as an instrument of social control and justice. He gives a detailed survey of the present tasks of law in western society, and concludes with an account of the justice that is now attainable through law.
- STONE, Julius.** *The Province And Function Of Law: Law As Logic, Justice, And Social Control, A Study In Jurisprudence*. Cambridge Harvard Univ Pr 1950. No one who would be familiar with the trends of jurisprudence and the significant names and schools in the past several centuries can afford to neglect this work. It covers them in the framework of the author's views about law as logic, as justice and as social control, with his especial emphasis upon the last category as provocative of the central question of the day: "...whether that 'control of controls' which is another name for 'planning' is possible, and whether, if possible, it can be reconciled with traditional democratic freedom."
- STONE, W Owings.** A Discussion Of Overstreet's "The Word Becomes Flesh". *J Phil* 42,666 N 45.
- STOOPS, J. D.** A Bio-Social Interpretation Of Religion. *Humanist* 5,187-192 Wint 45.
- STOOPS, John A.** *Philosophy And Education In Western Civilization*. Danville IL Interstate Pr 1971. This book is for teachers. It places education in the perspective of western philosophy. It purports to show the reader how to form educational theory from educational practice; includes origins of philosophy and education in the western world; and analysis of formal idealism and classical realism as related to modern education; Thomism and the medieval synthesis; and perseverance of the Thomistic tradition in American Education. It gives overviews of European realism, American pragmatism and the empirical tradition in relation to schools and school procedures. It presents synopses of European Idealism, American Idealism, and modern thought in education and the arts. It reviews the emergence of Phenomenology and existentialism and related ideas in education.
- STOOPS, John A.** *Religious Values In Education*. Danville IL Interstate Pr 1967. This book is a critique of educational schemes which are presumed to be devoid of religiosity or presume to be devoid of religious content. An argument that all men are in some way religious, and that any scheme for education (public or private) which does not deal with religious development is inadequate and destined to fail. This argument leads to an appeal that the affectivity of schools and educational programs be strengthened. Schools must pay meaningful tributes to the ideals of western civilization, work with churches and synagogues, and provide highly enspirited educational experiences.
- STOOPS, John A.** *The Education Of Inner Man*. Danville IL Interstate Pr 1969. The book is divided into four parts. Part I—The way in which ideals such as those inherent in work and love can bring order to the disordered world of the inner man. The importance of these ideals is demonstrated by the effects of burlesque. Part II—The nature and operational role of religious values in the development of the inner man. God ideas which are present in American schools. Part III—Autonomous ideals and the study of education. The search for wisdom and knowledge in education. Part IV—The alienation of institution and idea. The university as will and idea and the characteristics of felicitous change.
- STOOPS, John Dashiell.** *The Integrated Life*. NY Smith 1951.
- STOPES-ROE, Harry V.** Some Considerations Concerning "Interpretative Systems". *Phil Sci* 25,143-156 Jl 58.
- STORER, Thomas.** A Note On Empiricism. *Phil Stud* 4,78 1953.
- STORER, Thomas.** Comments On Prof Plochmann's "Is Quantity Prior To Quality". *Phil Sci* 21,68-73 Ja 54.
- STORER, Thomas.** Linguistic Isomorphisms. *Phil Sci* 19,77-85 Ja 52.
- STORER, Thomas.** On Communication. *Phil Stud* 1,33-40 Ap 50.
- STORER, Thomas.** The Notion Of "Tautology". *Phil Stud* 5,75-77 1954.
- STORER, Thomas.** The Philosophical Relevance Of A "Behavioristic Semiotic". *Phil Sci* 15,316-329 O 48.
- STORER, T.** The Logic Of Value Imperatives. *Phil Sci* 13,25-40 Ja 46.
- STORY, M. L.** Dewey And Niebuhr: A Brief Juxtaposition. *Educ Theor* 3,182-184 Ap 53.
- STORY, M. L.** Education As The Aggression Of Mind. *Educ Theor* 9,217-222 O 59.
- STORY, M. L.** The Twentieth Century Soul. *Educ Theor* 7,44-52 Ja 57.
- STOUDT, John Joseph.** *Sunrise To Eternity: A Study In Jacob Boehme's Life And Thought*. Philadelphia Univ Of Penn Pr 1957.
- STOUGH, Charlotte L.** *Greek Skepticism: A Study In Epistemology*. Berkeley Univ Of Calif Pr 1969. This book is an exposition and discussion of skeptical epistemology during six centuries. This volume examines the Pyrrhonists of the fourth and third centuries; the academic skeptics; Aenesidemus; and Sextus Empiricus. The method of procedure is citation followed by commentary. Miss Stough finds three common features in the movement: practical orientation, denial of certainty, and suspension of judgment.
- STOVE, D.** Hume, Probability, And Induction. *Phil Rev* 74,160-177 Ap 65. On the basis of certain passages in his writings, Hume is nowadays certified, by some leading philosophers and historians, as having proved not only that inductive arguments can never be demonstrative, but also that they can never even be probable. This article points out that Hume uses "demonstrative" and "probable" in order to distinguish between arguments, not with respect to their degree of conclusiveness, but with respect to the nature of their premisses. And it tries to show, by a detailed examination of the argument in the passages in question, that far from having refuted the thesis that there are probable inductive arguments, Hume never contemplated it.
- STOVER, Robert.** *The Nature Of Historical Thinking*. Chapel Hill Univ Of N Car Pr 1967. The main topics are natural order intelligibility, deterministic intelligibility of rational action, ordinary history, and the standpoint of living in the world. Of special note are the varied and complementary treatments of the sense events. There must also be seen from two points of view: the natural order and the lived-in world. Reconstruction may be narrative of a sequence of events, evaluational interpretation of current import, disclosure of the meaning of events, purposive interpretation (intentional) from the standpoint of an agent. Historical works may be dis-integral, showing the incoherence of everyday life.
- STOWE, Everett M.** *Communicating Reality Through Symbols*. Philadelphia Westminster Pr 1966.
- STRACHEY, Alix.** *The Unconscious Motives Of War*. NY Internl Univ Pr 1957. Mrs James Strachey attempts to show why the psychological obstacles to peace are so ingrained by the individual's membership in groups from childhood on. She relates the "perils of regression" to the dangers of war. The latter part of the book, centering on the problems of "state mentality," are particularly relevant to the social and moral aspects of peace.

- STRAIN, John Paul.** A Critique Of Philosophical Analysis In Education. *Educ Theor* 14,186-193 JI 64.
- STRAIN, John Paul.** An Answer To The Misconceptions Of John Dewey's Philosophy Of Education. *Educ Theor* 8,269-274 O 58.
- STRASSER, Stephan.** *Phenomenology And The Human Sciences*. Pittsburgh Duquesne Univ Pr 1963.
- With the recognition of the "phenomenological method as an indispensable tool of the ontologist," the author uses this method in an attempt to provide a clarification of the fundamental concepts of the scientific theory of the empirical psyche. The intention of this study is to give "a new impetus" to a "formal definition of the object of psychology and to trace the limits which separate the domain of psychology from those of physiology and biology." After an examination of how the problem of the psyche has been handled by Descartes, Locke, Kant, Rickert, Scheler, and Husserl, there is a second and major section devoted to an exposition of the soul and the besouled body. This second section has three studies: the ego as the author of its acts; the corporeal ego considered as an aspect of a philosophy of nature; and, the spiritual ego as the interiority of consciousness. By way of conclusion the author distinguishes between the objects of empirical and philosophical psychology, yet affirms the necessity of continual collaboration.
- STRASSER, Stephan.** *The Idea Of Dialogal Phenomenology*. Pittsburgh Duquesne Univ Pr 1969.
- The basic idea of this book is that Phenomenology has reached an impasse because it has neglected the role of dialogue. In particular, the author focuses on the inability of Husserl's transcendental phenomenology to solve the problem of intersubjectivity. He claims that Husserl did not adequately account for the social dimensions of human existence; so, he sets out to reinterpret the major themes of the movement. He gives a new dimension to the notion of dialogue (the concept is broadened to include any form of communication between subjects and not just the use of symbolic sounds).
- STRASSER, Stephan.** After Scientific Philosophy: Myth Or Wisdom? *Int Phil Quart* 3,37-54 F 63.
- STRASSER, Stephan.** Phenomenological Trends In European Psychology. *Phil Phenomenol Res* 18,18-34 S 57.
- STRASSER, Stephan.** The Concept Of Dread In The Philosophy Of Heidegger. *Mod Sch* 35,1-20 N 57.
- STRATHMANN, A.** *Sir Walter Raleigh, A Study In Elizabethan Skepticism*. NY Columbia Univ Pr 1951.
- Dr Strathmann studies in detail the meaning of the charges frequently hurled at Raleigh in his own day. He shows that Raleigh did not challenge scriptural authority or religious faith, but did insist upon intellectual freedom in the investigation of "second causes" and in the study of "natural philosophy." In distinguishing between Raleigh's religious orthodoxy and his philosophical skepticism, Dr Strathmann shows how this representative Elizabethan figure approached a major problem of his time: reconciling ancient faith and authority with the new learning. Raleigh's skepticism is traced through his major works back to the skeptical thought of ancient Greece.
- STRATON, Douglas.** The Transcendence Of The Spirit. *Personalist* 38,45-51 Wint-Ja 57.
- STRAUCH, Carl F.** The Daemonic And Experimental In Emerson. *Personalist* 33,40-55 Wint-Ja 52.
- STRAUCH, Edward H.** *A Philosophy Of Literary Criticism, A Method Of Literary Analysis And Interpretation, VI: Patterns Of Comparison*. Jericho Exposition Pr 1974.
- STRAUS JR, William L (ed)** and Glass, Bentley (ed) and Temkin, Oswei (ed). *Forerunners Of Darwin, 1745-1859*. Baltimore Johns Hopkins Pr 1959.
- These essays commemorate the centennial of the publication of Darwin's *Origin of Species* by scholarly demonstration of the thesis that Darwin's leading ideas were themselves descended from intellectual ancestors engaged in a long struggle for survival. Six of the fifteen essays are by Arthur O Lovejoy. Bentley Glass contributes three essays, one of which is a determined effort to rescue Maupertuis from oblivion and establish him as a pioneer of genetics and evolutionism. Five other contributors deal with such precursors of Darwin as Diderot, Lamarck and von Baer.
- STRAUS, Erwin W (ed).** *Phenomenology, Pure And Applied: The First Lexington Conference*. Pittsburgh Duquesne Univ Pr 1964.
- This book is the proceedings of a Symposium on the applications of Husserl's "Lebenswelt" to psychology and psychiatry. Among the contributors are John Wild, Maurice Natanson, Rollo May, Ludwig Binswanger, and Herbert Spiegelberg.
- STRAUS, Erwin W (ed)** and Griffith, Richard M (ed). *Aisthesis And Aesthetics*. Pittsburgh Duquesne Univ Pr 1970.
- STRAUS, Erwin W (ed)** and Griffith, Richard M (ed). *Phenomenology Of Memory: The Third Lexington Conference On Pure And Applied Phenomenology*. Pittsburgh Duquesne Univ Pr 1970.
- STRAUS, Erwin W (ed)** and Griffith, Richard M (ed). *Phenomenology Of Will And Action*. Pittsburgh Duquesne Univ Pr 1967.
- STRAUS, Erwin Walter.** *Psychiatry And Philosophy*. NY Springer 1969.
- STRAUS, Erwin W.** The Philosophy Of Mind, Part IV: The Sense Of The Senses. *S J Phil* 3,192-201 Wint 65.
- STRAUSS, Erwin W (ed)** and Griffith, Richard M (ed). *Phenomenology Of Will And Action*. Pittsburgh Duquesne Univ Pr 1967.
- Paul Ricoeur outlines the contributions of the phenomenology of will, of intentional consciousness, and of immediate awareness as the result of repression and introjection. Ernst Jökl examines the specificity of the acquisition of skills in both physiological and phenomenological perspectives. Norman Geschwind concludes from a study of "apraxias" that failure to comply with verbal commands directly contradicts philosophical and scientific notions of the unity of consciousness. Erwin W

Straus sees "anosognias," cases in which paralyzes on the left side are ignored by patients who are fully conscious. Adrian van Kaam studies the addictive mode of existence in contrast to laboring and playful modes. Russell R Monroe interprets the compulsive personality as an attempt to exorcise the complexity and mystery of Being. Joseph Lyons situates the fanatic at one border of the intersubjective realm, the sadist at another. Maurice Natanson discusses "Man as an Actor" and Richard M Griffith analyses "Simulation and Dissimulation."

- STRAUSS, Leo (ed)** and Cropsey, Joseph (ed). *History Of Political Philosophy*. Chicago Rand McNally 1963.
- STRAUSS, Leo.** *Liberalism Ancient And Modern*. NY Basic Books 1968.
- STRAUSS, Leo.** *Natural Right And History*. Chicago Univ Of Chicago Pr 1953.
- STRAUSS, Leo.** *On Tyranny: An Interpretation Of Xenophon's Hiero*. NY Polit Sci Classics 1948.
- Professor Strauss' monograph is a trenchant analysis of the only classical work on tyranny. The signal contribution of the study lies in its method. Strauss holds that the key to understanding the work of Xenophon is the *dialogue* form which they employ. The *Hiero* presents a conversation between the tyrant Hiero and the poet Simonides. Basically, the dialogue expresses the dramatic conflict between the quest for truth and the tyrannical pressure of society.
- STRAUSS, Leo.** *Persecution And The Art Of Writing*. Glencoe IL Free Pr 1952.
- STRAUSS, Leo.** *Socrates And Aristophanes*. NY Basic Books 1966.
- STRAUSS, Leo.** *The Argument And The Action Of Plato's Laws*. Chicago Univ Of Chicago Pr 1975.
- This book comments on the *Laws* by leading the reader through the dialogue by means of a book-by-book interpretative narration. The major purpose of the commentary is to provide a reading of the dialogue which displays its structural arrangement and the continuity of the argument. The most distinctive features of this narrative is its emphases upon the speech/deed and nature/convention distinctions and upon the rather meagre complement of dramatic elements in the dialogue—features such as the points at which oaths occur or the opening words of some books.
- STRAUSS, Leo.** *Thoughts On Machiavelli*. Glencoe IL Free Pr 1958.
- Strauss' thesis is that "Machiavelli was a teacher of evil." In Chapter I Strauss explains the "The Two-fold Character of Machiavelli's Teaching" not in terms of a shift in doctrines from the *Discourses on the First Ten Books of Livy* to the *Prince* but as a single doctrine expressed in both works by means of an elusive ironic method. In Chapter II Strauss construes Machiavelli's intention in the *Prince* to be "not the political liberation of Italy from the barbarians but the intellectual liberation of an Italian elite from a bad tradition." In Chapter III Strauss explores the intention of the *Discourses*, and by examination of Machiavelli's conceptions of Fortuna and virtue, argues that Machiavelli's theory of man and politics is antithetic to the conceptions of the great tradition. Chapter IV further surveys Machiavelli's teaching, his soulless humanism, his political realism, his republicanism based on a selfish conception of the common good, and the relation of the founder of new orders with tyranny.
- STRAUSS, Leo.** *What Is Political Philosophy And Other Studies*. Glencoe IL Free Pr 1959.
- STRAUSS, Leo.** *Xenophon's Socrates*. Ithaca NY Cornell Univ Pr 1972.
- STRAUSS, Leo.** On Collingwood's Philosophy Of History. *Rev Metaph* 5,559-586 Je 52.
- STRAUSS, Leo.** On Locke's Doctrine Of Natural Right. *Phil Rev* 61,475-502 O 52.
- STRAUSS, Leo.** Political Philosophy And History. *J Hist Ideas* 10,30-50 Ja 49.
- STRAUSS, Leo.** The Liberalism Of Classical Political Philosophy. *Rev Metaph* 12,390-439 Mr 59.
- STRAUSS, Leo.** Walker's Machiavelli. *Rev Metaph* 6,437-446 Mr 53.
- STRAWSON, P F.** A Reply To Mr Sellars' "Presupposing". *Phil Rev* 63,216-231 Ap 54.
- STRAWSON, P F** and Grice, H P. In Defense Of A Dogma. *Phil Rev* 65,141-158 Ap 56.
- STRAWSON, P F.** Intention And Convention In Speech Acts. *Phil Rev* 73,439-460 O 64.
- The aim is to elucidate Austin's conception of an "illocutionary act." In the case of some illocutionary acts which are not essentially conventional it is shown that a concept of communication-intention due to H P Grice can be used to explain why the illocutionary act has some of the features attributed to it by Austin, in particular that of being "meant to be made explicit" by means of a performative formula. The resulting cannot be generalized to cover all cases of illocutionary acts, for it does not fit the essentially conventional illocutionary acts which were Austin's starting-point. Some common, and some distinguishing, features of these contrasted types of case are set out, and a caution is added against supposing that there are just two clearly exclusive and exhaustive types of case.
- STRAWSON, P F.** On Justifying Induction. *Phil Stud* 9,20 1958.
- STRAWSON, P F.** Singular Terms And Predication. *J Phil* 58,393-411 JI 61.
- The author examines two attempts to explain Quine's ideas of singular term and of general term in predicative position. He concludes that, underlying all that Quine says about this distinction, is an account which fuses the identificatory criterion and the type-criterion. Referential position, he asserts, is the position primarily and fundamentally occupied by a term definitely identifying a spatio-temporal particular in a sentence coupling that term to another signifying a property-like or kind-like principle of grouping particulars. In practice, the quantification test for referential position proposed by Quine is a good test, but only because the notions of referential and predicative position have to be understood in the way outlined in this paper.
- STRAWSON, Peter F.** A Reply To Mr Sellars' Comments In The Symposium: Logical Subjects And Physical Objects. *Phil Phenomenol Res* 17,473-477 Je 57.
- STRAWSON, Peter Frederick.** *Introduction To Logical Theory*. NY Wiley 1952.

- STRAWSON, Peter F.** Symposium: Logical Subjects And Physical Objects. *Phil Phenomenol Res* 17,441-457 Je 57.
- STREATER, Jack W.** *How To Use Integrated-Circuit Logic Elements*. Indianapolis Sams 1969.
- STRENG, F.** *Emptiness: A Study In Religious Meaning*. Nashville Abingdon Pr 1967.
- STRENG, Frederick J.** The Problem Of Symbolic Structures In Religious Apprehension. *History Of Religions* 4,126-153 Sum 64.
This essay analyzes three types of symbolic structures in religious apprehension. It shows that religious expressions are not only descriptions of ultimate reality, but also means for realizing it. It also suggests that there is not only one general kind of reality called "ultimate reality"; rather, different "linguistic logics" expose or give structure to different sorts of ultimate reality. The three structures of apprehension discussed are (1) intuitive, (2) mythical, and (3) dialectical.
- STRITCH, Samuel A.** A Philosophy Of The Absolute And Permanent Peace. *Proc Cath Phil Ass* 19,5-7 1943.
- STROH, Guy W.** *American Philosophy From Edwards To Dewey: An Introduction*. Princeton NJ Van Nostrand 1968.
- STROLL, Avrum (ed).** *Epistemology: New Essays In The Theory Of Knowledge*. NY Harper & Row 1967.
- STROLL, Avrum.** *The Emotive Theory Of Ethics*. Berkeley Univ Of Calif Pr 1954.
The author confines his study of the emotive theory of moral judgments to logical issues, analyzing two versions of it, one of which he regards as that of Professor Ayer, and the other that of Professor Stevenson. He finds Ayer's version stronger on the first score, and Stevenson's on the second. His chief argument seems to be directed at "emotive meaning" as used by Stevenson, whose position he regards as "a linguistically disguised version of one form of traditional naturalism."
- STROLL, Avrum.** A Further Note On Paul Marhenke's "The Phenomenalistic Interpretation Of Kant's Theory Of Knowledge". *J Hist Phil* 3,246 O 65.
- STROLL, Avrum.** On "The". *Phil Phenomenol Res* 16,496-504 Je 56.
- STROLL, Avrum.** On The First Flowering Of Frege's Reputation. *J Hist Phil* 4,72-81 Ja 66.
- STRÖMBERG, Gustaf.** Coherence In The Physical World. *Phil Sci* 9,323-334 O 42.
- STROMBERG, R N.** History In The Eighteenth Century. *J Hist Ideas* 12,295-304 Ap 51.
- STROMBERG, Roland N (ed).** *Realism, Naturalism, And Symbolism: Modes Of Thought And Expression In Europe, 1848-1914*. NY Harper & Row 1968.
- STROMBERG, Roland N.** The Idea Of Collective Security. *J Hist Ideas* 17,250-263 Ap 56.
- STRONG, C A.** Final Observations. *J Phil* 38,233-242 Ap 41.
- STRONG, E W.** Criteria Of Explanation In History. *J Phil* 49,57-66 Ja 52.
The problem, "What is the nature of explanation in history?" is considered. The author discusses the procedures requisite for a historical study and sets up three criteria of warranted assertability. The criteria involve a test of reliability, a test of cogency, and a test of appropriateness.
- STRONG, E W.** Newton's "Mathematical Way". *J Hist Ideas* 12,90-110 Ja 51.
- STRONG, E W.** Newtonian Explications Of Natural Philosophy. *J Hist Ideas* 18,49-83 Ja 57.
- STRONG, E W.** On Judging History. *Proc Amer Phil Ass* 26,43 Ff S 53.
- STRONG, E W.** William Whewell And John Stuart Mill: Their Controversy About Scientific Knowledge. *J Hist Ideas* 16,209-231 Ap 55.
- STRONG, Edward W.** Fact And Understanding In History. *J Phil* 44,617-624 N 47.
- STRONG, Edward W.** How Is Practice Of History Tied To Theory? *J Phil* 46,637-643 S 49.
- STRONG, Edward.** Newton And God. *J Hist Ideas* 13,147-167 Ap 52.
- STRONG, Tracy B.** *Friedrich Nietzsche And The Politics Of Transfiguration*. Berkeley Univ Of Calif Pr 1975.
Beginning with a consideration of Nietzsche's claim that Western culture and thought is entering a period of nihilism, the author traces Nietzsche's critiques of culture, truth and traditional Socratic-Christian morality in order to see the positive "politics of virtue" that is sketched on a large canvas. Nietzsche's genealogical approach to an interpretation of the meaning and direction of Western values is clearly explicated and the relationship between the Dionysian insight into the true and tragic nature of 'reality' and the Apollonian 'illusion' is traced through Nietzsche's ingenious analysis of the development of Greek culture. There are detailed treatments of Nietzsche's critique of the political tendencies in the nineteenth century and their reflection of a group morality exacerbates the negativistic movement of modern times.
- STROUD, Barry.** Wittgenstein And Logical Necessity. *Phil Rev* 74,504-518 O 65.
Stroud defends Wittgenstein's account of logical necessity against Dummett's charge that it is a "full-bodied conventionalism." He considers several of Wittgenstein's examples of people who "do not play our game" when they count, calculate, infer, etc.—people who remain rational yet deny what we consider to be necessary truths. Only if we could understand these people's techniques as intelligible alternatives to our own, Stroud argues, would Wittgenstein be presenting them to argue for a radical conventionalism. But we cannot understand them in this way; so Wittgenstein's conventionalism is not radical conventionalism.
- STROUP, Herbert.** Freedom In Student Activities. *Educ Theor* 8,213-224 O 58.
- STROUT, Cushing.** *Pragmatic Revolt In American History: Carl Becker And Charles Beard*. New Haven Yale Univ Pr 1958.
- STROUT, Cushing** and Benson, Lee. Causation And The American Civil War: Two Appraisals. *Hist Theor* 1,163-185 1961.
- STROUT, Cushing.** Faith And History: The Mind Of William G T Shedd. *J Hist Ideas* 15,153-162 Ja 54.
- STROWIG, R Wray** and Sechrest, Lee. Teaching Machines And The Individual Learner. *Educ Theor* 12,157-169 Jl 62.
- STRUNK JR, Orla.** A Plea For Scholarly Compassion. *Personalist* 38,52-54 Wint-Ja 57.
- STUCHLIK, Jaroslav.** Existential Approach To The Psychology Of Propaganda. *J Existent* 3,383-396 Spr 63.
- STUDDERT-KENNEDY, Gerald.** *Evidence And Explanation In Social Science, An Interdisciplinary Approach*. Boston Routledge & Paul 1975.
The main concern of this book is with the nature of the gap between the theoretical issues raised by social scientists and the material organized in an empirical analysis. Among the studies with respect to which these themes are developed are Evans-Pritchard's work on the Nuer and interpretations of more complex social systems by Geertz, Alavi and Balandier.
- STUERMANN, Walter E** and Hill, Johnson D. *Philosophy And The American Heritage*. NY Philosophical Lib 1961.
Hill is chairman of the board of the Atlas Life Insurance Company; Stuermann is professor of philosophy at the University of Tulsa. Their book sets forth the principles which, in their opinion, constitute the American way of life; for example, in politics, suffrage as a basic human right and responsibility; in economics, opposition to "levying excessive taxes on those who have been financially successful;" in morals, respect for the personality of others and of oneself; in religion, faith in a divine order and opposition to naturalism; in education, recognition of superiority as contrasted with a "democratic" enhancement of mediocrity; in social organization, concern over the mechanization of life; and in national appraisal, an optimistic bias.
- STUHLMUELLER, Carroll.** Catholic Biblical Scholarship And College Theology. *Thomist* 23,533-563 O 60.
- STUHLMUELLER, Carroll.** The Prophet And The Word Of God. *Thomist* 28,133-173 Ap 64.
- STULMAN, Julius (ed)** and Laszlo, Ervin (ed). *Emergent Man: His Chances, Problems And Potentials*. NY Gordon & Breach 1973.
To show the way from outer concerns to the inner man, from things to values, from facts to integration, is the stated purpose of this collection of eleven essays. Areas or aspects of the human situation which are dealt with here range from biology, art, and education through the quality of life, alternative future organizations of society, and interplanetary settlement.
- STUMPF, Samuel Enoch.** *Morality And The Law*. Nashville Vanderbilt Univ Pr 1966.
This book provides an analysis of law and of its relationship to morality. Stumpf denies that the law can be adequately defined or accounted for without any reference to moral conceptions. He discusses a number of legal philosophies: the realistic theory (which interprets law to be "what the courts do"), legal positivism (which interprets law as command emanating from sovereignty), recent Soviet conceptions of law, and natural law theory. Of special interest is Stumpf's analysis of international law and his view that none of the existing legal theories seem able to adequately cope with international law. Stumpf's own theory is that although law involves the use of coercive power of the state, it is also a body of rules fashioned for regulating human conduct and fulfilling human ends. It is accordingly dependent upon a conception of morality.
- STURTEVANT, Edgar H.** *An Introduction To Linguistic Science*. New Haven Yale Univ Pr 1947.
- STURZO, Luigi.** History And Philosophy. *Thought* 21,45-62 Mr 46.
- STURZO, Luigi.** History. *Thought* 18,51-73 Mr 43.
- STURZO, Luigi.** Modern Aesthetics And The Poetry Of The Divine Comedy. *Thought* 17,412-432 S 42.
- STURZO, Luigi.** Some Notes On The Problem Of Education. *Thought* 22,107-125 Mr 47.
- STURZO, Luigi.** The Influence Of Social Facts On Ethical Conceptions. *Thought* 20,97-116 Mr 45.
- STURZO, Luigi.** The Nature And Limits Of Democracy. *Proc Cath Phil Ass* 20,23-30 1945.
- STURZO, Luigi.** The Problem Of Knowledge And The Intuition Of God. *Thought* 16,312-324 Je 41.
- SUBBARAYAPPA, B V.** Substance. *Main Currents* 24,15-18 S-O 67.
- SUBBOTIN, A L.** Shakespeare And Bacon. *Soviet Stud Phil* 3,13-23 Sum 64.
- SUBBOTIN, A L.** The Meaning And Value Of Formalization In Logic. *Soviet Stud Phil* 2,85-95 Sum-Fall 63.
- SUCHTING, W A.** Marx And Hannah Arendt's *The Human Condition*. *Ethics* 73,47-55 O 62.
Arendt's interpretation of Marx is erroneous in maintaining that his thought contains a "fundamental and flagrant contradiction." The contradiction she accuses Marx of is maintaining that man is essentially a laboring animal while seeing the goal of social revolution as freeing men from labor. But Marx held only that men were to be liberated from just that labor "determined by want and external utility," not from what labor would become in a realm of freedom. Marx's thought provides a better perspective on "the human condition" than does Arendt's.
- SUCI, George J** and Tannenbaum, Perry H and Osgood, Charles E. *The Measurement Of Meaning*. Urbana 1957.
Two interrelated theories of meaning are defended in this volume. The first proposes that a term, S, means T to a human being, H, if some of the responses H had made to an object or property, T, are elicited from H by the term S. To account for the acquired powers of S to elicit responses, the authors argue that H had frequently co-experienced S and T. The second theory is based upon the following three

assumptions: a) Suitable pairs of contrary terms may be considered ends of a meaning dimension; b) Sets of meaning dimensions can serve as axes of a meaning space or semantic space, upon which a distance function can be defined and in which an origin can be determined; c) by asking a subject, H, to associate a term S with those employed in defining a semantic space, L, psychologists can locate the place of S for H in L. To relate the first theory to the second, the authors reason that the direction of S in L will correspond to the reactions elicited by S; its distance from the origin, to the intensity of the elicited responses.

SUFIRIN, Sidney C. Benevolent Neo-Imperialism. *Ethics* 76,53-56 O 65.

SUFIRIN, Sidney C. Progress And Liberalism In The Thoughts Of Henry Simons. *Ethics* 61,46-50 O 50.

SUFIRIN, Sidney C. Social Functions Of Trade Unions. *Ethics* 72,52-56 O 61.

SUFIRIN, Sidney C. Some Reflections On Hayek's *The Constitution Of Liberty*. *Ethics* 71,201-204 Ap 61.

SUFIRIN, Sidney C. The Two Markets, Or "It Takes A Worried Man To Sing A Worried Song". *Ethics* 74,292-294 Jl 64.

SUGG JR, Redding S. Hume's Search For The Key With The Leathern Thong. *J Aes Art Crit* 16,96-102 S 57.

SUGIHARA, Takeo. The Number Of Modalities In T Supplemented By The Axiom CL^2pL^2p . *J Sym Log* 27,407-408 D 62.

SUHL, Benjamin. Jean-Paul Sartre: The Philosopher As A Literary Critic. NY Columbia Univ Pr 1970.

SUITS, Bernard. Naturalism: Half-Hearted Or Broken-Backed? *J Phil* 58,169-178 Mr 61.

The author analyzes Dewey's reply to Santayana in defense of the continuity of experience and nature. This reply, he argues, contains two different lines of argument, only one of which is an adequate rejoinder. The so-called informational argument fails; the methodological argument succeeds.

SUK, Othmar. The Connection Of Virtues According To Ockham (Part I). *Fran Stud* 10,9-32 Mr 50.

SUK, Othmar. The Connection Of Virtues According To Ockham (Part II). *Fran Stud* 10,91-113 Je 50.

SUKACHEV, V N And Others. The Present Situation In Biology And Genetics: Report Of A Discussion. *Soviet Stud Phil* 4,25-42 Fall 65.

SUKUL, Deva Ram. Yoga And Self-culture: Higher Laws Of Spiritual Dynamics. NY 1948.

SULKOW, Martin. The Production Of Novelty. *Phil Forum (Pacific)* 4,61-71 F 66.

SULLIVAN JR, Celestine J. Essence And Existence In George Santayana. *J Phil* 49,220-225 Mr 52.

SULLIVAN, Celestine J. Critical And Historical Reflections On Spinoza's "Ethics". Berkeley Univ Of Calif Pr 1958.

SULLIVAN, Dan And Others. Problems And Perplexities. *Rev Metaph* 16,559-577 Mr 63.

SULLIVAN, Francis A. Cicero's Thoughts On Immortality. *Thought* 17,270-280 Je 42.

SULLIVAN, Frank. The Historical Thomas Aquinas. *Mod Sch* 18,61-63 My 41.

SULLIVAN, Helen. An Introduction To The Philosophy Of Natural And Mathematical Sciences. NY Vantage Pr 1952.

SULLIVAN, J P. The Hedonism In Plato's *Protagoras*. *Phronesis* 6,10-28 1961.

SULLIVAN, John Edward. Prophets Of The West: An Introduction To The Philosophy Of History. NY 1970.

SULLIVAN, John J. Commandment Of Love: The First And Greatest Of The Commandments Explained According To The Teaching Of St Thomas Aquinas. NY Vantage Pr 1956.

SULLIVAN, John J. Intelligence And Experience, By J McV Hunt. *Stud Phil Educ* 3,105-108 Sum 63.

SULLIVAN, Joseph V. Catholic Teaching On The Morality Of Euthanasia. Washington DC Cath Univ Of Am Pr 1949.

SULLIVAN, Malachy R. The Implementation Of The Integration Program In A Catholic Liberal Arts College. *Proc Cath Phil Ass* 24,58-61 1950.

SULLIVAN, Malachy. Recent Trends Toward Realism In American Philosophy. *Proc Cath Phil Ass* 29,218-224 1955.

SULLIVAN, Mary Saint Catherine. Concept Of Authority In Contemporary Educational Theory. Washington DC 1952.

SULLIVAN, Nancy. Lawrence Durrell's Epitaph For The Novel. *Personalist* 44,79-88 Wint-Ja 63.

SULLIVAN, Robert P. Man's Thirst For Good. Westminster MD Newman Pr 1952.

SULLIVAN, Robert P. Natural Necessitation Of The Human Will (Conclusion). *Thomist* 14,490-528 O 51.

SULLIVAN, Robert P. Natural Necessitation Of The Human Will. *Thomist* 14,351-399 Jl 51.

SULZBACH, Walter. Some Basic Problems Of A League Of Nations. *Ethics* 55,157-166 Ap 45.

SULZBACH, Walter. Tolerance And The Economic System. *Ethics* 50,290-313 Ap 40.

SUMBERG, Theodore A. La Mandragola: An Interpretation. *Journal Of Politics* 23,320-340 1961.

The first gem of Italian comedy, Machiavelli's play is a ribald spoof of marital fidelity. It is also, under the surface, a serious guide on how to carry out a conspiracy against a corrupt regime. A new republic is sketched in the hidden plot that touches at many points the famous tracts of the political philosopher. The opportunity that the

dialogue gave to Plato of speaking in assumed names this comedy gave to Machiavelli.

SUMBERG, Theodore A. The More Abundant Life. *Amer J Econ Soc* 21,1-9 1962.

This article examines the moral and political presuppositions of the increasingly worldwide surrender to the ideal of a higher and higher standard of living. Moral disaster ensues where the attack on poverty is put as the sole, or even chief, end of society since that attack favors the natural avarice of men increasingly used by technology. The practical wisdom of statesmen is also ousted in the egalitarian sovereignty of consumers immersed in vulgar self-indulgence.

SUMBERG, Theodore A. Toynbee And The Decline Of Western Civilization. *Social Research* 14,267-284 1947.

This article reviews Toynbee's scheme of world history as a successive series of encounters between man and the totality of his environment, physical and cultural, and criticizes his prescriptions for averting the allegedly impending disaster facing Western civilization—the disaster of industrialized warfare of national states cut loose from divine guidance. Evangelist as much as historian, Toynbee falls into an Augustinian conception of history as a catechism of errors whose chief lesson today is the need for Christian renewal to support a new unitary world civilization.

SUMMERS, Robert S. H L A Hart On Justice. *J Phil* 59,497-499 Ag 62.

SUMMERSBEE, S and Walters, A. Programming The Functions Of Formal Logic. *Notre Dame J Form Log* 3,133-141 1962.

SUMMERSBEE, S and Walters, A. Programming The Functions Of Formal Logic, II. *Notre Dame J Form Log* 4,293-305 1963.

SUN, H C. Chinese Philosophy Since The Seventeenth Century. *Educ Theor* 14,54-64 Ja 64.

SUN, H C. Two Chinese Philosophical Traditions: Platonic Realism And Kantian Idealism. *Educ Theor* 15,40-49 Ja 65.

SUN, Huai Chin. Some Desirable Emphases In The Philosophy Of Education. *Educ Theor* 10,217-223 Jl 60.

SUN, Siao-Fang. Chuang-tzu's Theory Of Truth. *Phil East West* 3,137-146 Jl 53.

SUN, Stanislaus. The Doctrine Of The Li In The Philosophy Of Chu Hsi. *Int Phil Quart* 6,155-188 Je 66.

In this article the author intends to bring out two important points which seem to have been neglected by most commentators on Chu Hsi. First, admitting that the Li, in its physical aspect, is the immaterial principle which, together with the material force, enters into the constitution of all things, the author emphasizes that the Li is a moral principle and that all things, both animate and inanimate, in virtue of their sharing in the Li, are moral beings, and the whole universe is a moral universe. Second, the Supreme Ultimate is the Highest Li which comprehends all Li. It is one and immanent in each and every thing constituting the essence of all things. The author agrees with J Percy Bruce that it is the Supreme Being, but differs from him in the sense that this Supreme Being is not the Christian God.

SUPKE, Ivan. The Task Of Philosophy Today. *Phil Phenomenal Res* 24,117-124 S 63.

SUPPE, Frederick (ed). *The Structure Of Scientific Theories*. Urbana 1974.

This volume contains the proceedings of a symposium on the structure of scientific theories. The editor has prefaced the proceedings with an essay on the traditional or axiomatic account of scientific theories, a number of alternative accounts, and the historical evolution of the current spectrum of philosophical thinking on the problem. Symposium contributions are by Carl Hempel, Patrick Suppes, I B Cohen, Peter Achinstein, David Bohm, R L Causey, Jeffrey Bub, Bas C van Fraassen, Thomas Kuhn, Frederick Suppe, Dudley Shapere, Thomas Nickles, and Stephen Toulmin.

SUPPES, P (ed) and Hintikka, K J J (ed) and Moravcsik, J M E (ed). *Approaches To Natural Language*. Boston Reidel 1973.

The papers are arranged under three sub-titles, viz. Grammar, Semantics, and Special Topics. Part I on Grammar contains papers on stress, phonology, syntax, transformational grammars, and the like. Part II on Semantics contains, among other things, papers on the relations between grammar and logic, on quantification in ordinary English, on mass terms in English, and on belief sentences. Special topics treated in Part III are topicalization and self-reference. Some papers in parts II and III are followed by special comments. The volume contains 27 essays.

SUPPES, Patrick (ed) and Hintikka, Kaarlo Jaakko Juhani (ed). *Aspects Of Inductive Logic*. NY Humanities Pr 1967.

SUPPES, Patrick (ed) and Tarski, Alfred (ed) and Nagel, Ernest (ed). *Logic, Methodology And Philosophy Of Science: Proceedings Of The 1960 International Congress*. Stanford CA Stanford Univ Pr 1962.

This volume contains the 63 papers under the auspices of a division of the "International Union of History and Philosophy of Science." The work of the congress was divided into eleven sections: (1) Mathematical Logic; (2) Foundations of Mathematical Theories; (3) Philosophy of Logic and Mathematics; (4) General Problems of Methodology and Philosophy of Science; (5) Foundations of Probability and Induction; (6) Methodology and Philosophy of Physical Sciences; (7) Methodology and Philosophy of Biological and Psychological Sciences; (8) Methodology and Philosophy of Social Sciences; (9) Methodology and Philosophy of Linguistics; (10) Methodology and Philosophy of Historical Sciences; (11) History of Logic, Methodology, and Philosophy of Science.

SUPPES, Patrick and others (eds). *Logic, Methodology And Philosophy Of Science: Proceedings Of The 4th International Congress, Bucharest, 1971*. NY American Elsevier 1973.

SUPPES, Patrick Colonel (ed). *Space, Time And Geometry*. Boston Reidel 1973.

SUPPES, Patrick. *Axiomatic Set Theory*. Princeton NJ Van Nostrand 1960.

Although this substantial book is intended to serve mainly as a textbook there is much in it of interest to mathematicians, logicians and philosophers who would not have this use in mind. The Zermelo-Fraenkel system is developed (with some modifications

by the author) and many of the standard topics discussed: paradoxes, algebra of sets, relations, cardinal and ordinal numbers, denumerability, transfinite induction, and the axiom of choice. Some mathematical maturity—but no specific knowledge of Cantorian set theory or of symbolic logic—is presupposed. Numerous and detailed exercises are also included.

SUPPES, Patrick and Davidson, Donald and Mc Kinsey, J C C. Outlines Of A Formal Theory Of Value, I. *Phil Sci* 22,140–160 Ap 55.

SUPPES, Patrick and Hill, Shirley. *First Course In Mathematical Logic*. NY Blaisdell 1964.

SUPPES, Patrick and Rubin, Herman. A Note On Two-place Predicates And Fitting Sequences Of Measure Functions. *J Sym Log* 20,121–122 Je 55.

SUPPES, Patrick and Scott, Dana. Foundational Aspects Of Theories Of Measurement. *J Sym Log* 23,113–128 Je 58.

SUPPES, Patrick. Descartes And The Problem Of Action At A Distance. *J Hist Ideas* 15,146–152 Ja 54.

SUPPES, Patrick. Nelson Goodman On The Concept Of Logical Simplicity. *Phil Sci* 23,153–159 Ap 56.

SUPPES, Patrick. On An Example Of Unpredictability In Human Behavior. *Phil Sci* 31,143–148 Ap 64.

SUPPES, Patrick. Probability Concepts In Quantum Mechanics. *Phil Sci* 28,378–389 O 61.

SUPPES, Patrick. Some Remarks On Problems And Methods In The Philosophy Of Science. *Phil Sci* 21,242–248 Jl 54.

SUPPES, Patrick. The Philosophical Relevance Of Decision Theory. *J Phil* 58,605–613 O 61.

This paper sets out to show that decision theory has the kind of primary relevance for philosophy that we associate with quantum mechanics or the theory of sets. For instance, in the area of normative theory, Milnor's work in decision theory has shown that there is no simple coherent set of principles capable of precise statement that corresponds to naive ideas of rationality. Similarly, Arrow's impossibility theorem indicates that our naive intuitions about justice cannot be counted upon to yield a coherent and consistent theory.

SUPPES, Patrick. The Probabilistic Argument For A Non-Classical Logic In Quantum Mechanics. *Phil Sci* 33,14–21 Mr 66.

SURÁNYI, János and Kalmár, László. On The Reduction Of The Decision Problem, Second Paper: Gödel Prefix, A Single Binary Predicate. *J Sym Log* 12,65–73 S 47.

SURÁNYI, János and Kalmár, László. On The Reduction Of The Decision Problem: Third Paper, Pepis Prefix, A Single Binary Predicate. *J Sym Log* 15,161–173 S 50.

SURES, Mary Ann. Metaphysics In Marble. *Object* 8, no 2 F 69.

This essay outlines an esthetics of sculpture, based on the theory of art presented in Ayn Rand's *The Romantic Manifesto*. Via a brief survey of the history of sculpture, the article identifies the means by which metaphysical abstractions—the artist's fundamental view of man and of existence—are conveyed in this medium, and demonstrates the connection between the dominant philosophy of a given era and its sculpture.

SURESH. Private Language And Sense Statements. *Phil Phenomenol Res* 22,374–379 Mr 62.

SURI, Surindar S. Science, Values, And General Semantics. *Humanist* 11,275–279 D 51.

SURTZ, Edward Louis. *The Praise Of Wisdom: A Commentary On The Religious And Moral Problems And Backgrounds Of St Thomas More's Utopia*. Chicago Loyola Univ Pr 1957.

SUTER, Henry Charles. National And Individual Conduct. *Personalist* 33,273–277 Sum–Jl 52.

SUTFIN, Edward. Bacon's Opinion Of His Predecessors. *New Scholas* 18,147–184 Ap 44.

SUTHERLAND, John W. *A General Systems Philosophy For The Social And Behavioral Sciences*. NY Braziller 1973.

SUTHERLAND, Neil. History, Existentialism, And Education. *Educ Theor* 17,167–175 Ap 67.

SUTHERLAND, Richard L. Choosing—as Therapeutic Aim, Method And Philosophy. *J Existent* 2,371–392 Spr 62.

SUTHERLAND, Richard. Structure, Experience, And Psychotherapy. *J Existent* 6,197–202 Wint 1965–66.

SUTTON, Francis X. *The American Business Creed*. Cambridge Harvard Univ Pr 1956.

SUTTON, Robert B. The Phrase *Libertas Philosophandi*. *J Hist Ideas* 14,310–316 Ap 53.

SUTTON, Walter. Contextualist Theory And Criticism As A Social Act. *J Aes Art Crit* 19,317–326 Spr 61.

SUTTON, Walter. The Analysis Of Free Verse Form, Illustrated By A Reading Of Whitman. *J Aes Art Crit* 18,241–254 D 59.

SUTTON, Walter. The Contextual Dilemma—or Fallacy? *J Aes Art Crit* 17,219–229 D 58.

SUTTON, Walter. The Literary Image And The Reader: A Consideration Of The Theory Of Spatial Form. *J Aes Art Crit* 16,112–123 S 57.

SUZUKI, D T and Fromm, Erich and De Martino, Richard. *Zen Buddhism And Psychoanalysis*. NY Harper 1960.

Growing out of a workshop on Zen Buddhism and Psychoanalysis, sponsored by the Department of Psychoanalysis of the Medical School of the National University of Mexico in 1957, the book consists of three lectures which, according to Erich Fromm in the Foreword, "will be of particular value to psychiatrists and psychologists and to many other thoughtful people interested in the problem of man...." In the opening

essay, "Lectures on Zen Buddhism," D T Suzuki discusses Zen Buddhism with special reference to its treatment of psychological problems, such as the unconscious and the self. In the second lecture Erich Fromm undertakes to show how the concepts of Zen Buddhism are relevant to, suggestive for and clarificatory of the theory and technique of psychoanalysis. In the concluding lecture, Richard De Martino provides "a general consideration of Zen Buddhism in its relation to the human situation."

SUZUKI, D T. Zen: A Reply To Ames. *Phil East West* 5,349–352 Ja 56.

SUZUKI, Daisetz Teitaro. *An Introduction To Zen Buddhism*. NY Philosophical Lib 1949.

SUZUKI, Daisetz Teitaro. *Essays In Zen Buddhism*. NY Harper 1949.

SUZUKI, Daisetz Teitaro. *Mysticism: Christian And Buddhist*. NY Harper 1957.

SUZUKI, Daisetz Teitaro. On Philosophical Synthesis. *Phil East West* 1,6–7 O 51.

SUZUKI, Daisetz Teitaro. The Philosophy Of Zen. *Phil East West* 1,3–15 Jl 51.

SUZUKI, Daisetz Teitaro. Zen: A Reply To Hu Shih. *Phil East West* 3,25–46 Ap 53.

SUZUKI, Daisetz T. Zen And Pragmatism: A Reply. *Phil East West* 4,167–174 Jl 54.

SUZUKI, Yoshindo. Enumeration Of Recursive Sets. *J Sym Log* 24,311 D 59.

SVENONIUS, Lars. Definability And Simplicity. *J Sym Log* 20,235–250 S 55.

SVIDERSKII, V I. On Contradiction In Mechanical Motion. *Soviet Stud Phil* 1,31–35 Spr 63.

SVITÁK, Ivan. *Voltaire The Humanist*. Chico Calif State Univ 1973.

This is a marxist evaluation of Voltaire as humanist and deist, his place in the development of enlightenment philosophies as they progressed from deism toward d'Holbach's atheism, and of Voltaire's sociopolitical views.

SVOBODA, K. The Contributions Of Emil Utitz To Aesthetics. *J Aes Art Crit* 16,519–524 Je 58.

SWABEY, Marie Collins. *Comic Laughter, A Philosophical Essay*. New Haven Yale Univ Pr 1961.

This book is a new statement of the theory of the comic as the incongruous, developing its logical significance as involving a moment of truth and its metaphysical basis as resting upon an underlying congruence. There are detailed expositions of the theories of wit and humor in Kierkegaard, Shopenhauer, Freud and Bergson, with many illustrations of comedy in the dramas of Aristophanes, Shakespeare, and Shaw.

SWABEY, Marie Collins. *The Judgment Of History*. NY Philosophical Lib 1954.

Asserting that history is at bottom philosophical, this book rejects both historical relativism and historical naturalism. The various approaches to history (commonsense, scientific, and philosophical) are illustrated by critical analyses of Gibbon, Kant, Macaulay, Buckle, Parkman, Henry Adams, Charles A Beard, Soviet historians, Spengler, Toynbee, and Whitehead.

SWABEY, Marie C. The Comic As Nonsense, Sadism, Or Incongruity. *J Phil* 55,819–832 S 58.

SWABEY, Marie C. Toynbee And The Limits Of Religious Tolerance. *J Phil* 55,1029–1042 N 58.

SWABEY, William Curtis (ed). *Ethical Theory: From Hobbes To Kant*. NY Philosophical Lib 1961.

What is the foundation of morals? Hobbes and Spinoza find it in nature (self-preservation) via reason; Locke, in natural laws prior to the state (vs. Hobbes) and sanctions by God; Cudworth, Clarke, and Wollaston; and later Balguy and Price, in the moral intuitions of reason into the nature of things; Shaftesbury and Hutcheson, in a moral sense (Butler stands between Clarke and Hutcheson); Hume and Adam Smith, in moral sentiments and approval; Bentham, in utility; Kant, in the universal moral law of reason. Naturalism wars with the transcendent view. For Hobbes and Spinoza "God" loses traditional meaning. Locke and the rationalists equivocally appeal to God. Shaftesbury, Hutcheson, Butler, Hume, and Smith base morals on human nature; they are emotivists. Bentham, seeking foundation in utility, defines the platform of a sect. Finally, Kant severs ethics from theology. His postulate of God is really a faith in the ethical tendencies of man.

SWABEY, William Curtis. Benevolence And Virtue. *Phil Rev* 52,452–467 S 43.

SWABEY, William Curtis. Do Material Things Exist? *J Phil* 38,655–664 N 41.

SWABEY, William Curtis. Non-Normative Utilitarianism. *J Phil* 40,365–373 Jl 43.

SWABEY, William Curtis. The Causal Definition Of Existence. *J Phil* 41,253–260 My 44.

SWABEY, William Curtis. Westermarckian Relativity. *Ethics* 52,222–230 Ja 42.

SWAIN, Marshall (ed). *Induction, Acceptance, And Rational Belief*. NY Humanities Pr 1970.

This book contains 7 papers on the role of induction in theories of knowledge and rational belief. They are technical and presuppose some understanding of the issues involved as well as a facility in inductive and probabilistic logic.

SWANN, W F G. The Significance Of Scientific Theories. *Phil Sci* 7,273–287 Jl 40.

SWANSON, J W (ed) and Foster, Lawrence (ed). *Experience And Theory*. Amherst Univ Of Mass Pr 1970.

SWANSON, J W. A Footnote To Mrs Lazerowitz On Wittgenstein. *J Phil* 56,678–679 Jl 59.

SWANSON, J W. A Reduction Theorem For Normal Algorithms. *J Sym Log* 31,86–97 Mr 66.

SWANSON, J W. Landesman On Linguistic Relativity. *Rev Metaph* 15,336–339 D 61.

SWANSON, J W. Linguistic Relativity And Translation. *Phil Phenomenol Res* 22,185–192 D 61.

The purpose here is to give different interpretations of the notion of linguistic relativity. Parallels are drawn between Whorf and Kant; knowledge is a joint

product of raw experience and language. Such experience is organized into meaningful patterns by metaphysical categories implicit in a given language. The main point is to defend the linguistic relativist's strong claim that certain items in one language are not translatable into some other language. Evidence is presented for this thesis, where information is lost or distorted as a result of translation.

SWANSON, J W. On The Kemeny–Oppenheim Treatment Of Reduction. *Phil Stud* 13,94–96 1962.

SWANSON, J W. The Singular Case Of The Null Individual In The Empty Domain. *J Phil* 63,772–775 D 66.

The author examines a recent proposal by R M Martin to assimilate the logic of quantification in the empty domain to general quantification theory by means of supplementing all domains with a so-called "null individual." On Martin's proposal, the null individual is not actually in the empty domain but merely a fictitious component in some sense. One of the welcome consequences of this strategy—so Martin claims—is to preserve truth of sentences of the form $(\exists x)(\forall x \sim Fx)$ in all domains. In reality, however, Martin's suggestion amounts ultimately to the old-fashioned proposal that all domains dealt with in quantification theory be regarded as non-empty. The so-called "null individual" turns out to be a full-fledged, if somewhat eccentric, member of any domain with which it is associated; and the proposal to regard any domain as containing at least the null individual turns out to be a picturesque way of stipulating non-emptiness for all domains.

SWART, Koenraad W. "Individualism" In The Mid-XIXth Century (1826–1860). *J Hist Ideas* 23,77–90 Ja–Mr 62.

SWARTZ, Marc J. History And Science In Anthropology. *Phil Sci* 25,59–70 Ja 58.

SWEENEY, Francis. The Ethics Of A E Housman. *Thought* 20,117–125 Mr 45.

SWEENEY, James Johnson. New Directions In Painting. *J Aes Art Crit* 18,368–377 Mr 60.

SWEENEY, Leo (ed) and Daves, Vincent F (ed) and Holloway, Maurice R (ed). *Wisdom In Depth: Essays In Honor Of Henri Renard*. Milwaukee Bruce 1966.

SWEENEY, Leo. Idealis In The Terminology Of Thomas Aquinas. *Speculum* 33,497–507 O 58.

In his Thomas Lexicon, Ludwig Schutz mentions fifteen passages in which Thomas uses the word 'idealis'; but there are thirteen passages in Thomas's commentary on the 'Liber de Causis', of which Schutz lists only one. The article examines these thirteen passages. In these passages 'idealis' is derived from 'idea' in its Platonic sense, and refers to the condition of anything which belongs within the order of subsistent Forms. Thomas applies 'idealis' to 'omnis forma', 'forma intelligibilis', 'natura separata', and (at least six times) to First Intellect. This last application of 'idealis' is significant in that it leads Aquinas to raise Intellect to a higher level than did the Platonists: Thomas considered it a Form.

SWEENEY, Leo. "The Origin Of Participant And Of Participated Perfections" in *Wisdom In Depth*, L Sweeney And Others (eds), 235–265. Milwaukee Bruce 1966.

This chapter studies the positions taken by Proclus, influential upon medieval, renaissance and modern authors, on participation as a process, on the genesis of the perfection participated and of the participant. Conclusions: Proclus' *Elements of Theology* presents no doctrine of creation but a genuine cosmogony, where at least two sorts of causality are operative: a process of participation by which participants are completed and perfected through the participations they receive, and, secondly, a process by which the participations and participants themselves originate mysteriously, spontaneously and necessarily from their monads.

SWEENEY, Leo. Analogy And Being. *Mod Sch* 39,253–262 Mr 62.

This article defends analogy by inserting it within an inductive and authentically existential metaphysics. "Being" as "that which actually exists" is a genuine concept or intelligibility because it is an intelligible realization of what beings are precisely as being—whether those beings are material existents or the components discovered within them by inference or God as the Existent who efficiently, exemplarily and telically causes them.

SWEENEY, Leo and Ermatinger, Charles J. Divine Infinity According To Richard Fishacre. *Mod Sch* 35,191–212 Mr 58.

Influenced by the Paris condemnation of 1241, Richard Fishacre spoke of divine infinity while discussing the beatific vision in his "In I Sent," written just before 1245. The primary aspect of God's infinity is power, which is established by the "distantia" argument: a maker's power is as great as the distance between what is made and what it is made from; the distance between nothing and something is infinite, and God created matter from nothing. His power is infinite in that He is infinitely separated from what accounts for passivity and limitation—matter. Therefore, His infinite power is not merely an external attribute, but depends on His very being which, being completely free from matter and its limiting determination, is infinite. Conclusion: Fishacre may be the first to present infinity as a perfection of the being of God, a doctrine common after 1250.

SWEENEY, Leo. Another Interpretation Of *Enneads*, VI, 7, 32. *Mod Sch* 38,289–303 My 61.

This article begins by isolating what Plotinus intends when he describes the beloved as infinite in Chapter 32 of *Enneads* VI, 7, so that we may understand what he means by similarly characterizing love. Since the Good is the principle of absolutely everything, He is also the source of each soul, who seeks Him through the love He Himself has bestowed. He is, therefore, the cause of an infinite love since He Himself is infinite. But exactly how is the Good (God) infinite? Because of His rising above the intelligible and sensible universes. He thus is simultaneously implied to be infinite in His own unique reality. He is infinite, then, through His transcendence and nonentity. Accordingly, Plotinus' metaphysics is much different from Aquinas', in which both form and matter, act and potency, are real and genuine determinants. In

Plotinus, though, matter and potency are neither real nor actual determining factors. The two metaphysics, nevertheless, do have some similarity.

SWEENEY, Leo. Are *Apeiria* And *Aoristia* Synonyms? *Mod Sch* 33,270–279 My 56. Plotinus' uses of 'apeiria' and 'aoristia' are examined in order to shed light on the development of the Christian notion of infinity. Three series of Plotinus texts are examined, and then compared with texts from Proclus and Pseudo-Dionysius. It was found that either term can be used to express a condition of formlessness or non-entity, though 'apeiria' can also refer to infinite power. Conclusion: in all cases in which 'apeiria' is intended to convey formlessness and non-entity, it is synonymous with 'aoristia'.

SWEENEY, Leo. Divine Infinity: 1150–1250. *Mod Sch* 35,38–51 N 57.

Before 1150, Christian theologians hardly mentioned divine infinity; yet after 1250, almost all, including Bonaventure, Albert the Great, Henry of Ghent and Thomas Aquinas, held that God is infinite in His very being; so this doctrine may have originated between 1150 and 1250. Neither the author of "Ysagoge in Theologiam" nor Robert of Melun mentions divine infinity. Peter Lombard uses infinity by extrinsic denomination to express the power and wisdom of God and as synonymous with "eternal." By contrasting Plotinus with thirteenth-century theologians, one can determine whether a writer is using infinity in a post-1250 sense. For Plotinus form determines its recipient and is identical with being, so that infinity is identical with formlessness or non-being; for later writers matter and potency also are determining and limiting factors. Therefore, a being without matter or potency is both infinite and perfect.

SWEENEY, Leo. Existence/Essence In Thomas Aquinas' Early Writings. *Proc Cath Phil Ass* 37,97–131 1963.

SWEENEY, Leo. Existence: A Speculative Problem. *P7–14* 1966.

This article is a metaphysical consideration of "existence," especially as outlined by Milton K Munitz. Munitz asks "why is there a world," thus pointing to what he calls "the mystery of existence." Because the existence of the world is at least inexplicable and at most incomprehensible, one is led to a philosophical agnosticism, which eliminates God as the cause of the world's existence. Munitz's book, though he has arrived at an erroneous conclusion, is important insofar as it takes seriously metaphysical questions. These are answered not by any sort of phenomenology, but by what J Maritain calls authentic existentialism and in which primacy is given to existence as that by which something actually is.

SWEENEY, Leo. Existentialism Authentic And Unauthentic. *New Scholas* 40,36–61 Ja 66.

Existentialism (a philosophical position in which primacy is given to "existence") is authentic if "to exist" means "actually to be," but is unauthentic if it means "to be human." This challenges the interpretation of Heidegger, Marcel, and other philosophers of subjectivity. After contrasting subject/object with supposit/nature, the article considers subjectivity, solipsism and monism, especially with reference to Gabriel Marcel.

SWEENEY, Leo. Research Difficulties In The *Liber De Causis*. *Mod Sch* 36,109–116 Ja 59.

Three major obstacles face a reader of the *Liber*. First, the anonymous author is both near to and far from Proclus. He paraphrases or quotes from Proclus' "Elements of Theology," but then inserts his own qualifying phrases and clauses, or substitutes his own statements. Second, the author attempts too much in too little space. Robert Steele's edition contains all thirty-two propositions of the *Liber de Causis* in twenty-six pages; yet within that space a complex, four-tiered, hierarchic universe is unfolded along with relationships between levels and between items on the same level. Hence, one suspects that much relevant and necessary information on the author's other doctrines has been omitted. Third, there are many apparent and puzzling inconsistencies, most of which however, are reconcilable. An anticipation of these three obstacles should make research into the *Liber* an easier and less disconcerting task.

SWEENEY, Leo. The Mystery Of Existence. *Mod Sch* 44,57–73 N 66.

After first considering that the "amazing thing about the universe is that it exists," the author seeks to refute Milton K Munitz's position of "philosophical agnosticism"—namely, that the actual existence of the universe is inexplicable and unintelligible and, therefore, a reflection upon existence cannot rationally lead one back to God. Munitz's conclusion is based on a misconception by equating existence with activity. If, on the other hand, existence is an intrinsic perfection in which existents find themselves no longer as intramental but as actually being, then metaphysics can culminate in an affirmation of God's existence.

SWEET, Albert M. A Semantic Explication Of Metaphysical Analogy. *Phil Phenomenol Res* 23,595–604 Je 63.

SWEET, Albert M and Chiaroviglio, Lucio. The Pragmatics Of Truth Functions. *Notre Dame J Form Log* 5,191–198 1964.

SWEET, Albert M. Toward A Pragmatic Explication Of Epistemic Modalities. *Notre Dame J Form Log* 4,145–150 1963.

SWEET, Paul M. *The Theory Of Capitalist Development: Principles Of Marxian Political Economy*. NY Oxford Univ Pr 1942.

The book falls into four parts. Part I expounds leading topics such as use-value and exchange value, abstract and concrete labor and surplus value and profit, and brings them into relation with the thought of non-Marxian economists and schools, past and contemporary. The second part, dealing with capitalist accumulation, considers the problem of applying the law of value to labor power, as a commodity. In the last part, Sweezy discusses such topics as fascist economics and the prospects of liberal reform and examines the problems entailed by the possible emergence of new socialist states in Europe in the midst of declining world capitalism.

- SWIGART JR, John W** and Stewart, John P. Another Look At Fact, Fiction, And Forecast. *Phil Stud* 10,81-88 1959.
The article seeks to correct some major misunderstandings of Goodman's important book on induction, notably those published by Professor A Pap. A brief, technical exposition is given of the sections on dispositional terms and possible events, with lengthier examination of the problems of criteria for projectible, lawlike hypotheses and their relation to paradoxes such as "grue" and "bleen"—all without commitment to a platonic ontology. Additional insights are thus provided into Goodman's program for confirmation theory and the other areas above, as well as the general problem of counterfactual conditionals.
- SWIGART JR, John W.** On Sameness Of Meaning. *Phil Stud* 9,38-41 1958.
Professor N Goodman has provided a new approach to the traditional problem of synonymy in natural language. I re-examine his efforts, certain criticisms of them, and then strengthen his requirement for sameness of meaning along strictly nominalistic lines. The following condition is added to his criterion: for any two expression-events to have the same meaning, it must also be the case that all their replica occurrences with identical primary extensions have the same secondary extensions in all the compounds whose additions themselves have identical primary extensions. Advantages gained include adequate treatment of terms similar in meaning and of ambiguous words.
- SWIGART, John.** Carnap's Ontology And Challenges. *Phil Sci* 30,71-80 Ja 63.
In various articles Professor R Carnap examines the relationships between ontological commitments and linguistic analysis. I want to appraise his own position and respond to his challenges concerning an extensionalistic, instead of an intensionalistic (such as his), method of analysis. Critical objections to the latter are developed for both formalized languages and natural language. Drawing upon certain studies of R M Martin and N Goodman, plus some previous work of my own, I then show that the vaguenesses and confusions of excessive ontological commitments accompanying intensionalism can be avoided by extensionalistic approaches in which integral concepts can be well defined.
- SWENSON, David F.** *Something About Kierkegaard.* Minneapolis Augsburg 1948.
Swenson believes that Kierkegaard excelled the classical philosophers by facing clearly up to the psychology of ideas. He mapped out the life of the inner spirit and in this and in other ways he was like the unsystematic and the provocative Socrates. He was a hot polemicist, individualist, dialectician and a kind of psychoanalyst; he was an anti-intellectualist and prose-poet. In this volume there is a clear historical delineation of the man's life and his prolific publications.
- SWETNAM, James.** A Note On *In Idipsum* In St Augustine. *Mod Sch* 30,328-331 My 53.
- SWIFT, Roy Frederick.** Individualism And Groupism. *Ethics* 50,219-225 Ja 40.
- SWIFT, Roy Frederick.** The Dogma Of Inequality. *Phil Rev* 51,65-73 Ja 42.
- SWINBURNE, R G.** Cosmological Horizons. *Phil Sci* 33,210-214 S 66.
- SWING, Thomas Kaehao.** *Kant's Transcendental Logic.* New Haven Yale Univ Pr 1969.
- SWITALSKI, Bruno.** *Neo-platonism And The Ethics Of St Augustine, Vol I: Plotinus And The Ethics Of St Augustine.* Chicago NY 1946.
The author's goal is to prove that the influence of Plotinus upon St Augustine was notable also in the field of ethical doctrine. He bases his conclusion both on a general comparison of their teachings and on an analysis of specific passages.
- SWYHART, Barbara Ann DeMartino.** *Bioethical Decision-Making: Releasing Religion From The Spiritual.* Philadelphia Fortress Pr 1975.
While this book is classified under ethics, its main thrust may be religious. The framework for moral decision-making is definitely religious—but religion is pushed in the direction of non-denominational pluralism. "Spiritual" considerations are excluded. Among the five listed purposes of the book one is to offer "a clearing ground for pluralistic forms of religious ethics." Chapter 2 presents five aspects of value-seeking: memory, forgetfulness, imagination, importance and transcendence.
- SYLLA, Edith Dudley (ed)** and Murdoch, John Emery (ed). *The Cultural Context Of Medieval Learning.* Boston Reidel 1975.
- SYMONDS, Bernard K** and Chisholm, Roderick M. Inference By Complementary Elimination. *J Sym Log* 22,233-236 S 57.
- SYNGER, John Lighton.** *Science: Sense And Nonsense.* NY Norton 1951.
- SYPHER, G Wylie.** La Popelinière's *Histoire de France.* *J Hist Ideas* 24,41-54 Ja-Mr 63.
- SYPHER, G Wylie.** Similarities Between The Scientific And The Historical Revolutions At The End Of The Renaissance. *J Hist Ideas* 26,353-368 Jl-S 65.
- SYPHER, Wylie.** The African Prince In London. *J Hist Ideas* 2,237-247 Ap 41.
- SZASZ, Thomas S.** Bootlegging Humanistic Values Through Psychiatry. *Antioch Rev* 22,341-349 Fall 62.
- SZASZ, Thomas S.** The Ethics Of Abortion. *Humanist* 26,147-148 O 66.
- SZASZ, Thomas S.** The Ethics Of Birth Control. *Humanist* 20,332-336 N-D 60.
- SZASZ, Thomas.** *Law, Liberty, And Psychiatry: An Inquiry Into The Social Uses Of Mental Health Practices.* NY Macmillan 1963.
- SZATHMARY, Arthur.** Symbolic And Aesthetic Expression In Painting. *J Aes Art Crit* 13,86-96 S 54.
- SZE, Mai-Mai.** The Tao Of Painting. *Main Currents* 15,15-16 S 58.
- SZÉKELY, D L.** A Preliminary Report On The Theory Of Unification Of Sciences And Its Concept Transforming Automaton. *Notre Dame J Form Log* 3,234-242 1962.
- SZÉKELY, D L.** A Theory Of Translation And Transformation Of Languages. *Notre Dame J Form Log* 3,152-166 1962.
- SZÉKELY, D L.** Die Theorie Der Umgangssprache Als Interpretierter Kompositkalkül. *Notre Dame J Form Log* 1,150-170 1960.
- SZEKELY, Endre.** *Basic Analysis Of Inner Psychological Functions.* NY Cambridge Univ Pr 1965.
- TAAM, Cheuk-Woon.** On Studies Of Confucius. *Phil East West* 3,147-166 Jl 53.
- TAEUSCH, Carl F.** Freedom Of Assembly. *Ethics* 63,33-43 O 52.
- TAEUSCH, Carl F.** History Of The Concept Of Usury. *J Hist Ideas* 3,291-318 Je 42.
- TAEUSCH, Carl F.** On Addison W Moore. *J Hist Ideas* 11,490 O 50.
- TAEUSCH, Carl F.** The Religious View Of The Doctrine Of Natural Rights. *J Hist Ideas* 14,51-67 Ja 53.
- TAGLIACCOZZO, Giorgio (ed)** and Verene, Donald Phillip (ed). *Giambattista Vico's Science Of Humanity.* Baltimore Johns Hopkins Pr 1976.
This collection of 30 essays shows the international character and humanistic focus of Vico studies. Part I examines the internal genesis of the *New Science*. Part II consists of papers by Mathieu and Pompa, Walsh and Hughes, on Vico's concept of history and historical knowledge. Part III ranges widely in comparing Vico with: Hobbes and Spinoza, Kant, and Dilthey, Marx and Husserl, Cassirer and Wittgenstein. The highlight of Part IV is Hampshire's study of the Vico-Joyce middle way "between a definition of human nature as an unchanging structure of powers and needs, and a definition of human nature as essentially always changing and as open to development without limit." Theory and praxis constitute the theme of Part V.
- TAIT, W W.** A Counterexample To A Conjecture Of Scott And Suppes. *J Sym Log* 24,15-16 Mr 59.
- TAIT, W W.** Functionals Defined By Transfinite Recursion. *J Sym Log* 30,155-174 Je 65.
- TAIT, W W.** The Substitution Method. *J Sym Log* 30,175-192 Je 65.
- TAKAKUSU, Junjiro.** *The Essentials Of Buddhist Philosophy,* W T Chan And Charles A Moore (eds). Honolulu Univ Of Hawaii 1947.
The author presents the essentials of Buddhist philosophy. The different schools of thought formerly or still existing in Japan are systemized on the theory that these schools have preserved and fairly represent all of the doctrines of both Hinayana and Mahayana Buddhism. There is a brief introduction and historical note tracing the Indian background of Buddhism. Six fundamental principles of Mahayana philosophy are presented. Eleven Japanese Buddhist schools of thought are then discussed. These brief expositions include remarks as to historical derivation and the essential elements of the philosophy involved.
- TAKEKUMA, Ryoichi.** On A Nine-valued Propositional Calculus. *J Comp Syst* 1,225-228 D 54.
- TAKEUCHI, Toshio.** Ohnishi's Aesthetics As A Japanese System. *J Aes Art Crit* 24,7-18 Fall 65.
- TAKEUTI, Gaisi.** A Formalization Of The Theory Of Ordinal Numbers. *J Sym Log* 30,295-317 S 65.
- TAKEUTI, Gaisi.** Transcendence Of Cardinals. *J Sym Log* 30,1-7 Mr 65.
- TALLARICO, James.** Action At A Distance. *Thomist* 25,252-292 Ap 62.
- TALLMADGE, William H.** The Composer's Machine. *J Aes Art Crit* 19,339-346 Spr 61.
- TALLON, Andrew.** Personal Immortality In Averroes' *Tahafut Al-Tahafut.* *New Scholas* 38,341-357 Jl 64.
- TALLON, Hugh J.** Does Thomism Neglect Multitude? *New Scholas* 37,267-292 Jl 63.
- TALMADGE, G Kasten.** NOTΣ And Naturalism. *New Scholas* 18,185-196 Ap 44.
- TAMME, Anne Mary.** *A Critique Of John Dewey's Theory Of Fine Art In The Light Of The Principles Of Thomism.* Washington DC C1956.
- TAMURA, Kwansei.** Some Developments Of The Buddhist Approach To Reality. *Int Phil Quart* 4,562-580 D 64.
The concept of reality is studied throughout the main schools of Buddhism after Buddha himself. In early Buddhism, this phenomenal world is characterized by impermanence and insubstantiality, summed up in the law of Dependent Origination. Authentic reality is what lies "beyond" or "behind" this phenomenal world, understood by negation of the above characteristics. Some later schools moved in the direction of a pluralistic realism, playing down the insubstantiality of all things, especially in the case of the soul, and dividing the world into various combinations of basic elements. A movement to restore the purity of primitive Buddhism with its stress on impermanence and insubstantiality ensued, called in general Mahayana Buddhism. Authentic reality was described in terms of voidness, which does not of course mean total nothingness, though it is indescribable in any conceptual way; spiritual identification with reality in its true state is Nirvana or Buddhahood.
- TANCHER, V K.** A New Phase In The Development Of Scientific Atheism. *Soviet Stud Phil* 3,43-51 Fall 64.
- TANNENBAUM, Frabk.** *A Philosophy Of Labor.* NY Knopf 1951.
This volume is described as "a pioneer work on the position of the labor union in modern society, offering the challenging concept of it as the greatest conservative force of our time." "The union," asserts the author, "is the spontaneous grouping of individual workers thrown together functionally. It reflects the moral identity and psychological unity men always discover when working together."
- TANNENBAUM, Perry H** and Osgood, Charles E and Suci, George J. *The Measurement Of Meaning.* Urbana U1957.
Two interrelated theories of meaning are defended in this volume. The first proposes that a term, S, means T to a human being, H, if some of the responses H had made to an object or property, T, are elicited from H by the term S. To account for the acquired powers of S to elicit responses, the authors argue that H had frequently co-experienced S and T. The second theory is based upon the following three assumptions: a) Suitable pairs of contrary terms may be considered ends of a meaning dimension; b) Sets of meaning dimensions can serve as axes of a meaning

- space or semantic space, upon which a distance function can be defined and in which an origin can be determined; c) by asking a subject, H, to associate a term S with those employed in defining a semantic space, L, psychologists can locate the place of S for H in L. To relate the first theory to the second, the authors reason that the direction of S in L will correspond to the reactions elicited by S; its distance from the origin, to the intensity of the elicited responses.
- TANSILL, Charles Callan.** Racial Theories In Germany From Herder To Hitler. *Thought* 15,453-468 S 40.
- TAO-YÜAN, Shih.** *Original Teachings Of Ch'an Buddhism* (translation). NY Pantheon Books 1969.
- TAPP, E J.** Knowing The Past. *J Phil* 55,460-466 My 58.
- TAPP, E J.** Some Aspects Of Causation In History. *J Phil* 49,67-78 Ja 52.
- TAPP, Robert B.** Commentaries On Resources From The Biological Sciences. *Zygon* 1,51-54 Mr 66.
- TARÁN, Leonardo.** *Academica: Plato, Philip Of Opus, And The Pseudo-platonic Epinomis*. Philadelphia Amer Phil Soc 1975.
- TARASENKO, F P.** Towards A Definition Of "Information" In Cybernetics. *Soviet Stud Phil* 2,14-22 Spr 64.
- TARR, Elvira R.** Nonsense On Stilts—A Critique Of Natural Law And Commitment. *Proc Phil Educ* 20,23-30 Mr 64.
- TARSKI, Alfred (ed)** and Nagel, Ernest (ed) and Suppes, Patrick (ed). *Logic, Methodology And Philosophy Of Science: Proceedings Of The 1960 International Congress*. Stanford CA Stanford Univ Pr 1962.
- This volume contains the 63 papers under the auspices of a division of the "International Union of History and Philosophy of Science." The work of the congress was divided into eleven sections: (1) Mathematical Logic; (2) Foundations of Mathematical Theories; (3) Philosophy of Logic and Mathematics; (4) General Problems of Methodology and Philosophy of Science; (5) Foundations of Probability and Induction; (6) Methodology and Philosophy of Physical Sciences; (7) Methodology and Philosophy of Biological and Psychological Sciences; (8) Methodology and Philosophy of Social Sciences; (9) Methodology and Philosophy of Linguistics; (10) Methodology and Philosophy of Historical Sciences; (11) History of Logic, Methodology, and Philosophy of Science.
- TARSKI, Alfred.** *A Decision Method For Elementary Algebra And Geometry*. Santa Monica CA Oxford 1948.
- TARSKI, Alfred.** A Problem Concerning The Notion Of Definability. *J Sym Log* 13,107-111 Je 48.
- TARSKI, Alfred** and Mc Kinsey, J C C. Some Theorems About The Sentential Calculi Of Lewis And Heyting. *J Sym Log* 13,1-15 Mr 48.
- TARSKI, Alfred.** On The Calculus Of Relations. *J Sym Log* 6,73-89 S 41.
- TARSKI, Alfred.** The Semantic Conception Of Truth And The Foundations Of Semantics. *Phil Phenomenol Res* 4,341-376 Mr 44.
- TASCHDJIAN, Edgar.** Nonlinear Logic And Life Quality, Systems Thinking And The Quality Of Life. *Soc Gen Syst Res* 45-49 1975.
- Qualities can be measured only in ordinal not in cardinal numbers, and degrees of quality are non-additive. A curve relating intensities of qualitative input with corresponding outputs is non-monotonic and nonlinear. Reasoning about qualities always involves whole-part relations which are not logical, but dialectical. A suitable calculus can be developed on the basis of the information content of the quality which increases with the latter's rarity and improbability.
- TASCHDJIAN, Edgar.** Time Horizon: The Moving Boundary. *Behavioral Science* 22,41-48 1977.
- The specification of a time horizon for a prediction which is intended to validate an explanatory theory is a necessary requirement for its scientific acceptability. Without it, such predictions are prophecies or oracles. The qualification of a prediction as "short range" or "long range" is not sufficient to determine its time horizon. A horizon is a boundary which moves back as we move toward it and a time horizon is a boundary which separates the foreseeable from the unforeseeable future. The problem of moving boundaries is examined in this paper in physicochemical, biological, managerial, socioeconomic and cybernetic systems. It is found that the entropy or uncertainty of transition across the time horizon has a paraboloid distribution and that the diachronic and metamorphic evolution of such systems shows a nonlinear distribution.
- TASSI, Aldo G.** The Metaphysics Of M F Sciacca. *Phil Today* 8,272-284 Wint 64.
- TATARKIEWICZ, W.** A Note On The Modern System Of The Arts. *J Hist Ideas* 24,422-423 JI-S 63.
- TATARKIEWICZ, W.** Classification Of Arts In Antiquity. *J Hist Ideas* 24,231-240 Ap-Je 63.
- TATARKIEWICZ, Wladyslaw.** Happiness And Time. *Phil Phenomenol Res* 27,1-10 S 66.
- Happiness is an ambiguous word. In this paper it is used in the sense of satisfaction of one's life as a whole. At least some people at some moments of their lives are happy in this sense: this forms a sufficient basis for an examination of the matter. Happiness includes not only an agreeable present but a satisfactory recollection of the past and the expectation of a satisfactory future. For a being who remembers the past and is concerned with the future, things have a bearing which are no longer or not yet in existence. The direct experience of good and evil makes only a fragment, and by no means the most important one of Happiness and unhappiness. The three elements of Happiness, the present, the past and the future are not coequal. Present events play a comparatively minor role, especially if the present has to mean a single moment and not the period which surrounds the moment actually being experienced. Satisfactory past is not indispensable for satisfactory recollection, thanks to the "optimistic tendency of memory." But the future weighs heavily upon our consciousness. Therefore the expectation of good or evil has greater significance for Happiness than its recollection or even experience.
- TATARKIEWICZ, Wladyslaw.** Honesty And Goodness. *Personalist* 45,481-491 Autumn-O 64.
- TATARKIEWICZ, Wladyslaw.** Nomological And Typological Sciences. *J Phil* 57,234-240 Mr 60.
- The author argues for a classification of material (real) sciences into two kinds: nomological and typological. The nomological sciences investigate what in a given field is common to all phenomena. The typological sciences, such as history, geography, and botany, investigate the various forms in which the phenomena occur in these fields.
- TATARKIEWICZ, Wladyslaw.** Objectivity And Subjectivity In The History Of Aesthetics. *Phil Phenomenol Res* 24,157-173 D 63.
- The thesis here is that the objective theory in aesthetics is predominant in the ancient and medieval period, whereas the subjective theory is predominant in modern times. The purpose is to trace the development of the history of aesthetics to the moment when the subjectivistic view was victorious and to show how early it appeared and how late it gained ascendancy. The problem of aesthetics, hence, changed so that now one asks not what is beautiful or what is beauty, but how does one experience it.
- TATARKIEWICZ, Wladyslaw.** Two Philosophies And Classical Art. *J Aes Art Crit* 22,3-8 Fall 63.
- TATARKIEWICZ, W.** *Theatrica, The Science Of Entertainment: From The Xlth To The XvIth Century*. *J Hist Ideas* 26,263-272 Ap-Je 65.
- This article traces the history of the concept of a science of entertainment from the Twelfth to the Seventeenth Centuries. Varying theories are examined on the nature, division, and aim of the arts; in particular, the views of Hugh of St Victor, Isidore, Reisch, and Alsted are discussed, as well as the entry for "jeux" in Diderot's *Encyclopedia*.
- TATE, Allen (ed).** *The Language Of Poetry*. Princeton NJ Princeton Univ Pr 1960.
- TAUBE, M.** *Computers And Common Sense: The Myth Of Thinking Machines*. NY Columbia Univ Pr 1961.
- TAUBE, Mortimer.** Dr Zilsel On The Concept Of Physical Law. *Phil Rev* 52,304-305 My 43.
- TAUBER, Kurt P.** Animadversions On Cultural Absolutism. *Ethics* 61,225-228 Ap 51.
- TAUBER, Kurt P.** Nationalism And Self-Defense. *Ethics* 62,275-281 JI 52.
- TAUBES, Jacob.** Notes On An Ontological Interpretation Of Theology. *Rev Metaph* 2,97-104 Je 49.
- TAUBES, Jacob.** The Development Of The Ontological Question In Recent German Philosophy. *Rev Metaph* 6,651-664 Je 53.
- TAUBES, Jacob.** The Realm Of Paradox. *Rev Metaph* 7,482-491 Mr 54.
- TAUBES, Jacob.** Virtue And Faith: A Study Of Terminology In Western Ethics. *Phil East West* 7,27-32 Ap-JI 57.
- TAUBES, Susan B.** The Nature Of Tragedy. *Rev Metaph* 7,193-206 D 53.
- TAVANETS, P V** and Shvyrev, V S. Some Problems In The Logic Of Scientific Knowledge. *Soviet Stud Phil* 1,33-40 Wint 1962-63.
- TAVANETS, P V.** Formal Logic And Philosophy. *Soviet Stud Phil* 2,3-9 Sum-Fall 63.
- TAVANETS, P V.** On The Semantic Definition Of Truth. *Soviet Stud Phil* 2,96-101 Sum-Fall 63.
- TAVARD, George H.** The Unconditional Concern: The Theology Of Paul Tillich. *Thought* 28,234-246 Sum 53.
- TAYLOR, Albert J.** What Is Philosophy Of Education? *Educ Theor* 13,95-104 Ap 63.
- The article is intended to clarify the term 'philosophy of education', through the examination of defining and accompanying characteristics. Special ways of knowing (introspection, intuition, etc) are not defining. Traditional metaphysics and epistemology have accompanied instances of philosophy of education but are not defining, since they have no demonstrated import. Axiology cannot be so dismissed. Critical analysis has accompanied instances of educational philosophizing and has proved to be the major thrust and most enduring aspect of this activity. Philosophy of education is seen to be such a process, rather than a body of completed knowledge.
- TAYLOR, Alfred Edward.** *Socrates*. Boston Beacon Pr 1951.
- TAYLOR, Alfred Maurice.** *Imagination And The Growth Of Science*. NY Schocken Books 1967.
- TAYLOR, Alfred.** Mind And Material. *Main Currents* 18,3-12 S-O 61.
- TAYLOR, Alfred.** Mind As The Basic Potential. *Main Currents* 14,83-86 Mr 58.
- TAYLOR, Alfred.** Neo-Darwinism And Orthogenesis. *Main Currents* 15,64-66 Ja 59.
- TAYLOR, Alfred.** Organization And Mind In Evolution. *Main Currents* 17,55-58 Ja-F 61.
- TAYLOR, Alfred.** Science And Religion. *Main Currents* 19,79-84 Mr-Apr 63.
- TAYLOR, C.** *The Explanation Of Behaviour*. NY Humanities Pr 1964.
- TAYLOR, Charles** and Kullman, Michael. The Pre-Objective World. *Rev Metaph* 12,108-132 S 58.
- TAYLOR, E L Hobden.** *The Christian Philosophy Of Law, Politics And The State*. Nutley NJ Craig Pr 1966.
- TAYLOR, Graham C.** Work And Leisure In The Age Of Automation. *Humanitas* 3,57-66 Spr 67.
- TAYLOR, H Austin.** A Scientist Questions The Philosophers. *Thought* 35,252-268 Je 60.
- TAYLOR, Harold (ed).** *Essays In Teaching*. NY Harper 1950.
- Interpreting education and the college as "instruments of social transition," the editor says in his chapter, "Their role is to infuse the social order with ideas concerning the

changes which are taking place within it, and continually to make judgments about the direction and quality of those changes." He continues, in what may be termed the keynote of the volume, "Without the continual concern of the college for the growth of intellectual and emotional maturity in the American student body there is no way of developing the social leadership essential to this country's future."

TAYLOR, Harold A. Further Reflections On The History Of Ideas. *J Phil* 40,281-298 My 43.

TAYLOR, Harold A. The Genteel Tradition In Liberal Education. *Antioch Rev* 5,552-563 D 45.

TAYLOR, Harold A. The Philosopher In Society. *Antioch Rev* 4,99-111 Mr 44.

TAYLOR, Harold. *Art And The Intellect: Moral Values And The Experience Of Art*. NY NY Mus Mod Art 1960.

This small book, containing two lectures, is essentially on the philosophy of education—though the author discusses the central role of the arts in education. Taylor discusses the similarities between art, science, and intellect—all form of creative experience. He believes that the chief moral value of education should be to teach children to be free—in development, reason, imagination, and creative discovery.

TAYLOR, Harold. *On Education And Freedom*. Carbondale S Illinois Univ Pr 1967.

TAYLOR, Harold. Democracy Or Puritanism. *J Phil* 42,538-545 S 45.

TAYLOR, Harold. Education As Experiment. *Antioch Rev* 9,219-235 Je 49.

TAYLOR, Harold. Hume's Answer To Whitehead. *J Phil* 38,409-416 Jl 41.

TAYLOR, Harold. Modern Education And The Progressive Movement. *Antioch Rev* 15,272-284 S 55.

TAYLOR, Harold. Philosophical Aspects Of The Harvard Report. *Phil Phenomenol Res* 7,226-239 D 46.

TAYLOR, Harold. Philosophy And World Order. *J Phil* 43,701-711 D 46.

TAYLOR, Harold. Philosophy's Human Responsibility. *Humanist* 1,116-118 Autumn 41.

TAYLOR, Harold. Some Questions And Answers. *Phil Phenomenol Res* 7,446-452 Mr 47.

TAYLOR, Howard. The Greatest Waste In Education. *Educ Theor* 7,276-280 O 57.

TAYLOR, Irving A. and Paperte, Frances. Current Theory And Research In The Effects Of Music On Human Behavior. *J Aes Art Crit* 17,251-258 D 58.

TAYLOR, J. Copernicus On The Evils Of Inflation And The Establishment Of A Sound Currency. *J Hist Ideas* 16,540-547 O 55.

TAYLOR, John F A. *The Masks Of Society: An Inquiry Into The Covenants Of Civilization*. NY 1966.

An attempt to explore the basic problems of social philosophy by examining the actions of men which lay the foundations of consent on which communities are established. The author's guiding principle is the belief that covenants operate beneath all forms of institutions and social conduct. Covenants are obligatory in consent and provide the basis for the diverse versions of human rights, duties, and approved interpersonal relations. The basic question which this book seeks to answer is: What are the conditions essential to the dignity of persons in any form of human community? The task of answering this question belongs to *juristic* philosophy. The main areas of covenant treated here are those of law, economy, science and art. In the second part of the book the author offers programmatic suggestions for a reconstruction of the human covenant in the domains of private and public enterprise, the frontier of education, morals and politics.

TAYLOR, John F A. The Foundations Of Artistic Community. *Rev Metaph* 13,235-258 D 59.

TAYLOR, John F A. The Masks Of Society: An Essay On The Foundations Of Law In Civil Community. *J Phil* 54,513-530 Ag 57.

TAYLOR, John F A. The Masks Of Society: The Grounds Of Obligation In The Scientific Enterprise. *J Phil* 55,485-502 Je 58.

TAYLOR, John H. The Meaning Of *Spiritus* In St Augustine's *De Genesi*, XII. *Mod Sch* 26,211-218 Mr 49.

TAYLOR, Mark C. *Kierkegaard's Pseudonymous Authorship: A Study Of Time And The Self*. Princeton NJ Princeton Univ Pr 1975.

TAYLOR, Overton H. *The Classical Liberalism, Marxism And The Twentieth Century*. Cambridge Harvard Univ Pr 1960.

The author believes that the twentieth century clash between the two opposed philosophies occurs in an environment to which neither is perfectly adapted or relevant. The first lecture sketches the development of classical Liberalism; the second expounds the essentials of Marxist doctrine. In the third the author describes the changes that have been wrought in Marxism to make it into present-day Communism. In the last lecture he argues that Liberalism needs modernization and tentatively suggests possible lines along which revision might be made.

TAYLOR, Overton H. Liberal Education And Liberalism. *Ethics* 55,88-109 Ja 45.

TAYLOR, Paul W. *Normative Discourse*. Englewood Cliffs NJ Prentice-Hall 1961.

This book is an examination of the nature of value judgments and of their justification. The study is not limited to moral judgments, and it includes an analysis of the meaning of prescriptive ("ought") utterances as well as evaluative statements. Four stages of justification (common to both prescriptives and evaluatives) are distinguished: (1) verification by reference to standards and rules; (2) validation of standards and rules themselves; (3) vindication of an ordered system of standards and rules; and (4) rational choice among whole ways of life, where rational choice is conceived as an ultimate normative commitment made under ideal conditions of enlightenment, impartiality, and freedom. An argument against ethical relativism is presented, as well as an explanation of why the naturalistic fallacy is a fallacy.

TAYLOR, Paul W. C I Lewis On Value And Fact. *Phil Phenomenol Res* 14,239-245 D 53.

TAYLOR, Paul W. Four Types Of Ethical Relativism. *Phil Rev* 63,500-516 O 54.

TAYLOR, Paul W. Moral Rhetoric, Moral Philosophy, And The Science Of Morals. *J Phil* 56,689-703 Ag 59.

TAYLOR, Paul W. Social Science And Ethical Relativism. *J Phil* 55,32-43 Ja 58.

TAYLOR, Paul W. The Ethnocentric Fallacy. *Monist* 47,563-584 Sum 63.

Taylor discusses Kurt Baier's book *The Moral Point of View* and claims Baier commits an error—the ethnocentric fallacy—by defining the moral point of view in terms of the moral code of western society without saying how we know this point of view is the true criterion for moral convictions. Baier's ethnocentrism undercuts the meaning of "true" and "false" and thus destroys the very concept of moral knowledge which Baier's argument was meant to clarify and justify. Taylor offers an alternative way to account for the differences pointed out by Baier between moral convictions and beliefs about law and custom.

TAYLOR, Paul W. The Normative Function Of Metaethics. *Phil Rev* 67,16-32 Ja 58.

TAYLOR, Richard And Others. Knowledge And Certainty: A Colloquium. *Rev Metaph* 7,679-693 Je 54.

TAYLOR, Richard W (ed). *Life, Language, Law: Essays In Honor Of Arthur F Bentley*. Yellow Springs OH Antioch Pr 1957.

TAYLOR, Richard. *Action And Purpose*. Englewood Cliffs NJ Prentice-Hall 1966.

Taylor sets about an analysis of the notions of causation, human action, purpose, and a whole host of other conceptions such as deliberation, willing, mental acts, and reasons that relate to these key concepts in the philosophy of human action. The issue is, of course, what sort of explanation is suited to grasping the inherent intelligibility of human action.

TAYLOR, Richard. *Freedom, Anarchy, And The Law: An Introduction To Political Philosophy*. Englewood Cliffs NJ Prentice-Hall 1973.

TAYLOR, Richard. *Good And Evil: A New Direction*. NY Macmillan 1970.

Taylor argues that good and evil are a function of human feelings, needs, desires and purposes, rather than of reason of intellect. In Part I, Taylor examines and rejects the dominant rationalistic tradition in ethics. He argues that all rationalists, including Socrates and Kant, error when they assert that the good really exists. Part II begins with Taylor arguing that man is basically goal directed and that the greatest good for an individual is the total satisfaction of his needs. The common good for men is defined as "the maximum satisfaction of their felt desires, whatever these may be, at the least cost—that is, with the minimum frustration of precisely the same aims and desires." In Part III Taylor contends that man is motivated by four motives, which are self love, self-hatred, compassion, and malice.

TAYLOR, Richard. *Metaphysics*. Englewood Cliffs NJ Prentice-Hall 1963.

R Taylor has written the fifth in a series "Foundations of Philosophy." From each of 13 areas a specialist is invited to speak in simple style to those approaching the study of philosophy. The problems Taylor discusses are those of mind and body, freedom and determinism, fate, time and becoming, God. These are topics on which men have opinions and the philosophic task is to clarify arguments that settle, if possible, the issue of what is known. The author's approach uses the moves of analysis not to disparage the meaningfulness of metaphysical propositions, but to show their significance for other beliefs.

TAYLOR, Richard. "I Can". *Phil Rev* 69,78-89 Ja 60.

TAYLOR, Richard. A Commentary On Aristotle's Ethics. *Rev Metaph* 7,248-254 D 53.

TAYLOR, Richard. A Note On Fatalism. *Phil Rev* 72,497-499 O 63.

TAYLOR, Richard. Ayer's Analysis Of Negation. *Phil Stud* 4,49-55 1953.

TAYLOR, Richard. Bibliography: The Writings Of Curt John Ducasse To December 31, 1951. *Phil Phenomenol Res* 13,96-102 S 52.

TAYLOR, Richard. Can A Cause Precede Its Effect? *Monist* 48,136-142 Ap 64.

Russell once gave some "cryptic and badly composed arguments" that a cause cannot come before its effect. Taylor elaborated on those and concluded that ("admittedly contrary to fact") causes and their effects in every case must be contemporaneous. The purpose here is to show that while the conclusion is unacceptable, "those rejoinders most likely to occur to one have some serious difficulties of their own."

TAYLOR, Richard. Causation. *Monist* 47,287-313 Wint 63.

TAYLOR, Richard. Comments On A Mechanistic Conception Of Purposefulness. *Phil Sci* 17,310-317 O 50.

TAYLOR, Richard. Deliberation And Foreknowledge. *Amer Phil Quart* 1,73-80 Ja 64.

TAYLOR, Richard. Disputes About Synonymy. *Phil Rev* 63,517-529 O 54.

TAYLOR, Richard. Fatalism. *Phil Rev* 71,56-66 Ja 62.

Taylor argues that we have no control over what will happen in the future, in the same way that we have none over what has happened in the past. If it is true that tomorrow there is going to be a naval battle, then this fact renders me unable to bring it about that there is not going to be one, and if there is not going to be a battle, that fact renders me unable to bring it about that there is going to be one.

TAYLOR, Richard. Negative Things. *J Phil* 49,433-448 Je 52.

TAYLOR, Richard. Purposeful And Non-purposeful Behavior: A Rejoinder. *Phil Sci* 17,327-332 O 50.

TAYLOR, Richard. Spatial And Temporal Analogies And The Concept Of Identity. *J Phil* 52,599-611 O 55.

TAYLOR, Richard. The "Justification" Of Memories And The Analogy Of Vision. *Phil Rev* 65,192-205 Ap 56.

TAYLOR, Richard. The Problem Of Future Contingencies. *Phil Rev* 66,1-28 Ja 57.

- TAYLOR, Stanley.** *Conceptions Of Institutions And The Theory Of Knowledge.* NY Bookman 1956.
- TAYLOR, Stanley.** Some Implications Of The Contributions Of Emile Durkheim To Religious Thought. *Phil Phenomenol Res* 24,125-134 S 63.
Durkheim's presuppositions are elaborated here, especially his distinction between science and religion. These two orders of reality are sharply separated. The physical order uses empirical and scientific methods, whereas the social order involves ritual and ceremony of believers. It is the old distinction between faith and reason! It is concluded that Durkheim denies epistemological value to religion because he defines knowledge too narrowly. He really has a moral and epistemological relativism.
- TAYLOR, Warren.** What Humanism Requires Of Liberal Education. *Humanist* 5,185-187 Wint 45.
- TAYLOR, William Leslie.** *Francis Hutcheson And David Hume As Predecessors Of Adam Smith.* Durham NC Duke Univ Pr 1965.
- TAYLOR, William R.** *History As Romantic Art: Bancroft, Prescott, Motley, And Parkman,* By David Levin, And A Related Book. *Hist Theor* 2,217-222 1962.
- TAYMANS.** Buddhism And Existentialism. *Phil Today* 1,43-47 Mr 57.
- TEAD, Ordway.** Faith: Toward The Wholeness Of Man. *Main Currents* 21,17-20 S-O 64.
- TEAD, Ordway.** Higher Education For One World. *Main Currents* 7,40-44 Sum 49.
- TEAD, Ordway.** Philosophic Unification And The College Curriculum. *Main Currents* 8,17 Mr 51.
- TEAD, Ordway.** Toward The Knowledge Of Man. *Main Currents* 12,56-61 Ja 56.
- TEAD, Ordway.** Toward The Knowledge Of Man. *Main Currents* 12,35-38 N 55.
- TEALL, John L.** Witchcraft And Calvinism In Elizabethan England: Divine Power And Human Agency. *J Hist Ideas* 23,21-36 Ja-Mr 62.
- TEGGART, Frederick J.** Causation In Historical Events. *J Hist Ideas* 3,3-11 Ja 42.
- TEGGART, Frederick J.** The Argument Of Hesiod's Works And Days. *J Hist Ideas* 8,45-77 Ja 47.
- TEICHMAN, Jenny.** *The Mind And The Soul: An Introduction To The Philosophy Of Mind.* NY Humanities Pr 1974.
- TEICHMANN, Jenny.** Propositions. *Phil Rev* 70,500-517 O 61.
Teichmann considers two objections to the claim that there are such things as propositions, the objection that the notion is superfluous, and that it is obscure. She devotes most of her discussion to the latter objection, especially to the claim that no satisfactory criterion of identity has been given for propositions. She considers several analyses of propositions, and shows how criteria, though perhaps not necessary and sufficient conditions, can be worked out for propositions.
- TEITELBAUM, Harry A.** Rhythmic Activity Of The Nervous System. *Phil Sci* 20,42-58 Ja 53.
- TEJERA, Victorino.** *Art And Human Intelligence.* NY 1965.
Tejera aims to show that "the contempt in which aesthetics has been held is quite unwarranted." His thesis is that man is basically a creative animal and that the process of creativity binds together all human activities, including art, technology, science, and conduct. The author scrutinizes Aristotle's theory of mimesis and concludes that it doesn't mean "imitations" but "expressive making." His own explication of expression in art is based primarily upon Dewey's *Art as Experience*, with experience defined as a creative and social process which functions as discovery. The book contains chapters on the influence of psychoanalysis, Gestaltism, and Existentialism in art.
- TEJERA, Victorino.** *Modes Of Greek Thought.* NY 1971.
- TEJERA, V.** Professor Sheffer's Question. *Phil Phenomenol Res* 21,558-562 Je 61.
- TEMKIN, Oswei (ed)** and Straus Jr, William L (ed) and Glass, Bentley (ed). *Forerunners Of Darwin, 1745-1859.* Baltimore Johns Hopkins Pr 1959.
These essays commemorate the centennial of the publication of Darwin's *Origin of Species* by scholarly demonstration of the thesis that Darwin's leading ideas were themselves descended from intellectual ancestors engaged in a long struggle for survival. Six of the fifteen essays are by Arthur O Lovejoy. Bentley Glass contributes three essays, one of which is a determined effort to rescue Maupertuis from oblivion and establish him as a pioneer of genetics and evolutionism. Five other contributors deal with such precursors of Darwin as Diderot, Lamarck and von Baer.
- TEMKIN, Oswei.** *Galenism: Rise And Decline Of A Medical Philosophy.* Ithaca NY Cornell Univ Pr 1973.
- TEMMER, Mark J.** *Time In Rousseau And Kant: An Essay On French Preromanticism.* NY Lounz 1959.
- TEMPLE, William.** *Christianity And Social Order.* NY Penguin Books 1942.
Canterbury's book on Christian social principles are set forth. The archbishop has taken a firm stand as an opponent of the injustices of the present economic system and as an advocate of moderately socialistic reforms.
- TEMPLEMAN, William D.** The Poetical Horizon. *Personalist* 39,62-63 Wint-Ja 58.
- TEMPLEMAN, Wm D.** Matthew Arnold: Culture's Unpopular Apostle. *Personalist* 28,405-416 O-Autumn 47.
- TEN HOOR, Marten.** *Freedom Limited.* University AL Univ Of Alabama Pr 1954.
The author proposes to take an "inventory" of the theme: "Democratic government has for its purpose the greatest possible realization of the ends of the citizens as the citizens conceive them." He divides his emphasis between the "primacy of the individual" and "the cooperative limitation of freedom"; and the outcome is a reaffirmation of confidence in the procedures of creative compromise (that is, representative democracy), which explains the book's title. Specifically opposing a reliance on fixed natural rights, the author rests his case on the self-corrective processes of a qualified majoritarianism.
- TEN HOOR, Marten.** A City In The Skies. *J Phil* 49,226-231 Mr 52.
- TEN HOOR, Marten.** An Approach To An Ethics Of Democracy. *Ethics* 59,162-171 Ap 49.
- TEN HOOR, Marten.** Humanism As A Religion. *Phil Phenomenol Res* 15,82-97 S 54.
- TEN HOOR, Marten.** The Role Of The Philosopher. *Phil Rev* 56,510-529 S 47.
- TEN HOUTEN, Warren D** and Kaplan, Charles D. *Science And Its Mirror Image: A Theory Of Inquiry.* NY Harper & Row 1973.
- TENENBAUM, Samuel.** *William Heard Kilpatrick, Trail Blazer In Education.* NY Harper 1951.
- TENENBAUM, Samuel.** An Informal Essay On William Heard Kilpatrick And Some Of His Writings. *Educ Theor* 16,44-58 Ja 66.
- TENENBAUM, Samuel.** Implications Of A Phenomenological Approach To Education. *Educ Theor* 17,343-352 O 67.
- TENNANT, Frederick Robert.** *Philosophical Theology, Vol III.* NY Cambridge Univ Pr 1968.
- TENNESSEN, Herman.** Note On Confusion Of Evidence And Illustration In Descriptive Definitions. *J Phil* 56,733-734 Ag 59.
- TENNESSEN, Herman.** Whereof One Has Been Silent, Thereof One May Have To Speak. *J Phil* 58,263-273 My 61.
The author argues against those who offer criteria and methods for determining what we should say when and what we should not say when. He criticizes both the ineffability approach and—at greater length—the impermissibility approach. The non-occurrence or extraordinarily infrequent occurrence of a certain locution, he concludes, offers per se no clue or argument for its impermissibility.
- TENSING, Robert H.** *A Comparison Of The Aristotelian-Thomistic Analysis Of Thought With The Analysis Of A Modern American Philosopher.* River Forest IL 1955.
- TENTLER, Thomas N.** The Meaning Of Prudence In Bodin. *Traditio* 15,365-384 1959.
- TERRELL, D B.** A Remark On Good Reasons. *Phil Stud* 4,58-62 1953.
- TERRELL, D B.** Franz Brentano's Axiology: Some Corrections To Mr Kubat's Paper. *Rev Metaph* 12,639-648 Je 59.
- TERRELL, D B.** On A Supposed Synthetic Entailment. *Phil Stud* 2,57-63 Je 51.
- TERRELL, D B.** What You Will, Or The Limits Of Analysis. *Phil Stud* 3,33-38 Ap 52.
- TERRELL, Dailey Burnham.** *Logic: A Modern Introduction To Deductive Reasoning.* NY 1967.
- TERRELL, Huntington.** Moral Objectivity And Moral Freedom. *Ethics* 75,117-127 Ja 65.
In *Reason and Conduct* Henry David Aiken maintains that there is an antimony of moral objectivity and freedom. Freedom requires that we each choose our own moral principles while objectivity requires that there be universally binding principles. He resolves the antimony by proposing a principle of objectivity consistent with a diversity of moral codes, thus forsaking universalizability in ethics. However, his notion of freedom is too stringent and his objectivity inadequate in not encompassing universalizability. Still, Aiken's concept of objectivity is important in pointing to the defeasibility of all our moral positions.
- TESKE, Roland J.** Plato's Later Dialectic. *Mod Sch* 38,171-202 Mr 61.
- TESKE, Roland J.** The End Of Man In The Philosophy Of Averroes. *New Scholas* 37,431-461 O 63.
- THACKRAY, Arnold.** *Atoms And Powers: An Essay On Newtonian Matter-Theory And The Development Of Chemistry.* Cambridge Harvard Univ Press 1970.
- THALBERG, I.** Emotion And Thought. *Amer Phil Quart* 1,45-55 Ja 64.
- THALBERG, I.** False Pleasures. *J Phil* 59,65-73 F 62.
If a man asserts, "I'm pleased," can we ever impute an error to him? Following the suggestions of Plato in the *Philebus*, this paper argues that there are situations in which it makes sense to say something rather uncommon: "You were delighted, but mistakenly." After Plato's view of false pleasures is explained and the more obvious objections to it answered, the paper argues that his strange doctrine illuminates the neglected propositional aspect of the moods we characterize as "enjoyment," "amusement," or "pleasure."
- THALBERG, I.** Looks, Impressions And Incorrigibility. *Phil Phenomenol Res* 25,365-374 Mr 65.
Phenomenalistic theories of perception entice us because they inoculate one class of statements, namely those describing current appearances and sense-data, against doubt. Consequently it will weaken the spell of phenomenalism if we can explain why appearance and sense-datum statements are not really immune to challenge and correction. In the course of the argument, crucial distinctions are suggested between various types of appearance-statements, and statements concerning sense-data and impressions. Finally, it is asked whether the possibility that a man should be mistaken or ignorant about the way things look to him requires us to distinguish between the "apparent" and the "real" looks of things.
- THALBERG, I.** Natural Expressions Of Emotion. *Phil Phenomenol Res* 22,387-392 Mr 62.
- THALBERG, Irving** and Gale, Richard M. The Generality Of Predictions. *J Phil* 62,195-210 Ap 65.
The contention of this paper is that any statement whose logical subject refers to a future individual, i.e., one that does not yet exist, must be general, while statements whose logical subjects refer to a past individual, i.e., one that no longer exists, may be singular. The reason for this asymmetry between prediction and retrodiction is that future individuals, unlike bygone things, cannot now be identified. There are two relevant senses in which individuals are identified: (1) by means of a demonstrative, and (2) by the use of a proper name. Future individuals are not identifiable in either sense, but past individuals may be singled out in sense (2). Why not name future

individuals now? This suggestion misses the important difference between giving a name to an individual and making up a name for an individual. Future individuals may be referred to by the use of definite descriptions, but this is not identifying. A woman may describe her assailant but be unable to identify him.

THALBERG, Irving. Freedom Of Action And Freedom Of Will. *J Phil* 61,405-414 JI 64. If we say, "He can perform his duties, but is he able to make up his mind that he will perform them?" or He acted according to his own decision, but did he decide freely?", we imply that, besides liberty of action, there is something analogous which belongs to the will. Indeed, some philosophers attack determinism because it seems to exclude freedom at the deliberative stage. Yet could there be any volitional counterparts for our powers, capacities, opportunities and rights of doing things? Could anyone be deprived of the means, or the authority, to make up his mind? Again, do we find parallels between voluntary deeds and certain types of decision? To contend that someone acted freely—or intentionally, willingly, and so forth—is, *inter alia*, to rule out mishaps like ignorance, mistake, inattention, accident, duress and overwhelming emotion.

THALHEIMER, Alvin. *Existential Metaphysics*. NY Philosophical Lib 1960.

"The program of this treatise will be to: (1) point out the meaning our term 'existence' has; (2) to identify various entities whose existence or nonexistence customarily concerns philosophers... (3) then to determine whether or not these entities exist in our sense of 'existence'." For the author existence is represented adequately by singular existential propositions and ten universal negative propositions. An example of the latter: "No entity is real which is presented as generally discredited." The book consists of twenty-five chapters in various stages of completeness, the last eight being simply titles followed by the author's tentative remarks as to how he would treat the problems mentioned.

THALLIAN, Theo. *Know Thyself*. NY Vantage 1969.

THAMPI, G B Mohan. *Rasa As Aesthetic Experience*. *J Aes Art Crit* 24,75-80 Fall 65.

THASS-THIENEMANN, Theodore. *The Interpretation Of Language, VI: Understanding The Symbolic Meaning Of Language*. NY Aronson 1973.

THATCHER, J W. Decision Problems For Multiple Successor Arithmetics. *J Sym Log* 31,182-190 Je 66.

THAYER, H S. *Meaning And Action: A Critical History Of Pragmatism*. Indianapolis Bobbs-Merrill 1968.

The thesis of the work is that pragmatism is a theory of meaning and action; it is the "most ambitious and important effort in our time" "to develop in one inclusive framework a reliable interpretation of scientific knowledge and ethical judgment." The author sees pragmatism's effort to accomplish a critical synthesis of natural knowledge and moral values as resulting in "a theory of knowledge as valuation." The book is divided into two parts: the first a study of American pragmatism with chapters on Charles Sanders Peirce, William James, John Dewey, C I Lewis, and George Herbert Mead; the second, entitled "Speculations," with chapters on "The Meaning of Pragmatism," "Pragmatism and American Life," and a "Conclusion."

THAYER, H S. *The Logic Of Pragmatism: An Examination Of John Dewey's Logic*. NY Humanities Pr 1952.

THAYER, H S. Critical Notes On Dewey's Theory Of Propositions. *J Phil* 48,607-612 S 51.

THAYER, H S. Two Theories Of Truth: The Relation Between The Theories Of John Dewey And Bertrand Russell. *J Phil* 44,516-526 S 47.

THAYER, H S. Ultimate Commitments In Morals And The Pragmatic Imperative. *Phil Phenomenol Res* 14,184-195 D 53.

THAYER, Horace Standish. *Meaning And Action: A Critical History Of Pragmatism*. Indianapolis Bobbs-Merrill 1968.

THAYER, V T. Sectarian Attacks On Public Education. *Educ Theor* 3,111-125 Ap 53.

THEOBALD, D W. Philosophy And Imagination: An Eighteenth Century Example. *Personalist* 47,315-327 Sum-JI 66.

THEOBALD, John. Blake's Idea Of God. *Personalist* 37,161-167 Spr-Apr 56.

THEOBALD, John. Blake's Ideas Of Good And Evil. *Personalist* 37,264-273 Sum-JI 56.

THEOBALD, John. Was Blake A Mystic? *Personalist* 37,47-59 Wint-Ja 56.

THEOBALD, Robert. The Threat And The Promise Of Cybernation. *Main Currents* 21,3-9 S-O 64.

THEODORAKOPOULOS, J N And Others. *Frontiers Of Modern Scientific Philosophy And Humanism*. NY American Elsevier 1966.

THIAGARAJ, Henry B. The Ethics Of The Kural. *Main Currents* 16,27-30 N 59.

THIELE, H J (ed) and Schmidt, H A (ed) and Schütte, K (ed). *Contributions To Mathematical Logic: Proceedings Of The 11th Logic Colloquium, Hannover, 1966*. NY Humanities Pr 1968.

THIÊN-ÂN, Thich. *Zen Philosophy, Zen Practice*. Emeryville CA Dharma 1975.

The author attempts first to lead the reader to an understanding of the historical development of Zen Buddhism. He then presents theory and technique of Zen, systematically from chapter to chapter, in a way that can be easily comprehended by the beginner. The photographs illustrate some of the practices in a California setting. There are two appendices: one dealing with the soul problem and the other containing a Zazen poem. The book concludes with a glossary.

THODY, Philip. *Albert Camus: A Study Of His Work*. NY Macmillan 1957.

THOMAS JR, Sid B. Is The Appeal To Ordinary Usage Ever Relevant In Philosophical Argument? *Monist* 48,533-546 O 64.

This article attempts to show that certain appeals to the way terms are used in ordinary discourse, when those appeals occur in the course of a philosophical argument, involve their user in a kind of paradox. This paradox consists in the fact that the appeals themselves involve the use of key terms in a non-ordinary way, and which, if their appeal is justified, is unjustified. This point is illustrated by detailed

examination of two of Wittgenstein's remarks concerning our knowledge of another's pain, and, Norman Malcolm's discussion of the question, "Can I discover in myself whether I know something or merely believe it?" At the end, an analysis is given of why appeals to ordinary language of the sort discussed cannot escape this paradox and why they therefore must be ineffectual as criticisms of philosophical positions.

THOMAS JR, Sid B. Morality As Institutionalized Benevolence. *Ethics* 74,269-280 JI 64.

A type of emotivism is used here in order to reconcile the fact that a real difference exists between right and wrong with the fact that rightness and wrongness are not objective properties of acts, although moral distinctions may become institutionalized in such a way that disagreement about them is syntactically possible. Language comes to include "feeling predicates," the logic of which implies that no act can be both right and wrong—in spite of the subjectivity of feeling. Only one emotion, benevolence, is capable of being objectified into such a system of evaluation of acts affecting others' interests.

THOMAS, D A Lloyd. Some Remarks On The Use Of The Word 'Moral'. *J Phil* 59,281-292 My 62.

This paper discusses some uses of the word 'moral' and considers some problems that arise out of an investigation of those uses. The principal problem considered is whether a moral philosopher who says "x is a moral issue" is making a remark that is neutral with respect to moral argument or whether he thereby commits himself to some moral position. Analysis of the sentence "x is a moral issue" entails that a moral philosopher is committing himself to a moral position when he uses that sentence but that the position is not one that anyone would want to challenge.

THOMAS, E J. *History Of Buddhist Thought*. NY Barnes & Noble 1951.

THOMAS, George F. *Christian Ethics And Moral Philosophy*. NY Scribner's 1955.

Professor Thomas interprets Christian ethics, not as a comprehensive legalistic code, but as an attempt to set forth as morally fundamental the principles of love of God and of neighbor. After sketching the background of Hebrew tradition, he discusses more fully the teachings of the gospels and of St Paul, together with the contributions of Augustine, Aquinas, Luther, Calvin, Wesley, and such contemporary figures as Niebuhr and Brunner. The moral theories of the hedonists, Kant, Hartmann and Perry are analyzed briefly, and the author advances the thesis that Christians may learn much from such moral philosophers but must "transform" their insights in the light of Christian faith and love.

THOMAS, George F. *Philosophy And Religious Belief*. NY Scribner 1970.

This book is a constructive answer to the crisis of belief. Clarifying and evaluating Western theism's religious beliefs in light of experience's whole range and rational argument, the book rejects an analytic approach, eschews metaphysical system, has dialogue with other positions, deals with metaphysical questions, and offers the following views: religion is a unique intuitive experience validated by experience and reason; the ontological argument for God, not valid as proof of God's existence, specifies God's nature; the cosmological argument does not show God is perfect; the teleological argument, relying on nature's whole order, is more reasonable than naturalism's explanation; the moral argument is valid; naturalism mistakenly stresses contingent things, efficient causes, and impersonal, valueless nature; God is spiritual, personal Being; natural evils, not "directly willed" by omnipotent God, are "incidental effects" of regular natural order; pursuing spiritual values, thinking, and religion, man is spiritual activity transcending nature; man's freedom is inherent in his moral and creative life.

THOMAS, George Finger. *Religious Philosophies Of The West*. NY Scribner's 1965.

THOMAS, George F. The Relation Of Philosophy And Religion. *Phil Rev* 55,564-571 S 46.

THOMAS, George. Abilities And Physiology. *J Phil* 61,321-327 My 64.

Arnold S Kaufman argues for the following analysis of ability statements: "A is able to x" means "A is in the appropriate physiological state, P, such that, given opportunity, P causes A to succeed in x'ing an appropriate number of times (as determined by the relative complexity of P), if he tries to x." Thomas discusses and criticizes Kaufman's reasoning in the above.

THOMAS, Ivo. A Final Note On S1 And The Brouwerian Axioms. *Notre Dame J Form Log* 4,231-232 1963.

THOMAS, Ivo. A 12th Century Paradox Of The Infinite. *J Sym Log* 23,133-134 Je 58.

THOMAS, Ivo and Orth, Don. Axioms For The "Gergonne"—relations. *J Sym Log* 24,305 D 59.

THOMAS, Ivo. Decision Procedures For S_2^0 And T^0 . *Notre Dame J Form Log* 5,319-320 1964.

THOMAS, Ivo. Eulerian Syllogistic. *J Sym Log* 22,15-16 Mr 57.

THOMAS, Ivo. Finite Limitations Of Dummett's LC. *Notre Dame J Form Log* 3,170-174 1962.

THOMAS, Ivo. Functional Completeness Of Henkin's Propositional Fragments. *Notre Dame J Form Log* 1,107-110 1960.

THOMAS, Ivo. Independence Of Faris-rejection-axioms. *Notre Dame J Form Log* 1,48-51 1960.

THOMAS, Ivo. Independence Of Tarski's Law In Henkin's Propositional Fragments. *Notre Dame J Form Log* 1,74-78 1960.

THOMAS, Ivo. Modal Systems In The Neighbourhood Of T. *Notre Dame J Form Log* 5,59-61 1964.

THOMAS, Ivo. On The Infinity Of Positive Logic. *Notre Dame J Form Log* 3,108-109 1962.

THOMAS, Ivo. Solutions Of Five Modal Problems Of Sobociński. *Notre Dame J Form Log* 3,199-200 1962.

THOMAS, Ivo. S1 And Brouwerian Axioms. *Notre Dame J Form Log* 4,151-152 1963.

THOMAS, Ivo. S1 And Generalized S5-axioms. *Notre Dame J Form Log* 4,153-154 1963.

THOMAS, Ivo. Ten Modal Models. *J Sym Log* 29,125-128 S 64.

THOMAS, Ivo. The Rule Of Excision In Positive Implication. *Notre Dame J Form Log* 3,64-65 1962.

THOMAS, Ivo. The Written Liar And Thomas Oliver. *Notre Dame J Form Log* 6,201-208 1965.

THOMAS, Ivo. Universal Variable Non-Tarskian Functors. *Notre Dame J Form Log* 5,221-222 1964.

THOMAS, James D. *Facts And Faith, VI: Reason, Science And Faith.* Abilene TX Biblical Res Pr 1966.

THOMAS, John Heywood. *Paul Tillich: An Appraisal.* Philadelphia Westminster Pr 1963.

The author gives a brief summary of the main currents of Tillich's theological thinking. At the end he raises the question exactly why Tillich is important. It is partly that he has grappled with the fundamental anxiety of modern man in its characteristic form, the sense of the meaninglessness of life, but while modern in his mood his intellectual standpoint is more that of the nineteenth century. It is rather his readiness to do justice to psychology and all forms of culture that J H Thomas most admires.

THOMAS, John Heywood. *Subjectivity And Paradox.* NY Macmillan 1957.

THOMAS, Keith. The Double Standard. *J Hist Ideas* 20,195-216 Ap 59.

THOMAS, Lawrence G. *Education In Social And Cultural Perspectives,* By Harold L Hodgkinson. *Stud Phil Educ* 3,109-115 Sum 63.

THOMAS, Lawrence G. A Reply To B Othanel Smith's "A Further Commentary On 'Prospects Of Scientific Research Into Values'". *Educ Theor* 6,213-214 O 56.

THOMAS, Lawrence G. Prospects Of Scientific Research Into Values. *Educ Theor* 6,193-205 O 56.

THOMAS, Lawrence G. Response To The Presidential Address. *Educ Theor* 17,295-297 O 67.

THOMAS, Lawrence G. The Ontology Of Experimentalism. *Educ Theor* 6,177-183 Jl 56.

THOMAS, Levian. Ulrich Of Strasbourg: His Doctrine Of The Divine Ideas. *Mod Sch* 30,21-32 N 52.

THOMAS, Norman. The Double Standard Of Ethics. *Humanist* 18,266-273 S-O 58.

THOMAS, Sid. Professor Sellars On Meaning And Aboutness. *Phil Stud* 13,68-74 1962.

Professor Sellars has written a paper in which he holds that the statement (1) "Karl's mind believes it is raining" is logically equivalent to a statement of the form (2) "Karl's body is in state 'p.'". In Thomas' analysis of these two statements he argues that the plausibility of this position depends upon whether the facts expressed by (1) and (2) possess the same sort of "intentionality" and "aboutness." He offers various formulations of these statements which he argues show that what is expressed in (1) is *intentional* and has *aboutness*, but is not just a fact about Karl's body. Thus, (1) and (2) do not possess the same sort of "intentionality" or "aboutness."

THOMAS, Stephen N. *The Formal Mechanics Of Mind.* Ithaca NY Cornell Univ Pr 1976.

This treatise provides a general account of the nature of psychological states, subjects' knowledge that they are in such states, and these states' relationship to physical events and processes in organisms' nervous systems. This theory's explanation of the difference between the mental and the nonmental ("physical") states of an organism enables it to be understood how a neural network having the known properties of the human nervous system could have "mental" states, including states of conscious experience. The theory also is shown to explain various hitherto puzzling psychological experiments and observations, and to entail surprising empirical psychological predictions, some reportedly verified already by laboratory tests.

THOMAS, Wendell Marshall. *On The Resolution Of Science And Faith.* NY Island Pr 1947.

THOMAS, Wendell. A Comment On Arthur M Young's "Postulates And Logic". *Main Currents* 18,91 Mr-Apr 62.

THOMAS, Wendell. Personalism In Science And Democracy. *Personalist* 25,377-384 O-Autumn 44.

THOMAS, Wendell. Reality And Human Conduct. *Main Currents* 19,67-71 Ja-F 63.

THOMAS, Wendell. Some Recent Ideas Of Progress. *Personalist* 29,128-136 Spr-Apr 48.

THOMAS, Wendell. The Humanist Manifesto Re-examined. *Humanist* 7,118-121 Wint 47.

THOMAS, Wendell. What Good Is God? *Main Currents* 16,31-34 N 59.

THOMAS, William. They Called Him "Monk". *Personalist* 47,81-90 Wint-Ja 66.

THOMASON, R H and Belnap Jr, N E and Leblanc, H. On Not Strengthening Intuitionistic Logic. *Notre Dame J Form Log* 4,313-320 1963.

THOMASON, Richmond H. *Symbolic Logic.* NY Macmillan 1970.

THOMASON, Richmond H and Belnap Jr, Nuel D. A Rule-completeness Theorem. *Notre Dame J Form Log* 4,39-43 1963.

THOMASON, Richmond H and Stalnaker, Robert C. A Semantic Theory Of Adverbs. *Linguistic Inquiry* 4,195-200 1973.

We semantically represent an adverb such as 'slowly' in 'John walks slowly' as a function taking propositional functions into propositional functions, where a propositional function (the semantic representation of a predicate) is a function taking possible worlds into sets of individuals. We give a model theoretic interpretation along these lines of an extension of first order logic including such adverbs, as well as an abstraction operator for forming complex predicates, and

discuss how this logic can be used in formalizing English so as to account for valid inference patterns that involve adverbs. Also, we formulate criteria for distinguishing sentence and predicate adverbs in English.

THOMPSON JR, Manley H. Individualistic And Collectivistic Liberty. *J Phil* 37,382-386 Jl 40.

THOMPSON JR, Manley H. J S Mill's Theory Of Truth: A Study In Metaphysics And Logic. *Phil Rev* 56,273-292 My 47.

THOMPSON JR, Manley H. Reduction Sentences And Metaphysics. *Phil Rev* 50,610-614 N 41.

THOMPSON JR, Manley H. The Logical Paradoxes And Peirce's Semiotic. *J Phil* 46,513-535 Ag 49.

THOMPSON, E. *T S Eliot: The Metaphysical Perspective.* Carbondale S Illinois Univ Pr 1963.

Eliot once wrote a doctoral dissertation on F H Bradley. This book attempts to use the philosophy to gain insight into the early poetry and criticism, and uses the conjunction of these to interpret Eliot's artistic and intellectual development. The resulting theory is applied in an extended discussion of *Burnt Norton*. This three-pronged approach to Eliot is fruitful.

THOMPSON, George. Fantasies Of The Voided Self. *J Existent* 6,181-188 Wint 1965-66.

THOMPSON, George. Game Theory And "Social Value" States. *Ethics* 75,36-39 O 64.

THOMPSON, John W. Method-Ideology And Educational Ideologies. *Educ Theor* 12,110-116 Ap 62.

THOMPSON, Josiah. *Kierkegaard.* NY Knopf 1973.

THOMPSON, Josiah. *The Lonely Labyrinth: Kierkegaard's Pseudonymous Works.* Carbondale S Illinois Univ Pr 1967.

The early pseudonymous works must be regarded as progressive explorations by Kierkegaard of various aspects of his own sickness and imaginative attempts at finding a cure, a way out of the "labyrinth" which consciousness creates but cannot escape by itself. The author studies the genesis of Kierkegaard's project in his journal entries prior to the publication of his pseudonymous work, analyzes this work in terms of content and biographical significance. Unable except in fleeting moments of spontaneous joy to recover the "circle" of wholeness symbolized by childhood and by marriage, Kierkegaard suffers from the "discontinuity" consciousness introduces into every experience and which persist especially in efforts to escape it. Aware of the insufficiency of "infinite resignation" to his own condition, he explores the outlines of a faith realized only in the paradox of a divine "thunderstorm" breaking down the walls of thought and, by creating a "second immediacy," curing the sickness of consciousness.

THOMPSON, Keith. *Education And Philosophy: A Practical Approach.* NY Halsted Pr 1972.

THOMPSON, Kenneth W. Toynbee's Approach To History Reviewed. *Ethics* 65,287-303 Jl 55.

THOMPSON, L. In Quest Of An Heuristic Approach To The Study Of Mankind. *Phil Sci* 13,53-66 Ja 46.

THOMPSON, Loring M. Toward Creative Thinking. *Main Currents* 8,89 S 51.

THOMPSON, Manley Hawn. *The Pragmatic Philosophy Of C S Peirce.* Chicago Univ Of Chicago Pr 1953.

THOMPSON, Manley. Abstract Entities. *Phil Rev* 69,331-350 Jl 60.

THOMPSON, Manley. Abstract Terms. *Phil Rev* 68,281-302 Jl 59.

THOMPSON, Manley. Logic, Philosophy, And History. *Rev Metaph* 8,79-104 S 54.

THOMPSON, Manley. On Aristotle's Square Of Opposition. *Phil Rev* 62,251-265 Ap 53.

THOMPSON, Manley. On Category Differences. *Phil Rev* 66,486-508 O 57.

THOMPSON, Manley. Reply To Mr Nelson's "In Defense Of The Traditional Interpretation Of The Square". *Phil Rev* 63,414-419 Jl 54.

THOMPSON, Manley. What Are Law-Statements About? *J Phil* 52,421-432 Ag 55.

THOMPSON, Manley. When Is Ordinary Language Reformed? *J Phil* 58,498-504 Ag 61.

The author suggests that when Maxwell and Feigl speak of reforming ordinary language, they—like Russell before them—have in mind cognitive reform. The need for cognitive reform, however, he goes on to argue, arises only when ordinary language is regarded as a specialized language. Ordinary language has a rock-bottom character, and this character is lost when we try to reform it.

THOMPSON, Merritt M. On Philosophical Writing And Speaking. *Personalist* 34,46-49 Wint-Ja 53.

THOMPSON, Merritt Moore. Educating For Democracy. *Personalist* 24,383-394 O-Autumn 43.

THOMPSON, Merritt Moore. Educating For Peace. *Personalist* 27,141-152 Ap-Spr 46.

THOMPSON, Merritt Moore. Personalism In The Present Day Philosophy Of Education. *Personalist* 25,40-53 Ja-Wint 44.

THOMPSON, R Motson. *Nietzsche And Christian Ethics.* NY Philosophical Lib 1951.

THOMPSON, Richard J. Metaphysics And The Arts. *Proc Cath Phil Ass* 17,159-166 1941.

THOMPSON, Samuel M. *A Modern Philosophy Of Religion.* Chicago Regnery 1955.

The author's aim is "not to explore various philosophies of religion, or to provide a guidebook to the maze of religious thought, but to lead the reader through the development of a positive argument." He presents a philosophy of religion at considerable length in the form of a case for "realistic theism" as providing a

philosophical context for a sympathetic discussion of many of the doctrines of Western religion. Alternative philosophical points of view are discussed only insofar as they provide either a support for, or disagreement with, the author's own brand of theism. Each chapter is provided with notes, bibliography, and questions and topics for study.

THOMPSON, Samuel M. Existence, Essence, And The Work Of Art. *Int Phil Quart* 3,527-536 D 63.

THOMPSON, Samuel M. Idealism And Voluntarism In Royce. *Rev Metaph* 9,433-440 Mr 56.

THOMPSON, Samuel M. Impersonal Law And Personal Freedom. *Ethics* 73,157-166 Ap 63.

The rule of law in our society is responsible for preserving personal freedoms in spite of a regulated economy. Thinking about law, historically, has moved from personal or authoritarian law to natural law to a theory of consent or contract. Contract depersonalizes human relations, in being regulated by impersonal agencies, opening the way for government regulation. But this regulation is only of those areas of life which are impersonal and leaves people free with regard to the ends of life. One danger to freedom in a controlled economy is the growth of administrative law.

THOMPSON, Samuel M. Religion, Nature, And The Autonomy Of Law. *Ethics* 73,1-9 O 62.

THOMPSON, Samuel M. Syllogistic Logic In Linear Notation. *Phil Sci* 9,362-366 O 42.

THOMPSON, Samuel M. The Authority Of Law. *Ethics* 75,16-24 O 64.

This essay presents several theses concerning the relation between law and morality. It interprets the authority of law as situational, not normative. The authority of law is distinguished from the criterion of legislation. This authority "transcends force and brings force into submission to itself." The relationship between law and morality is described as a moral one and the authority of law is claimed to be deeper than positivist theories would allow.

THOMPSON, Samuel M. Understanding Ourselves. *Personalist* 34,137-139 Spr-Apr 53.

THOMPSON, Samuel. Tradition, Revolt And Reconstruction In Philosophy Of Religion. *Rev Metaph* 13,305-319 D 59.

THOMPSON, Thomas L. Notes Toward A Theology Of Existence. *Phil Today* 6,125-132 Sum 62.

THOMPSON, Thomas M. Indoctrination For Democracy. *Humanist* 6,134-136 Autumn-Wint 46.

THOMPSON, Thomas. Hall's Analysis Of Aesthetic Value. *S J Phil* 4,177-191 Fall 66.

THOMPSON, Tyler. The Self And Its Relations. *Phil Forum (Boston)* 7,25-31 Spr 49.

THOMPSON, W R. Providence. *Thomist* 5,229-245 Ja 43.

THOMPSON, W R. The Unity Of The Organism. *Mod Sch* 24,125-157 Mr 47.

THOMPSON, William G. The Doctrine Of Free Choice In Saint Bonaventure. *Fran Stud* 18,1-8 Mr 58.

THOMPSON, William Irwin. Anthropology And The Study Of Values. *Main Currents* 19,37-44 N-D 62.

THOMPSON, William Irwin. The Study Of World View. *Main Currents* 21,27-34 N-D 64.

THOMSON, George Derwent. *Studies In Ancient Greek Society, Vol 2: The First Philosophers.* NY International 1955.

The Marxist theory of history and of the sources of cultural change is here applied to the Pre-Socratics. Most of the book is devoted to pre-history and to the history of Greece from the Homeric Age on.

THOMSON, George. *The Foreseeable Future.* NY Cambridge Univ Pr 1955.

THOMSON, James S. The Existential Philosophy. *Phil Today* 2,93-107 Sum 58.

THOMSON, James and Thomson, Judith. How Not To Derive "Ought" From "Is". *Phil Rev* 73,512-516 O 64.

The Thomsons criticize Searle's argument in "How to Derive 'Ought' from 'Is'" (*Philosophical Review* Volume LXXIII (1964), Pages 43-58), on the grounds that the *ceteris paribus* clause he requires for his argument will have to sneak in evaluative premises if he wants (4), "Jones is under an obligation to pay Smith five dollars," to entail (5), "Jones ought to pay Smith five dollars."

THOMSON, Judith Jarvis. Grue. *J Phil* 63,289-309 My 66.

The article discusses Goodman's puzzle (which appears in *Fact, Fiction, and Forecast*) and attempts to answer one question raised by it. Without trying to prove that a certain principle about reasons is correct the article attempts to show that if the principle is acceptable, then we can explain the preferability of 'green' over 'grue' for certain subject-classes.

THOMSON, Judith Jarvis. More Grue. *J Phil* 63,528-533 S 66.

Thomson defends her paper "Grue" from Professor Gordon's comments on it which seem to her irrelevant. For example, Gordon writes that she seeks "a definition of projectibility in terms of the notoriously obscure notion of observability" and attributes to her the view that "Green" is an observation-predicate while 'grue' is not... because we can tell whether a thing is green but not whether it is grue by simply looking at it in a good light." He says further that she gives no ground for saying 'grue' is not an observation-predicate. But Thomson was not trying to define "projectibility" at all, and so in particular was not trying to define it in terms of 'observability' or 'observation-predicate' which terms do not even appear in her paper.

THOMSON, Judith Jarvis. Private Languages. *Amer Phil Quart* 1,20-31 Ja 64.

THOMSON, Judith and Thomson, James. How Not To Derive "Ought" From "Is". *Phil Rev* 73,512-516 O 64.

The Thomsons criticize Searle's argument in "How to Derive 'Ought' from 'Is'" (*Philosophical Review* Volume LXXIII (1964), Pages 43-58), on the grounds that the *ceteris paribus* clause he requires for his argument will have to sneak in evaluative premises if he wants (4), "Jones is under an obligation to pay Smith five dollars," to entail (5), "Jones ought to pay Smith five dollars."

THOMSON, Procter. Democracy And The Case For Conformity. *Phil Forum (Pacific)* 2,82-94 My 64.

THOMSON, Procter. The Sociology Of Education From The Point Of View Of Economics. *Educ Theor* 2,38-46 Ja 52.

THOMTE, Reidar. *Kierkegaard's Philosophy Of Religion.* Princeton NJ Princeton Univ Pr 1948.

THORNDIKE, E L and Woodyard, Ella and Powel, Lydia. The Aesthetic Life Of Communities. *J Aes Art Crit* 2,51-58 Fall 42.

THORNDIKE, Lynn. Censorship By The Sorbonne Of Science And Superstition In The First Half Of The 17th Century. *J Hist Ideas* 16,119-125 Ja 55.

THORNDIKE, Lynn. Jean de Jandun On Gravitation. *J Hist Ideas* 19,253-255 Ap 58.

THORNDIKE, Lynn. Newness And Craving For Novelty In 17th-Century Science And Medicine. *J Hist Ideas* 12,584-598 O 51.

THORNDIKE, Lynn. Renaissance Of Prenaissance? *J Hist Ideas* 4,65-74 Ja 43.

THORNHILL, John. *The Person And The Group: A Study, In The Tradition Of Aristotelian Realism, Of The Meaning Of Human Society.* Milwaukee Bruce 1967.

THORNHILL, John. The Philosophical Assumptions, Implicit And Explicit, Of Arnold J Toynbee's Philosophy Of History. *Thomist* 25,201-251 Ap 62.

THORPE, Clarence D. Coleridge As Aesthetician And Critic. *J Hist Ideas* 5,387-414 O 44.

THORSON, T L. *The Logic Of Democracy.* NY 1962.

Here a significant question is faced: Is there a rational justification of democracy? Both the absolutistic, natural-law approach to this question, the method of induction, and the relativistic, positivistic approach, are rejected. Analysis of the primary political context—men in groups confronted by the need to make decisions of allocating values and by the necessity of uncertain predictions concerning facts and values—shows that the rightness of decisions cannot be proved. But "the general recommendation that serves as the foundation of political philosophy" is: "Do not block the possibility of change with respect to social goods." This principle is absolutely justified unless it can be proved (and it cannot) that some state of affairs is absolutely right. The principle implies popular sovereignty, political equality, individual political rights, majority rule, and free expression as an absolute. In short, democracy can be rationally justified, in the sense that "rational" means assent to the rule, "Do not block the way of inquiry."

THORSON, Thomas Landon. Albert Camus And The Rights Of Man. *Ethics* 74,281-291 Jl 64.

Certain aspects of Albert Camus's thought are important to political philosophy. Political philosophy should not be so narrowly defined as to exclude a philosopher like Camus, whose work has strongly aesthetic and existentialist orientations. Camus's ideas of the absurd and revolt have important implications for the issue of the power of states and rights of individuals against the state.

THRALL, Robert M (ed) and Coombs, Clyde H (ed) and Davis, Robert L (ed). *Decision Processes.* NY Wiley 1954.

THRO, Linus J. A Note On Arthur Berndtson's "Notes On Universals". *Mod Sch* 28,53-57 N 50.

THRO, Linus J. Professor Gilson's Study Of The Doctrine Of Duns Scotus. *New Scholas* 27,198-204 Ap 53.

THUC, Nguyen Dang. Vietnamese Humanism. *Phil East West* 9,129-144 O 59-Ja 60.

THULSTRUP, Niels (ed) and Johnson, Howard A (ed). *A Kierkegaard Critique: An International Selection Of Essays Interpreting Kierkegaard.* NY Harper 1962.

THURSTON, Carl. *The Structure Of Art.* Chicago Univ Of Chicago Pr 1941.

The author of this book is not alone in his deep dissatisfaction with traditional esthetics, but he considers himself almost alone in his attempt to sketch a "frame of reference" and a method for an "independent science of esthetics."

THURSTON, Carl. Discussion Of Bertram Morris's *The Aesthetic Process.* *J Phil* 41,495-501 Ag 44.

THURSTON, Carl. Is Our Pleasure In Single Colors Esthetic? *J Phil* 40,320-323 Je 43.

THURSTON, Carl. Major Hazards In Defining Art. *J Phil* 44,129-132 F 47.

THURSTON, Carl. Method In Esthetics. *J Phil* 40,192-193 Ap 43.

THURSTON, Carl. The "Principles" Of Art. *J Aes Art Crit* 4,96-100 D 45.

THURSTON, Herbert. *The Physical Phenomena Of Mysticism,* J H Crehan (ed). Chicago Regnery 1952.

THURSTONE, Louis Leon. *The Measurement Of Values.* Chicago Univ Of Chicago Pr 1959.

THUT, I N. Response To Drake's "Educational Technology And The American Character". *Proc Phil Educ* 18,68-70 Ap 62.

THUT, I N. Some Historical Factors Bearing Upon The Authority Of States In Education. *Educ Theor* 9,193-202 O 59.

THUT, I N. The Status Of John Dewey's Philosophical Position Today. *Educ Theor* 10,26-31 Ja 60.

TIBLIER, H F and Fay, Cornelius Ryan. *Epistemology.* Milwaukee Bruce 1967.

TIBLIER, Henry F. The Foundations Of Mechanism, Part I. *Mod Sch* 21,90-100 Ja 44.

TIBLIER, Henry F. The Foundations Of Mechanism, Part II. *Mod Sch* 21,162-169 Mr 44.

TIEBOUT JR, H M. Demos On Tillich. *Phil Phenomenol Res* 20,109-112 S 59.

TIEBOUT JR, Harry M. Tillich, Existentialism, And Psychoanalysis. *J Phil* 56,605-611 JI 59.

TIEBOUT, Harry M. "Deus, Sive Natura". *Phil Phenomenol Res* 16,512-521 Je 56.

TIEBOUT, Harry M. Appearance And Causality In Whitehead's Early Writings. *Phil Phenomenol Res* 19,43-52 S 58.

TIERNEY, Brian. *Natura Id Est Deus: A Case Of Juristic Pantheism?* *J Hist Ideas* 24,307-322 JI-S 63.

TIERNEY, Brian. Ockham, The Conciliar Theory, And The Canonists. *J Hist Ideas* 15,40-70 Ja 54.

TIERNEY, Brian. Some Recent Works On The Political Theories Of The Medieval Canonists. *Traditio* 10,594-625 1954.

TILGHMAN, B R. Causality And Memory. *Phil Forum (Pacific)* 4,71-80 My 66.

TILGHMAN, B R. Emotions And Some Psychologists. *S J Phil* 3,63-69 Sum 65.

TILGHMAN, Benjamin R (ed). *Language And Aesthetics: Contributions To The Philosophy Of Art.* Lawrence Univ Pr Of Kansas 1973.

The book is made up of an introduction plus nine essays. The essay which is likely to attract the most attention is the lead paper on "Wittgenstein's Aesthetics" by Morris Weitz. This is not simply a rehash by Weitz of his earlier "The Role of Theory in Aesthetics"; the new essay clarifies many of the issues of the old one, but also goes beyond it in interesting ways.

TILGHMAN, Benjamin R And Others. Problems And Perplexities. *Rev Metaph* 16,380-391 D 62.

TILICH, Paul J. *Morality And Beyond.* NY Harper & Row 1963.

TILICH, Paul Johannes. *Dynamics Of Faith.* NY Harper 1957.

Faith is defined as "the state of being ultimately concerned." It is not an act of knowledge, willing or feeling, but "a centered act of the whole personality." It must be expressed in symbols and myths "because symbolic language alone is able to express the ultimate." The truth of faith "cannot be judged by any other kind of truth, whether scientific, historical or philosophical." It must be judged by "whether or not it is alive" ("creates reply, action, communication") and whether "it expresses the ultimate which is really ultimate." The author maintains that "no one is completely without an ultimate concern" and that "the radical self-criticism of Christianity makes it most capable of universality."

TILICH, Paul Johannes. *My Search For Absolutes.* NY Simon & Schuster 1967.

TILICH, Paul. *Biblical Religion And The Search For Ultimate Reality.* Chicago Univ Of Chicago Pr 1955.

This book is "a slightly extended version of the James W Richard Lectures... delivered at the University of Virginia in the fall of 1951." It attempts to show that there is no necessary conflict between philosophy as ontology and biblical religion. On the contrary, the biblical symbols presuppose ontological questions, while their theological answers necessarily employ ontological categories. In fact, biblical religion is, in many respects, the counterpart of philosophy's search for ultimate reality or "being-itself."

TILICH, Paul. *Christianity And The Encounter Of The World Religions.* NY Columbia Univ Pr 1963.

Professor Tillich gives one Protestant view of the present situation in religion and quasi-religion, Christian principles of judging non-Christian religions, a Christian-Buddhist conversation and Christianity judging itself. Tillich here defines religion as "the state of being grasped by an ultimate concern." Religion usually defines the ultimate concern as gods, god, or a highest principle. He defines a quasi-religion as one which has genuine similarity with religion; it should not be confused with pseudo-religion.

TILICH, Paul. *Love, Power, And Justice: Ontological Analyses And Ethical Applications.* NY Oxford Univ Pr 1954.

In the eyes of the author, love, power, and justice present problems and confusions to anguished men in a world estranged. The three concepts are "usually treated" with "vague talk, idealism, and cynicism." To avoid anything of the sort, the author feels obliged to undertake an ontological excursion into Being-itself (or God), there to find the root and basic unity of Love, Power, and Justice. "Love is the drive toward unity of the separated"; Power is "the power of being" (over non-being); Justice "is the form in which the power of being actualizes itself."

TILICH, Paul. *Systematic Theology, Vol II: Existence And The Christ.* Chicago Univ Of Chicago Pr 1957.

TILICH, Paul. *Systematic Theology, Volume III, Life And The Spirit, History And The Kingdom Of God.* Chicago Univ Of Chicago Pr 1963.

TILICH, Paul. *Systematic Theology, VI.* Chicago Univ Of Chicago Pr 1951.

TILICH, Paul. *The Courage To Be.* New Haven Yale Univ Pr 1952.

TILICH, Paul. *The Future Of Religions,* Jerald C Brauer (ed). NY Harper & Row 1966.

This book includes three essays on the occasion of Tillich's death and four lectures by Tillich on some of the ideas he was working with just prior to that time. His discussion of "progress" is particularly important in its attempt to revive an idea which has been in disrepute among contemporary thinkers.

TILICH, Paul. *The New Being.* NY Scribner's 1955.

Twenty-three sermons on the Pauline concept of "New Creation" comprise this book. Man, belonging to the old order of things and experiencing the shaking of its foundations, catches a glimpse of a new being fully manifested in Jesus Christ, and is called to participation therein. As a renewal of the old order of creation, New Being yields such things as physical and mental health, the courage to be, and religious certainty. It can be characterized generally as love: freedom from enslaving anxieties, desires, and hostilities; and the fulfillment of true selfhood.

TILICH, Paul. *Ultimate Concern* Donald Mackenzie Brown (ed). NY Harper & Row 1965.

TILICH, Paul. Conformity. *Humanitas* 1,117-122 Fall 65.

TILICH, Paul. Existential Philosophy. *J Hist Ideas* 5,44-70 Ja 44.

TILICH, Paul. Nietzsche And The Bourgeois Spirit. *J Hist Ideas* 6,307-309 Je 45.

TILICH, Paul. Relation Of Metaphysics And Theology. *Rev Metaph* 10,57-63 S 56.

TILICH, Paul. The Nature And The Significance Of Existentialist Thought. *J Phil* 53,739-747 N 56.

TILLMAN, Frank A and Gale, Richard M and Mc Gee, C Douglas. Ryle On "Use," "Usage," And "Utility". *Phil Stud* 15,57-59 1964.

The article examines Ryle's analysis of "Use," "Usage," and "Utility," charging that Ryle obscures rather than illuminates the distinctions between these concepts. The authors point out that central to Ryle's discussion is an analogy between words and tools, arguing that the analogy fails when Ryle attempts to make a distinction between use and usage. They argue that this failure can be seen in a disanalogy between words and tools in that words, unlike tools, are characteristically used in communication. To use a word correctly, they point out, the speaker must use it in conformity with linguistic custom; the use of a tool requires no such consonance with the customary usage of a group.

TILLMAN, Frank A. Explication And Ordinary Language Analysis. *Phil Phenomenol Res* 25,375-383 Mr 65.

The business of philosophical analysis is clarification, but explicators and ordinary-language philosophers disagree about how to achieve it. Their mutual criticisms or attempts at arbitration are made at such a level of generality as to leave the basis for dispute or settlement obscure. By focusing on supposedly competing analyses of truth—Tarski's semantical and Strawson's performative conceptions of truth—the paper makes clarification itself the subject of clarification in an attempt to determine the basis of dispute.

TILLMAN, Frank. Phenomenology And Philosophical Analysis. *Int Phil Quart* 6,465-482 S 66.

Phenomenology is a little known to philosophical analysts as philosophical analysis is to phenomenologists. Yet despite their isolation, both analysts and phenomenologists share a set of common problems which they seek to treat in related ways. For both Ryle and Husserl, philosophy is an activity; for each stage of Husserl's phenomenological reduction there is a counterpart in Ryle's technique of linguistic analysis. At least one part of these two techniques is designed to clarify concepts. What Husserl discriminates as the invariant features of certain conscious acts are not radically different from what Ryle identifies as the invariant features of the use of certain words; e.g., perceptual verbs. One difficulty with phenomenology is that it provides no criterion for evaluating its results. However, the technique of analytic philosophy provides a powerful and perspicuous way of displaying its results. To the extent that these ways of doing philosophy converge, they are competitors; but analytic philosophy may also be a contributor to the solution of problems of mutual concern.

TILLY, Charles. The Analysis Of A Counter-Revolution. *Hist Theor* 3,30-58 1963.

TIMASHEFF, N S. Revolution And Competition For Power. *Thought* 18,435-450 S 43.

TIMASHEFF, N S. The Basic Conflict Of Our Age. *Thought* 24,617-636 D 49.

TIMASHEFF, Nicholas S. Gurvitch's Philosophy Of Social Law. *Thought* 17,709-722 D 42.

TIMASHEFF, Nicholas S. Law As A Social Psychological Phenomenon. *Phil Today* 8,197-212 Fall 64.

TIMASHEFF, Nicholas S. Probation And Imposed Peace. *Thought* 16,275-296 Je 41.

TIMASHEFF, Nicolas Sergeyevitch. *Three Worlds: Liberal, Communist, And Fascist Society.* Milwaukee Bruce 1946.

TIMUR, Mohammed. *The Theory Of Morals.* NY Philosophical Lib 1965.

TINDALL, William York. James Joyce And The Hermetic Tradition. *J Hist Ideas* 15,23-39 Ja 54.

TIRYAKIAN, Edward A (ed). *Sociological Theory, Values, And Sociocultural Change: Essays In Honor Of Pitirim A Sorokin.* NY Free Pr Of Glencoe 1963.

TIRYAKIAN, Edward A. *Sociologism And Existentialism: Two Perspectives On The Individual And Society.* Englewood Cliffs NJ Prentice-Hall 1962.

"The present study is an attempt to reunite... sociology and philosophy" through a consideration of sociologism and existentialism. The sociologist most closely studied, in the first part, is Durkheim, whose sociologism and conception of society are examined in methodological perspective and whose concern with the "moral crisis of modern society" is emphasized. The second part of the book is concerned with the background of existentialism, the thought of Kierkegaard, Nietzsche, Heidegger, Jaspers, Sartre, Berdyaev, and Marcel. In a "confrontation of sociologism and existentialism" both are taken to be basically "reactions to the disorganization of the modern world" which tend, however, to supplement and reinforce rather than undermine each other.

TITIEV, Robert J. Computer Presentation Of Topics In Measurement Theory. *J Educ Data Processing* 11,12-17 1974.

The paper describes a computer program written to illustrate aspects of the Scott-Suppes theory of measurement and its relationship to the axioms that characterize semiorders.

TITUNIK, Irwin R (ed) and Matejka, Ladislav (ed). *Semiotics Of Art: Prague School Contributions.* Cambridge MA MIT Pr 1976.

The editors have brought together twenty-one representative papers. The selections are divided into five parts: (I) the programmatic paper on aesthetic semiotics; (II) Bogatyrev's four studies on the semiotic analysis of folklore, multifunctional structures and hierarchical transformations; (III) studies of sign systems as pertaining to the

- theater and cinema; (IV) the influential articles on the semiotic analysis of verbal art and its aesthetic function dealing with literary works, the evolution of literary systems and their interrelations with other systems of linguistic use; (V) two papers on the theoretical problems of the visual arts and the structure of semiotic systems in painting.
- TITUS, Harold H.** *What Is A Mature Morality?* NY Macmillan 1943.
- Professor Titus has written a book that has a real and vital message for these times. He begins by describing the moral confusion of the period. "We have lost," he thinks, "a sense of the meaning and goals of living." That is much more serious than the prevailing ignorance of American History, which has just been revealed. It will take more than a book on mature morality to recover the sense of the meaning and goals of life but the book is a contribution in the right direction. The author is on right lines when he insists that human personality is an enduring manifestation of an eternal spiritual order. All ethical and religious issues hang on the answer to that question.
- TIUKHTIN, V. S.** How Reality Can Be Reflected In Cognition: Reflection As A Property Of All Matter. *Soviet Stud Phil* 3,3-12 Sum 64.
- TIUKHTIN, V. S.** On The Process Of Reflecting Reality In Cognition. *Soviet Stud Phil* 1,45-53 Fall 62.
- TODD, Charles (ed)** and Blackwood, Russell T (ed). *Language And Value*. NY Greenwood 1969.
- TODD, John M (ed).** *The Springs Of Morality: A Catholic Symposium*. NY Macmillan 1956.
- TODD, William Lewis.** *History As Applied Science: A Philosophical Study*. Detroit W1972.
- TODD, William.** Counterfactual Conditionals And The Presuppositions Of Induction. *Phil Sci* 31,101-110 Ap 64.
- TODD, William.** Goodman On Deductive Inference. *Phil Stud* 14,82-84 1963.
- TODD, William.** Infinite Analysis. *Phil Stud* 13,24-26 1962.
- TODD, William.** Intentionality And The Theory Of Meaning. *Phil Stud* 17,55-62 1966.
- The article examines two traditional theses about meaning, viz., (i) a sentence has a meaning if it has a consistent usage and there are criteria for deciding whether its usage is consistent, and (ii) that meaning is not an intentional concept. The author gives an example of mistaken identity to point out that statements may be true or false depending on the correctness or incorrectness of identification. He concludes from this example that the above theses are inconsistent unless carefully qualified.
- TODD, William.** The Ethical Functions Of The Novel. *Ethics* 75,201-206 Ap 65.
- The psychologizing which is often found in novels differs from scientific psychology in serving a normative or ethical function of evaluating and judging the characterological traits of persons. Therefore, novels center upon ethically interesting traits. In this respect novel writing is similar to everyday conversation, but is also useful in extending our imagination beyond the actual, organizing complex moral thinking, and permitting us to see into the heart of moral questions. The novel has an ethical function, but this need not imply the novelist is trying to persuade the reader of anything.
- TODES, S J and Dreyfus, H L.** The Three Worlds Of Merleau-Ponty. *Phil Phenomenol Res* 22,559-565 Je 62.
- TODES, Sam and Daniels, Charles B.** Beyond The Doubt Of A Shadow: A Phenomenological And Linguistic Analysis Of Shadows. *Sel Stud Phen Exist Phil* 5,86-93 1975.
- The following statements are explained and supported. A counterexample shows one of them as false. (1) A shadow must be cast by something. (2) An object upon which no light falls cannot cast a shadow. (3) A shadow cannot be cast through an opaque object. (4) If a shadow is cast by two things, A and B, it follows that A casts some of it and that B casts some of it. The nature of philosophical inquiry is also discussed.
- TODOROVICH, Miro (ed)** and Hook, Sidney (ed) and Kurtz, Paul (ed). *The Idea Of A Modern University*. Buffalo NY Prometheus Books 1974.
- This work consists of forty-five essays, comments, and replies by scholars who convened to consider the plight of the American university. The work responds to an obvious need—the need to consider foundational problems of the university from a variety of viewpoints. It is divided into three parts: the first devoted to universal higher education; the second to politicalization of the university; the third to a miscellany of problems including collective bargaining, the affirmative-action program of HEW, and tenure.
- TODOROVICH, Miro (ed)** and Hook, Sidney (ed) and Kurtz, Paul W. (ed). *The Philosophy Of The Curriculum: The Need For General Education*. Buffalo NY Prometheus Books 1975.
- This book is an anthology representing an essentially liberal and meliorist view of educational reform. The essayists offer a critical review of the situation of the undergraduate curriculum. The essays are organized under traditional rubrics—humanities, social sciences, sciences. Critics of the curriculum from left and right, e.g., those concerned with "de-schooling" society, or with radicalizing the university, or with re-establishing essentialist education—are absent.
- TOLER, Colette.** Willa Cather's Vision Of The Artist. *Personalist* 45,503-523 Autumn-O 64.
- TOLLEFSEN, Olaf** and Boyle, Joseph M and Grisez, Germain. *Free Choice: A Self-Referential Argument*. Notre Dame Notre Dame Univ Pr 1976.
- The question—does man have freedom of the will? The authors of this book agree that this may be true. In a remarkably detailed way, the authors devote entire chapters to examining the various arguments that have been advanced, historically, to show that there are, sometimes, free choices. Other chapters are devoted to historical arguments that there are no free choices, and the arguments that "free choice" and "no free choice" are compatible. The authors are convinced that the two positions are not compatible. The authors finally argue that sometimes people do make free choices.
- TOMAS, Vincent.** A Note On Creation In Art. *J Phil* 59,464-468 Ag 62.
- This is a reply to a criticism, by Carl R Hausman, of the author's view of creativity in art. Hausman tries to show that the view does not adequately account for "that data which, on Tomas's admission, must be explained." According to Hausman, the view fails to do justice to the datum that to be a work of art, the work must be novel; it "ignores novelty." It is suggested that some ambiguities as to what the data are has led Hausman to his conclusions. The note accordingly attempts to clarify the data and therewith to meet Hausman's objections.
- TOMAS, Vincent.** Aesthetic Vision. *Phil Rev* 68,52-67 Ja 59.
- TOMAS, Vincent.** Broad On "Supreme Dispositions". *Phil Stud* 2,81-85 D 51.
- TOMAS, Vincent.** Can We Know The Contents Of C I Lewis's Mind? *Phil Phenomenol Res* 11,541-548 Je 51.
- TOMAS, Vincent.** Creativity In Art. *Phil Rev* 67,1-15 Ja 58.
- TOMAS, Vincent.** Dr Munro, Scientific Aesthetics, And Creative Art. *Phil Phenomenol Res* 19,391-398 Mr 59.
- TOMAS, Vincent.** Ducasse On Art And Its Appreciation. *Phil Phenomenol Res* 13,69-83 S 52.
- TOMAS, Vincent.** Has Professor Greene Proved That Art Is A Cognitive Process? *J Phil* 37,459-469 Ag 40.
- TOMAS, Vincent.** Mr Stolnitz's Questions Concerning Aesthetic Vision: A Reply. *Phil Phenomenol Res* 22,88-91 S 61.
- TOMAS, Vincent.** Nine Basic Arts. *Rev Metaph* 15,494-498 Mr 62.
- TOMAS, Vincent.** On "Is Art A Language"? *J Phil* 62,573-574 O 65.
- TOMBERLIN, James E.** About The Problem Of Truth. *Phil Phenomenol Res* 27,85-89 S 66.
- The purpose is to discuss the kinds of things that may not be true. A new theory of truth is not presented; neither is there a theory of meaning. The question is raised, of what sort of things can truth be affirmed, predicated, or assigned? The author suggests that the probable bearer of truth is the "statement," although he does not attempt to define this. One needs to have some awareness of what a statement is not, of what it is that may not be true.
- TOMBERLIN, James E.** The Science Of Politics And Ethics. *Phil Phenomenol Res* 25,414-415 Mr 65.
- TOMKINS, Silvan S.** Affects—Primary Motives Of Man. *Humanitas* 3,321-346 Wint 68.
- TOMLIN, E W F.** *Simone Weil*. New Haven Yale Univ Pr 1954.
- The author grants that "the writings of this marvelously endowed, if sometimes maddening young woman," Simone Weil, "lie outside the conventional literary and philosophical currents," but claims that they can tell us more about "being poised on the edge of the abyss" than "the most subtle of the Existentialists." Simone Weil made an agony of waiting humbly for grace, choosing "scepticism shot through with faith, with all its torments," rather than "faith shot through with scepticism." Her claim to "a new kind of sanctity possible for modern man" lies "not in her conversion at a particular time, but in the steady convergence of her whole being upon a point which throughout life she kept clearly in view."
- TOMLIN, E W F.** *The Great Philosophers—The Eastern World*. NY Wyn 1952.
- This book is an account of the life and work of several important philosophers of the Orient. Separate chapters are devoted to Egyptian philosophy, Babylonia and Israel, Zoroaster, and there is a separate section on Mohammed. The purpose has been to recount not only the individual lives of these Oriental thinkers, but to outline the philosophies characteristic of these various cultures, and in measure to point out some of the common themes involved.
- TOMLIN, Eric Walter Frederick.** *The Oriental Philosophers: An Introduction*. NY Harper & Row 1963.
- TOMPKINS, H.** F S Marvin's Criteria Of Progress. *Humanitas* 6,178-184 Spr 47.
- TOMS, Eric.** Reply To A Note On The Liar Paradox. *Phil Rev* 67,101-105 Ja 58.
- TOMS, Eric.** The Law Of Excluded Middle. *Phil Sci* 8,33-38 Ja 41.
- TOMS, Eric.** The Liar Paradox. *Phil Rev* 65,542-547 O 56.
- TOMS, Eric.** The Reflexive Paradoxes. *Phil Rev* 61,557-567 O 52.
- TONELLI, Giorgio.** Kant's Early Theory Of Genius (1770-1779): Part I. *J Hist Phil* 4,109-132 Ap 66.
- TONELLI, Giorgio.** Kant's Early Theory Of Genius (1770-1779): Part II. *J Hist Phil* 4,209-224 Jl 66.
- TONER, Jules J and Mc Glynn, James V.** *Modern Ethical Theories*. Milwaukee Bruce 1962.
- All ethical theories begin with certain moral facts—the distinctions between good and bad and right and wrong, and the senses of obligation, freedom, and responsibility. The ethical systems of moral sense, formalism, utilitarianism, naturalism, analysis, existentialism, and psychoanalysis may be criticized according to whether they explain these facts adequately. All of them (except relativists and subjectivists) implicitly hold to the principle that what is "in keeping with [man's] nature will be considered good." Thus moral arguments resolve into the question of the ultimate end of man, and turn the question of the ultimate nature of man. The authors hold that man's ultimate obligation (derived from God's creation) is "to be morally creative" of values over and beyond specific "do's" and "don't's"
- TONER, Jules.** Focus For Contemporary Ethics. *Thought* 39,5-19 Mr 64.
- TONGUE, William Richard.** A History Of Western Philosophy And Its Connection With Political And Social Circumstances From The Earliest Times To The Present Day. *Fran Stud* 7,78-89 Mr 47.

TONINI, V. New Realistic Trends In The Interpretation Of Modern Theoretical Physics. *Phil Today* 7,62–69 Spr 63.

TONNE, Herbert A. *A Realistic Philosophy Of Education.* Somerville NJ Somerset Pr 1942.

This book is primarily a polemic against pragmatism and Progressive Education, with some critical comments on idealism.

TONNE, Herbert A. Humanism And Tillich's Existentialism. *Humanist* 20,346–349 N-D 60.

TONNELAT, M A. The Share Of Idealism In Contemporary Physics. *Phil Today* 7,53–61 Spr 63.

TONNELAT, Marie-Antoinette. A Myth: The Pure Physicist. *Phil Today* 8,175–178 Fall 64.

TONSOR, Stephen J. Lord Acton On Döllinger's Historical Theology. *J Hist Ideas* 20,329–352 Je–S 59.

TONSOR, Stephen J. The Historical Morphology Of Ernst von Lasaulx. *J Hist Ideas* 25,374–392 Jl–S 64.

TOOHEY, John J. Proposition, Judgment, And Inference. *J Phil* 37,232–243 Ap 40.

TOOHEY, John J. The Term 'Being'. *New Scholas* 16,107–129 Ap 42.

TORMEY, Alan. *The Concept Of Expression.* Princeton NJ Princeton Univ Pr 1971.

The author, in analyzing typical forms of human expression, seeks to make evident a relation between human behavior and characteristic states of a person. His analysis reveals that intentionality is a necessary condition of actions which express. From his analysis of expression the author draws distinctions among linguistic expressions, assertions, beliefs and nonverbal behavioral expressions. His analysis is also applied to art where he shows that previous uses of the term expression are confused and misleading. His proposal for art is that expressive properties be construed as the "properties of art works whose names also designate intentional states of persons." This proposal enables the author to indicate the relation between the expressive and nonexpressive properties of a work of art.

TORNAY, Stephen Chak. Averroes' Doctrine Of The Mind. *Phil Rev* 52,270–288 My 43.

TÖRNEBOHM, Håkan. Comments On Grünbaum's: "The Clock Paradox In The Special Theory Of Relativity". *Phil Sci* 22,231–232 Jl 55.

TÖRNEBOHM, Håkan. Epistemological Reflexions Over The Special Theory Of Relativity And Milne's Conception Of Two Times. *Phil Sci* 24,57–69 Ja 57.

TÖRNEBOHM, Håkan. The Lorentz-Formulae And The Metrical Principle. *Phil Sci* 29,269–278 Jl 62.

TORRENS, James. Poetry, An Imitation Of Nature. *Thomist* 18,396–407 Jl 55.

TORRES, Manuel. Humanist Pioneers In Spain. *Humanist* 24,185–188 N-D 64.

TORREY, Norman Lewis and Gordon, Douglas H. *The Censoring Of Diderot's Encyclopédie And The Re-established Text.* NY Columbia Univ Pr 1947.

TOULMIN, S E. Crucial Experiments: Priestley And Lavoisier. *J Hist Ideas* 18,205–220 Ap 57.

TOULMIN, Stephen E and Goodfield, June. *The Architecture Of Matter.* NY Harper & Row 1962.

TOULMIN, Stephen E and Goodfield, June. *The Discovery Of Time.* NY Harper & Row 1965.

TOULMIN, Stephen Edelston (ed). *Physical Reality: Philosophical Essays On 20th Century Physics.* NY Harper & Row 1970.

TOULMIN, Stephen. *Foresight And Understanding: An Enquiry Into The Aims Of Science.* Bloomington Indiana Univ Pr 1961.

This book is an expansion of the thirty-fourth series of Mahlon Powell lectures, delivered at Indiana University in March, 1960. It is an attempt "to focus on science something of the insider's judgment and the outsider's breadth of vision alike," to stand back from the particular specialties and ask the wider questions: What is explanation? What makes an investigation a scientific one? What makes a scientific theory a successful or unsuccessful one? Such critical questions need to be co-ordinated with the factual studies of a representative selection of classic theories, and a critical analysis of the standards to which they appeal. The main chapters of the book deal with forecasting and understanding, the ideals of natural order, forms and styles of theory, and the evolution of scientific ideas. There is a foreword by Jacques Barzun, and a brief index of names.

TOULMIN, Stephen. *The Philosophy Of Science.* NY Harper 1960.

TOULMIN, Stephen. Criticism In The History Of Science: Newton On Absolute Space, Time, And Motion, I. *Phil Rev* 68,1–29 Ja 59.

TOULMIN, Stephen. Criticism In The History Of Science: Newton On Absolute Space, Time, And Motion, II. *Phil Rev* 68,203–227 Ap 59.

TOULMIN, Stephen. Historical Inference In Science: Geology As A Model For Cosmology. *Monist* 47,142–158 Fall 62.

TOULMIN, Stephen. The Plausibility Of Theories. *J Phil* 63,624–626 O 66.

TOVEY, George V. Toward A New Understanding Of Francis Bacon's Reform Of Philosophy. *Phil Rev* 61,568–574 O 52.

TOWNES, Charles H. The Convergence Of Science And Religion. *Zygon* 1,301–311 S 66.

TOWNSEND, H G. *On The History Of Philosophy.* Berkeley Univ Of Calif Pr 1946.

TOYNBEE, Arnold And Others. *On The Future Of Art.* NY Viking Pr 1970.

This book is a collection of essays by eminent artists, philosophers, a historian and a psychologist, which considers the social, aesthetic and artistic implications of current trends in the arts. Seabright and Burnham, artists, discuss the effects the computer

and other machines have had and will have on the visual arts. Kahn, an architect, interprets architecture as the interplay of light and silence.

TOYNBEE, Arnold J and Geyl, Pieter. *The Pattern Of The Past: Can We Determine It?* Boston Beacon Pr 1949.

TOYNBEE, Arnold Joseph. *Christianity And Civilization.* Wallingford PA Pendle Hill 1947.

TOYNBEE, Arnold. *Culture: A Critical Review Of Concepts And Definitions,* By A L Kroeber And Clyde Kluckhohn. *Hist Theor* 4,127–129 1964.

TRACHTENBERG, O V. William Of Occam And The Prehistory Of English Materialism. *Phil Phenomenol Res* 6,212–224 D 45.

TRACY, H L. An Intellectual Factor In Aesthetic Pleasure. *Phil Rev* 50,498–507 S 41.

TRACY, Theodore James. *Physiological Theory And The Doctrine Of The Mean In Plato And Aristotle.* Chicago Loyola Univ Pr 1969.

TRANOY, Knut Eric. Contemporary Philosophy—Analytic And Continental. *Phil Today* 8,155–168 Fall 64.

TRANÖY, Knut Erik. Hume On Morals, Animals, And Men. *J Phil* 56,94–102 Ja 59.

TRATTNER, Walter I. God And Expansion In Elizabethan England: John Dee, 1527–1583. *J Hist Ideas* 25,17–34 Ja–Mr 64.

TRAUGOTT, John. *Tristram Shandy's World: Sterne's Philosophical Rhetoric.* Berkeley Univ Of Calif Pr 1954.

TRAVERS, Robert M W and Rabinowitz, William. Problems Of Defining And Assessing Teacher Effectiveness. *Educ Theor* 3,212–219 Jl 53.

TRAVIESO, Antonio Hernández. *Historia Del Pensamiento Cubano Hasta Felix Varela.* *Phil Phenomenol Res* 4,141–144 D 43.

TRAVIS, D C (ed). *A Hegel Symposium.* Austin Univ Of Texas 1962.

It has been argued that in Hegel we can find justification for all philosophic positions and, indeed, this collection of essays substantiates this argument.

TREDWELL, R F. On Moore's Analysis Of Goodness. *J Phil* 59,793–801 D 62.

It is argued, against Moore, that goodness is not a property; it is not a *property*; it is not nonnatural; it is not indefinable; and its perception does not depend on a special kind of intuition. On the positive side, it is argued that goodness is a number of relations sharing several formal features; that these features can be specified without much trouble; and that, if we first answer the question, "A good *what*" we can generally specify the properties (all of them natural) which lead us to say a thing is good.

TREDWELL, R F. The Problem Of Counterfactuals. *Phil Sci* 32,310–323 O 65.

TRELOGAN, Thomas K (ed) and Care, Norman S (ed). *Issues In Law And Morality.* Cleveland OH 1973.

Each symposium consists of a main paper, comments by a second speaker, and a reply. In Symposium I, Ted Honderich provides a very strong argument against political violence. Edmund L Pincoffs provides the comments centering on the concept of violence, uncritical presuppositions, and a distinction between "symbolic and non-symbolic violence." In Symposium II, Graham Hughes addresses disruption of legal processes and two types of justificatory account. The comments by Hyman Gross are directed to the assumption of a *prima facie* moral obligation to obey the law, and Hughes's claims as to what can count as justification for disruption. In Symposium III, Joel Feinberg argues first that if there are private immoral acts that cause no harm, there is no justification for their suppression by the state. Michael challenges Feinberg's approach more than his conclusions, and reaching normative conclusions from intuition in particular cases. In the final Symposium, Gerald G Maccalum Jr deals with the relationship between law and action in accordance with a person's conscience. Hugo Adam Bedau offers the critical comments.

TREMBLEY, J C and Dutton, C E and Farnsworth, Paul R. Masculinity And Femininity Of Musical Phenomena. *J Aes Art Crit* 9,257–262 Mr 51.

TREMME, William C. *Religion: What Is It?* NY 1976.

This book attempts to introduce students to the phenomenon of *religion*. The author begins by asking several fundamental questions about the nature and character of the religious phenomenon. The author has organized his introductory text according to the following divisions: Part I, "Speculations on the Origins of Religion"; Part II, "A Functional Definition"; Part III, "The Techniques of Religion"; Part IV, "God and Religion"; Part V, "Religion as Experience."

TREVASKIS, J R. Classification In The *Philebus*. *Phronesis* 5,39–44 1960.

TREVASKIS, J R. The Sophistry Of Noble Lineage (*Sophist* 230a5–232b9). *Phronesis* 2,36–49 N 55.

TREVER, John C. The Qumran Covenanters And Their Use Of Scripture. *Personalist* 39,127–138 Spr–Ap 58.

TREVOR ROPER, H R. *David Hume: Politico E Storico,* By Giuseppe Giarizzo. *Hist Theor* 3,381–388 1964.

TREVOR-ROPER, H R. *Intellectual Origins Of The English Revolution,* By Christopher Hill. *Hist Theor* 5,61–81 1966.

TRILLING, Lionel. *Sincerity And Authenticity.* Cambridge Harvard Univ Pr 1972.

TRILLING, Lionel. *The Liberal Imagination: Essays On Literature And Society.* NY Viking Pr 1950.

TRIMBLE, William R. Early Tudor Historiography, 1485–1548. *J Hist Ideas* 11,30–41 Ja 50.

TRINKAUS, Charles Edward. *Adversity's Noblemen: The Italian Humanists On Happiness.* NY Columbia Univ Pr 1940.

Investigating into the theories of St Augustine and St Thomas about human happiness the author endeavors to establish a contrast between an individualistic Augustinian and a more social Thomistic conception.

TRINKAUS, Charles. *In Our Image And Likeness: Humanity And Divinity In Italian Humanist Thought, I-II.* Chicago Univ Of Chicago Pr 1970.

TRINKAUS, Charles. The Problem Of Free Will In The Renaissance And Reformation. *J Hist Ideas* 10,51-62 Ja 49.

TRIVERS, Howard. Heidegger's Misinterpretation Of Hegel's Views On Spirit And Time. *Phil Phenomenol Res* 3,162-168 D 42.

TRIVUS, Sidney. Dissolving A Muddled In Economics, Or Dr Marx Meets Lord Russell. *Reason Papers* 1-14 Fall 75.

Some important discussions in the controversy over the concept of economic value are reviewed, uncovering a major conceptual muddle. Then, by adapting Russell's method in his analysis of the concept of number, a sound definition of economic value is laid down. The result is a definition which (1) is objective, (2) is quantitative, (3) is not open to the criticisms that cripple previous proposals, and (4) offers a conceptual clarification for economics. The main point of the paper is a formalization and defense of the thesis that the economic value of anything is just what it will fetch in the market.

TRIVUS, Sidney. The Irrelevance Of The Subjective. *Reason Papers* 90-98 Fall 76. In response to criticism by Michael Gorr of my paper, I show that the definition of economic value in terms of equivalence relations over the set of commodities is a purely conceptual clarification, and, in particular, is independent of both the subjective use-value doctrine of the Austrian school and the labor theory advocated by Marx. Criticism of the subjective use-value theory in its role as a causal theory is defended and amplified, and the thesis that what people do is not always what they want to do is defended.

TROELTSCH, Ernst. *Christian Thought; Its History And Application* (ed By F Von Hügel). NY Meridian Books 1957.

The material for this volume was delivered as lectures in England during 1923. Part I, "The Place of Christianity among the World Religions." Part II, "Ethics and the Philosophy of History." Part III, "Politics, Patriotism, Religion."

TROISFONTAINES, Roger. What Is Existentialism? *Thought* 32,516-532 D 57.

TROTTER, F Thomas. Borden Parker Bowne: 1847-1910. *Phil Forum (Boston)* 18,51-84 1960-61.

TROUILLARD, Jean. The Logic Of Attribution In Plotinus. *Int Phil Quart* 1,125-138 F 61.

TROUTNER, Leroy F. Existentialism, Phenomenology, And The Philosophy Of Education. *Proc Phil Educ* 20,118-124 Mr 64.

TROW, William Clark. Academic Utopia. *Educ Theor* 4,16-26 Ja 54.

TROYAN, N. The Philosophical Opinions Of The Petrashevsky Circle. *Phil Phenomenol Res* 6,363-380 Mr 46.

TRUEBLOOD, David Elton. *Alternative To Futility.* NY Harper 1948.

TRUEBLOOD, David Elton. *Foundations For Reconstruction.* NY Harper 1946.

TRUEBLOOD, David Elton. *Philosophy Of Religion.* NY Harper 1957.

"The purpose of this book is to develop and to expound the essentials of a philosophy which enables men and women of this century to be both intellectually honest and sincerely devout." Part I considers: Faith and Reason, Truth, Knowledge, and Evidence. Part II presents the theistic hypothesis and the various types of experiences which are said to validate it. Part III examines the challenges of dialectical materialism, Freud, and logical positivism. Part IV discusses the basic philosophical problems of the natural and the supernatural, evil, plurality of religions. Part V concludes with God, Freedom, and Immortality.

TRUEBLOOD, David Elton. *The Logic Of Belief: An Introduction To The Philosophy Of Religion.* NY Harper 1942.

This volume represents an inquiry into the structure, types, evidences, and difficulties of belief. "The claims of religion are so revolutionary for human life," writes the author in introducing his work, "that no philosophy can afford to let them remain unanalyzed. To accept these claims uncritically is as unsatisfactory as to reject them uncritically." Thereupon, the nature of belief in general, and religious belief in particular, is examined.

TRUEBLOOD, Elton. *Declaration Of Freedom.* NY Harper 1955.

Dr Trueblood delivered the substance of this book as the Colver Lectures at Brown University in 1954. As a program for the eventual ending of "the present division of the world," he offers "six positive freedoms: to learn, to debate, to worship, to work, to live, and to serve." In his view, "the free society involves a belief in objective morality" ultimately based upon theistic religion; "man becomes an object of value only if his value is derivative."

TRUEBLOOD, Elwyn Judson. *The Dawn Of The Post-modern Era: Dimensions Of Human Life In The Last Half Of The Twentieth Century.* NY Philosophical Lib 1954.

TRUESDELL, C A. *Six Lectures On Modern Natural Philosophy.* NY Springer 1966.

TSAMBASSIS, Alexander N. Berdyaev's Personalistic Philosophy. *Personalist* 46,327-341 Sum-Jl 65.

TSANOFF, Radoslav A. *Civilization And Progress.* Lexington 1971.

This study examines the course of civilization to determine what upward and forward trends are manifested. It rejects the view that progress is inevitable; it suggests rather that the history of civilization is marked by a display of the increasing range of man's capacities for good or for evil. History reveals how much higher men could rise—or how much lower men might sink, depending on their choice of great contending values. Civilization manifests the expanding capacity for human activity to reach in both directions. The future will continue to depend upon choices men make.

TSANOFF, Radoslav A. *Religious Crossroads.* NY Dutton 1942.

"The purpose of this book is to deal critically but also constructively with problems which religious experience presents to reflective thought." The first two chapters outline the historico-comparative method followed in the book. The next two

chapters deal with the "beginnings of religion in primitive societies" and the development of the Old and New Testament traditions. Chapters V-XVII deal with: the relations of religion to morality; the problems of nature and the supernatural; the belief in God—its origins and early forms; the idea of divine unity—pantheism and monotheism; grounds for belief in God; God's character and attributes; sin, salvation, and atonement; religious conversion; prayer; mysticism; the idea of immortality; the problem of evil; the ideal of divine perfection. The final chapter deals with "modern thought and the Christian position."

TSANOFF, Radoslav A. *The Ways Of Genius.* NY Harper 1949.

The purpose of this book is to investigate the creative activity of mind. Superlative manifestations of creative power may be studied in the works of genius. This study turns for evidence to many sources: great artists and poets, scientists and inventors, seers and prophets. In the masterpieces of genius nature is seen in a new and revealing light. As this is the highest expression of being that we know, we are inclined to esteem it as the heart of reality. The conviction that in its creative activity the mind somehow reaches the summit of reality has marked poet and sage and saint.

TSANOFF, Radoslav A. *Worlds To Know.* NY Humanities Pr 1962.

Reality may be conceived in two ways: as substance or as process. The first way has given rise to many problems, primarily associated with the mind/body dualism and with the attempts to overcome it. The second view, given prominence in this study, emphasizes the activist understanding of reality and invites us to conceive of the world in terms of evolution, history, and cosmic drama.

TSANOFF, Radoslav A. Conviction And Tolerance. *Phil Rev* 51,105-123 Mr 42.

TSANOFF, Radoslav A. Moral Principles And National Interests. *Ethics* 62,11-15 O 51.

TSANOFF, Radoslav Andrea. *Ethics.* NY Harper 1947.

The book provides an outline of a moral philosophy of life. It covers a broad range of topics, including the nature and range of morality, the problems of value and personality, and the main types of ethical theory. It applies the theoretical discussions to concrete situations, arising in personal and social contexts, such as vocational ethics, economic systems, citizenship, and international relations. It ends with a discussion of the relation of morality to religion, and of the idea of progress in the development of civilization.

TSANOFF, Radoslav A. Social Morality And The Principle Of Justice. *Ethics* 67,12-16 O 56.

TSANOFF, Radoslav A. The Notion Of Perfection. *Phil Rev* 49,25-36 Ja 40.

TSCHIPPET, Clarence. The Authority And Teaching Of The Church. *Fran Stud* 1,43-50 D 41.

TSUGAWA, Albert. David Hume And Lord Kames On Personal Identity. *J Hist Ideas* 22,398-403 Jl-S 61.

TSUGAWA, Albert. The Objectivity Of Aesthetic Judgments. *Phil Rev* 70,3-22 Ja 61.

TSUNODA, Ryusaku (ed). *Sources Of Japanese Tradition.* NY Columbia Univ Pr 1958.

TSURUMI, Shunsuke. An Experiment In Common Man's Philosophy. *Phil Phenomenol Res* 12,246-264 D 51.

TU, Wei-ming. *Centrality And Commonality: An Essay On Chung-yung.* Honolulu Univ Pr Of Hawaii 1976.

This is a philosophical interpretation of the ancient Chinese classic *The Doctrine of the Mean*, one of the Four Books; it focuses on ancient theories of personality, religion, ethics, personal sincerity as a ground for political and social theory and practice and "Moral Metaphysics."

TUCCI, Giuseppe. On Philosophical Synthesis. *Phil East West* 2,3 Ap 52.

TUCKER, Robert Charles. *The Marxian Revolutionary Idea.* NY Norton 1969.

TUCKER, Robert C. Marxism—Is It Religion? *Ethics* 68,125-130 Ja 58.

TUCKEY, T G. *Plato's Charmides.* NY Cambridge Univ Pr 1951.

This is a commentary upon the Socratic dialogue *Charmides*. The author examines the several definitions of *sophrosyne* and elucidates in particular the verbal ambiguities and philosophical difficulties of the long section on "Knowledge of Knowledge." He seeks to give a faithful account of what the *Charmides* meant to Plato himself or to his hearers, when it was first composed.

TUFTS, James H. Edwards And Newton. *Phil Rev* 49,609-622 N 40.

TUGWELL, R G. One World—One Wealth. *Ethics* 61,173-194 Ap 51.

TUGWELL, R G. The Fallow Years Of Franklin D Roosevelt. *Ethics* 66,98-116 Ja 56.

TUGWELL, R G. The Sources Of New Deal Reformism. *Ethics* 64,249-276 Jl 54.

TUGWELL, Rexford G. The Progressive Orthodoxy Of Franklin D Roosevelt. *Ethics* 64,1-23 O 53.

TUGWELL, Rexford G. Variations On A Theme By Cooley. *Ethics* 59,233-243 Jl 49.

TULLOCK, Gordon and Buchanan, James M. Economic Analogues To The Generalization Argument. *Ethics* 74,300-301 Jl 64.

TULLOCK, Gordon and Buchanan, James M. Gains-From-Trade In Votes. *Ethics* 76,305-306 Jl 66.

TUNALI, Ismail. The Validity Of Modern Art. *J Aes Art Crit* 22,161-164 Wint 63.

TURBAYNE, C M. The Influence Of Berkeley's Science On His Metaphysics. *Phil Phenomenol Res* 16,476-487 Je 56.

TURBAYNE, Colin M. Berkeley And Molyneux On Retinal Images. *J Hist Ideas* 16,339-355 Je 55.

TURBAYNE, Colin Murray. *The Myth Of Metaphor.* New Haven Yale Univ Pr 1962. Professor Turbayne analyzes metaphors as 'sort-crossings', a notion like that of 'category-mistake'. Metaphors can be recognized as such, or mistaken for literal descriptions of reality. When so mistaken the result is a metaphysics which can first stimulate but tends later to paralyze scientific thought, a history which Turbayne

- illustrates by references to Descartes and Newton. He applies this Berkeleyan notion to visual perception in order to show its illuminative power to be superior to that afforded by naive mechanistic theories of perception.
- TURBAYNE, Colin Murray** and Ware, Robert. A Bibliography Of George Berkeley, 1933-1962. *J Phil* 60,93-112 F 63.
- TURBAYNE, Colin Murray.** Berkeley's Two Concepts Of Mind (Part I). *Phil Phenomenol Res* 22,383-386 Mr 62.
- TURBAYNE, Colin Murray.** Berkeley's Two Concepts Of Mind (Part II). *Phil Phenomenol Res* 22,577-580 Je 62.
- TURBAYNE, Colin Murray.** Berkeley's Two Concepts Of Mind. *Phil Phenomenol Res* 20,85-92 S 59.
- TURIENZO, Saturnino Alvarez.** Absence Of God And Man's Insecurity. *Phil Today* 3,135-139 Sum 59.
- TURING, A M.** and Newman, M H A. A Formal Theorem In Church's Theory Of Types. *J Sym Log* 7,28-33 Mr 42.
- TURING, A M.** Practical Forms Of Type Theory. *J Sym Log* 13,80-94 Je 48.
- TURING, A M.** The Use Of Dots As Brackets In Church's System. *J Sym Log* 7,146-156 D 42.
- TURNBULL, Robert G (ed)** and Machamer, Peter K (ed). *Motion And Time, Space And Matter: The Interrelations In The History Of Philosophy And Science.* Columbus Ohio State Univ Pr 1976.
- This book contains 18 papers by both historians of philosophy and historians of science.
- TURNBULL, Robert G.** A Note On Mr Hare's "Logic Of Imperatives". *Phil Stud* 5,33-35 1954.
- TURNBULL, Robert G.** Heidegger On The Nature Of Truth. *J Phil* 54,559-564 Ag 57.
- TURNBULL, Robert G.** Imperatives, Logic, And Moral Obligation. *Phil Sci* 27,374-390 O 60.
- TURNBULL, Robert G.** Linguistic Analysis, Phenomenology, And The Problems Of Philosophy: An Essay In Metaphilosophy. *Monist* 49,44-69 Ja 65.
- The article tries to show that some important doctrines of linguistic analysts and phenomenologists rest on metaphilosophical mistakes, and even where some of their doctrines are sound, "the intellectual ambience in which they are placed invites confusion." Of particular interest here are refutations "deriving from the claim (voiced or tacit) that one's opponent somehow isn't doing philosophy."
- TURNBULL, Robert G.** Ockham's Nominalistic Logic: Some Twentieth Century Reflections. *New Scholas* 36,313-329 Jl 62.
- TURNER JR, Joseph.** Professor Benjamin On Bridgman--A Rejoinder. *J Phil* 47,774-777 D 50.
- TURNER, J E.** The Distinction Between "Mechanics" And "Mechanism". *Phil Sci* 7,49-55 Ja 40.
- TURNER, Joel.** The Reality Of Barchester. *Personalist* 39,373-379 Autumn-O 58.
- TURNER, Joseph.** Maxwell On The Logic Of Dynamical Explanation. *Phil Sci* 23,36-47 Ja 56.
- TURNER, Merle B.** *Philosophy And The Science Of Behavior.* NY 1967.
- TURNER, R H.** Comment On Dr Frankl's Paper On "Beyond Self-Actualization And Self-Expression". *J Existent* 1,21-23 Spr 60.
- TURNER, Ralph V.** *Descendit Ad Inferos: Medieval Views On Christ's Descent Into Hell And The Salvation Of The Ancient Just.* *J Hist Ideas* 27,173-194 Ap-Je 66.
- This article discusses various medieval answers to the question of how the ancients, who had no opportunity to learn of Christ, could gain salvation. Medieval scholars often sought answers in the statement in the Apostles' Creed that Christ descended into hell during the time his body was in the tomb; many interpreted this as meaning that Christ went to offer salvation to Jews and/or gentiles who were there. Differences among medieval views are traced and analyzed.
- TURNER, Walter H.** St Thomas's Exposition Of Aristotle: A Rejoinder. *New Scholas* 35,210-224 Ap 61.
- TURQUETTE, A R** and Rosser, J B. A Note On The Deductive Completeness Of m -valued Propositional Calculi. *J Sym Log* 14,219-225 Ja 50.
- TURQUETTE, A R** and Rosser, J B. Axiom Schemes For m -valued Functional Calculi Of First Order, Part II. *J Sym Log* 16,22-34 Mr 51.
- TURQUETTE, A R** and Rosser, J B. Axiom Schemes For m -valued Functional Calculi Of First Order, Part I: Definition Of Axiom Schemes And Proof Of Plausibility. *J Sym Log* 13,177-192 D 48.
- TURQUETTE, Atwell R** and Rosser, John Barkley. *Many-valued Logics.* NY Humanities Pr 1953.
- TURQUETTE, Atwell R.** Gödel And The Synthetic A Priori. *J Phil* 47,125-128 Mr 50.
- TURQUETTE, Atwell R.** Independent Axioms For Infinite-valued Logic. *J Sym Log* 28,217-221 S 63.
- TURQUETTE, Atwell R.** Many-Valued Logics And Systems Of Strict Implication. *Phil Rev* 63,365-379 Jl 54.
- TURQUETTE, Atwell R.** Peirce's *Phi* And *Psi* Operators For Triadic Logic. *Trans Peirce Soc* 3,66-73 Fall 67.
- TURQUETTE, Atwell R.** Simplified Axioms For Many-valued Quantification Theory. *J Sym Log* 23,139-148 Je 58.
- TURQUETTE, Atwell** and Fisch, Max. Peirce's Triadic Logic. *Trans Peirce Soc* 2,71-85 Fall 66.
- TUTE, Richard Clifford.** *After Materialism: What?* NY Dutton 1945.
- The author characterizes his philosophy as an adaptation of Leibniz's theory of monads "to the findings of modern science." In his opinion "the phenomenal universe with which our senses present us, is merely one of a possible infinity of such universes." His own standpoint is basically Christian and he is convinced that modern science, translated into the vital philosophy with which this book deals, supplies a perfect metaphysical background for Christianity."
- TUTTLE, John R.** Freedom In Art. *J Aes Art Crit* 2,45-53 Fall 43.
- TUTTLE, Tom H.** The Philosophy Of The Curriculum. *Personalist* 26,387-395 O-Autumn 45.
- TUTTLETON, James W.** Edith Wharton, High Priestess Of Reason. *Personalist* 47,382-398 Sum-Jl 66.
- TUVE, Rosemund.** Imagery And Logic: Ramus And Metaphysical Poetics. *J Hist Ideas* 3,365-400 O 42.
- TUVESON, Ernest Lee.** *Millennium And Utopia: A Study In The Background Of The Idea Of Progress.* Berkeley Univ Of Calif Pr 1949.
- TUVESON, Ernest.** "The Pilot Of The Galilean Lake". *J Hist Ideas* 27,447-458 Jl-S 66.
- This article offers an explanation for the symbolism in the Petrine passage in Milton's *Lycidas*. The author's thesis is that previous theories have not found any unity in this passage, but that recent investigations in Seventeenth century thought now make a unified interpretation possible. The author believes that the central fact about the passage is that Peter is introduced in his office as the great Pastor, and only in this character. The specific symbolic representations resulting from this are then presented.
- TUVESON, Ernest.** Swift And The World-Makers. *J Hist Ideas* 11,54-74 Ja 50.
- TWAROG, Leon I** and Fuhrmann, Joseph T and Bock, Edward C. *Essays On Russian Intellectual History.* Austin TX Univ Of Texas Pr 1971.
- TWEEDALE, Martin.** Scotus And Ockham On The Infinity Of The Most Eminent Being. *Fran Stud* 23,257-267 1963.
- TWITCHETT, Denis (ed)** and Wright, Arthur (ed). *The Confucian Personalities.* Stanford CA Stanford Univ Pr 1962.
- This is the fifth and final symposium volume presented by the Committee on Chinese Thought of the Association for Asian Studies. Earlier studies treated Confucianism in its relation to various institutions and the political process, or showed how Confucianism has appeared in diverse aspects of Chinese culture. The present volume studies the effects of Confucianism in the lives of twelve important Confucians between the sixth and twentieth centuries. Obscure periods and aspects of Chinese history also receive attention. The symposiasts are twelve distinguished scholars from five countries.
- TYLER, Forrest** and Mc Clure, George. Policy Decisions In Science. *Journal Of General Psychology* 77 1967.
- Two kinds of arguments are used to defend the thesis that value judgments and judgments of fact are inseparably intertwined, and interdependent: One drawn from psychology, shows the interdependence of discrimination and preference: experimental animals cannot exhibit a preference without also exhibiting a discrimination, and vice versa. At the level of sophisticated scientific study, the second argument shows that value judgments are requisite in the course of ordinary experimentation, physical or social. Based on this thesis, the further claim is made that value-fact investigations are spiral, or dialectical, and that no circularity is involved in the spiral, but that, on the contrary, more adequate research can now be done on both facts and values.
- TYLER, Forrest** and Mc Clure, George. Role Of Value In The Study Of Values. *Journal Of General Psychology* 77,217-235 1967.
- After a survey of a large number of empirical value studies, we conclude that all such studies are flawed by their failure to realize the interdependence of value judgment and factual judgment. Studies of preference are also, whether it is realized or not, studies of discrimination-ability, and vice versa. There can be no value-free studies of value, nor can there be fact-free studies of fact or value either.
- TYMCZAK, Adolph.** The Essence Of The Sacrifice Of The Mass. *Thomist* 17,525-557 O 54.
- TYMIENIECKA, A T.** Leibniz' Metaphysics And His Theory Of The Universal Science. *Int Phil Quart* 3,370-391 S 63.
- TYMIENIECKA, Anna Teresa.** *Leibniz' Cosmological Synthesis.* NY Humanities Pr 1965.
- This study attempts a comprehensive outline of the Leibnizian metaphysics presented in the form of "an integral point of view." "By such an integral point of view we understand the explanation of the entire system, with all its complexity and profusion of ideas, through its underlying pattern of implicit laws. It is our contention, indeed, that there is such a pattern of laws to be discovered in Leibniz' thinking which is a kind of latent code and gives the framework for the organization of his ideas into an organic body of thought." The author renounces any attempt to trace the historical influences on Leibniz' thought in favor of "an intrinsic analysis of Leibniz' thought in its major ramifications."
- TYMIENIECKA, Anna-Teresa.** *Phenomenology And Science In Contemporary European Thought.* NY 1962.
- Implications of phenomenology and some recent results achieved by phenomenological methods are discussed here under three headings: Apodictic Foundation of Knowledge (Husserl, Ingarden, Nicolai Hartmann, Scheler and others); Knowledge of Others (Jaspers, Marcel, Gurvitch, Reinach, Walter Eucken, Schutz and others); and The World (Heidegger, Eugene Minkowski, Bachelard, Sartre and others). The author believes that phenomenology provides the basis for a "new humanism" by undercutting the separations between man and nature and body and mind. In her concluding chapter she writes; "nature, man and Transcendence are, at the initial point of man's emergence from the purely organic level into the meaningfulness of the world, but three dimensions of one scheme of the universe."

- TYMIENIECKA, Anna-Teresa.** Existence Vindicated Or 'The Hundred Real Dollars'. *Personalist* 46,211-221 Spr-Apr 65.
- TYMIENIECKA, Anna-Teresa.** The Formulation Of A Fundamental Epistemology. *Phil Phenomenol Res* 18,88-95 S 57.
- TYNER, Charles.** Aristotle And The Kid Who Can Do Better. *Educ Theor* 12,178-183 JI 62.
- TYRRELL, Bernard J.** *Bernard Lonergan's Philosophy Of God.* Notre Dame Notre Dame Univ Pr 1974.
- TYRRELL, Francis Martin.** *Man: Believer And Unbeliever.* Staten Island NY Alba House 1974.
- TYRRELL, Francis Martin.** *The Role Of Assent In Judgment: A Thomistic Study.* Washington DC 1948.
- TYRRELL, Francis M.** Concerning The Nature And Function Of The Act Of Judgment. *New Scholas* 26,393-423 O 52.
- UCKO, Sinai.** Philosophy And Psychology In Contemporary Thought. *Phil Today* 1,255-265 Wint 57.
- UEDA, Makoto.** Bashō And The Poetics Of Haiku. *J Aes Art Crit* 21,423-432 Sum 63.
- UEDA, Makoto.** Torasaki And His Theory Of Comedy. *J Aes Art Crit* 24,19-26 Fall 65.
- UEDA, Makoto.** Zeami On Art. *J Aes Art Crit* 20,73-80 Fall 61.
- UEDA, Yoshifumi.** The World And The Individual In Mahāyāna Buddhist Philosophy. *Phil East West* 14,157-166 JI 64.
- UHLIG, Herbert H.** On Life's Purpose: Scientific Contributions And Religious Goals. *Zygon* 2,389-397 D 67.
- UITTI, Karl D.** *Linguistics And Literary Theory.* Englewood Cliffs NJ Prentice-Hall 1969.
- ULAM, Adam B.** *Philosophical Foundations Of English Socialism.* Cambridge Harvard Univ Pr 1951.
- ULAM, Stanislaw M** and Kac, Mark. *Mathematics And Logic.* NY 1969.
- ULICH, Robert.** *Fundamentals Of Democratic Education.* NY American Book 1940. The author reexamines the basic problems of education from the standpoint of "integralism." According to this theory, the "fundamental energies of our being, which are basic to the organism's self-realization, constitute a whole or an integral, the integrants of which are both 'material' and 'spiritual' in an inseparable primordial unity."
- ULICH, Robert.** *History Of Educational Thought.* NY American Book 1945.
- ULICH, Robert.** *Philosophy Of Education.* NY American Book 1961.
- ULICH, Robert.** *The Human Career: A Philosophy Of Self-Transcendence.* NY Harper 1955. James Bryant Conant sums up his philosophy of life in an affirmation of "a unity of religion and rationality: 'rational piety', if you will, or 'devout reasonableness'." He first distinguishes those who have been concerned about the perennial problems of life into three groups: the theonomous, or God-centered, the logonomous, or reason-centered, and the autonomous, or man-centered, no one of which, alone, can furnish solutions. Religion, art, and education are studied as forms of self-transcendence; and a strong plea is made for regarding knowledge as kinship rather than power.
- ULICH, Robert.** Today's Requirements In Education. *Main Currents* 10,3-7 S 53.
- ULICH, Robert.** What Do We Want: More Schooling Or More Education? *Main Currents* 8,18-19 Mr 51.
- ULLIAN, J S** and Putnam, Hilary. More About 'About'. *J Phil* 62,305-310 Je 65. In an earlier note, published in *Mind*, a question raised by Nelson Goodman was answered: it was shown that if a statement S is absolutely about k, the negation of S must be also. The solution given, however, applied directly to only a special class of cases, and so was open to misunderstanding. Here the authors extend the earlier solution and then provide an alternative treatment which is felt to have independent interest.
- ULLIAN, J S** and Quine W V. *The Web Of Belief.* NY Random House 1970.
- ULLIAN, J.S.** More On "Grue" And Grue. *Phil Rev* 70,386-389 JI 61. In hopes of establishing the positional character of certain Goodmansque predicates, Barker and Achinstein (*Philosophical Review*, Volume LXIX (1960), pages 511-522) developed a Mr Grue and armed him with easel and sketchpad. This paper reinforces Goodman's reply to them (*Philosophical Review*, pages 523-525). The principal argument is that what a person judges as *matching* is well seen as depending on the person making the judgment, so that appeal to matching can only beg the question at hand. The term 'schmolor' is introduced to facilitate the discussion.
- ULLIAN, J.S.** Splinters Of Recursive Functions. *J Sym Log* 25,33-38 Mr 60.
- ULLIAN, Joe.** Kallias And Other Minds. *Rev Metaph* 10,525-528 Mr 57. In his paper "Knowledge of Other Minds" (*Review Of Metaphysics*, Volume IX, June, 1956, pages 565-568), Nicholas Kallias attempts to demonstrate that numerically identical acts of thought can occur in different minds. The cogency of his arguments is questioned. It is contended that some of them rest on a confusion between what is known and what is true.
- ULLIAN, Joseph S.** A Theorem On Maximal Sets. *Notre Dame J Form Log* 2,222-223 1961.
- ULLIAN, Joseph S.** Peirce, Gambling, And Insurance. *Phil Sci* 29,79-80 Ja 62. Peirce writes "It is an indubitable result of the theory of probabilities that every gambler, if he continues long enough, must ultimately be ruined... if he plays long enough he will be sure some time to have such a run against him as to exhaust his entire fortune.... The same thing is true of an insurance company. Let the directors take the utmost pains... according to the doctrine of chances, the time must come, at last, when their losses will bring them to a stop." This note shows that under the most plausible interpretation of the quoted passage Peirce is committed to a mathematical untruth.
- ULLIAN, Joseph.** A Note On Scheffler On Nidditch. *J Phil* 62,274-275 My 65. In a 1961 note P Nidditch attempted to rescue Ayer's revised formulation of the verifiability principle from Church's well-known attack. In a footnote of Israel Scheffler's richly rewarding *Anatomy of Inquiry* (New York: Knopf, 1963, page 154), there is an argument purporting to prove that Nidditch's retrenchment has the unwelcome consequence ("UC") that "every statement S whatever, unless it is simply a logical consequence of an observation-statement, is indirectly verifiable." We show that Scheffler's argument pins somewhat less than UC on Nidditch, but that with a slight modification it delivers UC and much more.
- ULLIAN, Joseph.** Luck, License, And Lingo. *J Phil* 58,731-738 N 61. Taking its departure from Goodman's "Fact, Fiction & Forecast," this paper explores the problem of providing justification for inductive inference. It argues that conventional treatments of inductive inference, which use a class-and-property logic, are insensitive to the fact that the problems of induction are in large measure problems regarding the applicability of the logic itself. Attention to the functioning of language, both ordinary and specialized, is necessary to develop a logic adequate to the task of dealing with induction.
- ULLMANN, Stephan.** *Semantics; An Introduction To The Science Of Meaning.* NY Barnes & Noble 1962.
- ULLMANN, Stephen.** *Words And Their Use.* NY Philosophical Lib 1951.
- ULLMANN, Walter.** *The Individual And Society In The Middle Ages.* Baltimore Johns Hopkins Pr 1966.
- ULRICH, David.** A Clinical Method In Applied Social Science. *Phil Sci* 16,243-249 JI 49.
- UMEZAWA, Toshio.** On Intermediate Propositional Logics. *J Sym Log* 24,20-36 Mr 59.
- UMEZAWA, Toshio.** On Logics Intermediate Between Intuitionistic And Classical Predicate Logic. *J Sym Log* 24,141-153 Je 59.
- UNDERHILL, Evelyn.** *Collected Papers Of Evelyn Underhill,* Lucy Menzies (ed). NY Longmans Green 1946.
- UNDERWOOD, Richard A.** An Essay On Religion In An Age Of Science: Reflections Upon The Words "Salvation", "Fulfillment", And "Success". *Zygon* 2,331-364 D 67.
- UNGER, Peter K (ed)** and Munitz, Milton K (ed). *Semantics And Philosophy: Essays.* NY New York Univ Pr 1974. The articles in this collection are concerned with a variety of problems and programs in the philosophical semantics of natural language. The following articles are included: "Meaning and Semantics," "Semantic Rules," "Tensions," "Positions for Quantifiers," "Opacity and Scope," "Questions about Questions," "Attributives and Interrogatives," "Pragmatic Presuppositions," "The Refutation of Conventionalism," and "Truth."
- UNGER, Peter.** On Experience And The Development Of The Understanding. *Amer Phil Quart* 3,48-56 Ja 66. Empiricist philosophers, including Russell, Pierce, and Ryle, have adduced something like the following as what might fairly be called a conceptual or necessary truth: There are certain concepts which can be fully enjoyed only by someone who has (or has had) the appropriate experience. The author argues to show that *in no accepted or reasonable sense* can the foregoing be considered a conceptual or necessary truth. Rather, any concept fully enjoyed by a human might be so enjoyed without his having any experience whatever. The author then notices that in his own case, his conceptual development is dependent on his experience, without which he would be conceptually impoverished. He suggests that, in light of the arguments of this essay, any adequate explanation of 'his autobiographical truth would exclude any dualistic theory of the mind.
- UNGER, Roberto Mangabeira.** *Knowledge And Politics.* NY Free Pr 1975. The purpose of this book is to present a *total criticism of the liberal doctrine.* The liberal psychology separates understanding and desire, identifies desires as arbitrary, and holds that knowledge is acquired by the combination of elementary sensations and ideas. The liberal political theory contrasts rules and values, asserts that values are subjective, and claims that characteristics of groups are reducible to the qualities of individual members. The coexistence of these principles is ordered in terms of *adequacy, harmony, or appositeness.* But these principles generate antinomies in our conception of the relation between reason and desire and between public rules and private ends.
- UNJHEM, Arne.** Kant's Letter To Marcus Herz, February 21, 1772, II: Translation. *Phil Forum (Boston)* 13,103-110 1955.
- UNTERMAN, Isaac.** *Light Amid The Darkness: Medieval Jewish Philosophy.* NY Wayne 1959.
- UPHOLD, William B.** The Fourth Gospel As Platonic Dialectic. *Personalist* 42,38-51 Wint-Ja 61. The parallels between the Fourth Gospel and the "twice-divided line" section of the *Republic* are so numerous and so striking as to be more than coincidence or incidental borrowing. The author, it appears, intended his gospel to be either a parallel to or a Christian answer to the Platonic dialectic. Men reach the Good Life as they move beyond the life of the senses (decadent Judaism) and beyond the life of sterile intellectualism (decadent Hellenistic philosophy) to perfect Wisdom (the Spirit's fullness).
- URBAN, Wilbur M.** Metaphysics And History. *Rev Metaph* 3,263-300 Mr 50.
- URBAN, Wilbur M.** Science And Value. *Ethics* 51,291-306 Ap 41.

URBAN, Wilbur M. The Dialectic Of Meaning And Truth: Truth As Immanent In Discourse. *Phil Phenomenol Res* 4,377-400 Mr 44.

URMSON, J. O. J. L. Austin. *J Phil* 62,499-507 O 65.

Austin thought he had developed a technique for tackling certain problems pertaining to the nature of language. The justification of this technique was its success in practice. Austin thought it his most important contribution and hoped systematic use of it might lead to the foundation of a new science of language. Urmson tries to give a "fairly full account" of this technique as he himself observed Austin employing it. (He also makes use of some notes of Austin.) Urmson described the technique, tries to show why Austin would want to use it, and adds some comments pertaining to its results.

URQUHART, Alasdair and Rescher, Nicholas. *Temporal Logic*. NY Springer 1971.

USHENKO, Andrew Paul. *The Field Theory Of Meaning*. Ann Arbor 1958.

Ushenko answers the question, "what gives meaning to informative statements?" by combining facts from the psychology of perception with results from logical analysis. His is a restricted contextualist theory of meaning based upon the analogy of dynamic field structures in physics to the total experiential (phenomenological) field. Belief becomes a function of the balance between semantic or response vectors. The vector is both contextually conditioned and an isolable component of the context. As the former it is reached by analysis. As the latter it is derivable from the tensional pattern of vector distribution. The concept of "standard context" reduces this duality to a single type of term. The pattern of cognitive meaning in existence propositions is the same as that of cognitive perception, for both fields "exemplify the experience of information." Pepper's careful prefatory summary makes this approach extensible to aesthetic experience.

USHENKO, A. P. A Note On Russell And Naive Realism. *J Phil* 53,819-820 D 56.

USHENKO, A. P. A Note On Whitehead And Relativity. *J Phil* 47,100-102 F 50.

USHENKO, A. P. Class And Number. *Phil Sci* 8,338-351 JI 41.

USHENKO, A. P. Metaphor. *Thought* 30,421-439 S 55.

USHENKO, A. P. The Counterfactual. *J Phil* 51,369-382 Je 54.

USHENKO, A. P. The Principles Of Causality. *J Phil* 50,85-100 F 53.

USHENKO, A. P. The Problem Of Causal Inference. *Phil Sci* 9,132-138 Ap 42.

USHENKO, A. P. The Solipsist Phenomenon. *Phil Rev* 57,505-508 S 48.

USHENKO, A. P. Truth In Science And In Philosophy. *Phil Sci* 21,101-117 Ap 54.

USHENKO, A. A Note On The Semantic Conception Of Truth. *Phil Phenomenol Res* 5,104-107 S 44.

USHENKO, Andreus. The Relativity Of Form In Art. *J Aes Art Crit* 1,80-88 Spr 41.

USHENKO, Andrew P And Others. Theses On Power And Science. *Rev Metaph* 6,471-486 Mr 53.

USHENKO, Andrew Paul. *Dynamics Of Art*. Bloomington Indiana Univ Pr 1953.

USHENKO, Andrew Paul. *Power And Events; An Essay On Dynamics In Philosophy*. Princeton NJ Princeton Univ Pr 1946.

USHENKO, Andrew Paul. *Problems In Logic*. Princeton NJ Princeton Univ Pr 1948.

This volume deals with the subject of logic from a philosopher's view-point in opposition to the mathematical trend shown in many recent works in this field. The six chapters, each a brief essay, are titled as follows: (I) The nature of logic, (II) The paradoxes of logic, (III) Consistency and the decision-problem, (IV) Conceptual reference, (V) Logic and reality, (VI) The existence of propositions.

USHENKO, Andrew. A Theory Of Perception. *J Phil* 37,141-151 Mr 40.

USHENKO, Andrew. Comments On Russell's *An Inquiry Into Meaning And Truth*. *Phil Phenomenol Res* 2,98-100 S 41.

USHENKO, Andrew. Dr Quine's Theory Of Truth-Functions. *J Phil* 39,64-67 Ja 42.

USHENKO, Andrew. Esthetic Immediacy. *J Phil* 38,68-72 Ja 41.

USHENKO, Andrew. Hume's Theory Of General Ideas. *Rev Metaph* 9,236-251 D 55.

USHENKO, Andrew. Inquiry And Discourse. *J Phil* 37,484-491 Ag 40.

USHENKO, Andrew. Logical Form And Sensory Structure. *Phil Rev* 50,615-621 N 41.

USHENKO, Andrew. The Problem Of Semantics. *J Phil* 39,197-204 Ap 42.

USHENKO, A. The Logics Of Hegel And Russell. *Phil Phenomenol Res* 10,107-114 S 49.

USHER, James. *Clio: Or A Discourse On Taste*. NY Garland 1970.

USSHER, Arland. *Journey Through Dread*. NY Devin-Adair 1955.

A critical study of the "shudder before God," the "shudder before death," and the "shudder before the other person." The author's position is largely derived from the nature-mysticism of D H Lawrence. His own unscrutinized assumptions are so thoroughly "aesthetic" that the religious passion of Kierkegaard, the ontological passion of Heidegger, and the ethical passion of Sartre appear in his book somewhat distorted.

UTITZ, Emil. A Note On "Aesthetics And The Artist". *J Aes Art Crit* 12,393-395 Mr 54.

UTLEY, Francis Lee. Structural Linguistics And The Literary Critic. *J Aes Art Crit* 18,319-328 Mr 60.

VAHANIAN, Gabriel. *The Death Of God: The Culture Of Our Post-Christian Era*. NY Braziller 1961.

The central theme of this book is that our culture is neither anti-Christian nor non-Christian but post-Christian and this is what is expressed metaphorically in the title. The first part of the book argues that Christianity itself is now post-Christian and lives on only in an unfortunate religiosity which makes God a projection of a culture that has forgotten the living Biblical God. The second part of the book argues that our culture is post-Christian and that there is no point in trying to make it into a Christian culture. The author only hints at positive solutions to the religious-cultural crisis—perhaps a secular culture and a God who is "the Wholly Other." There are suggested readings but no index.

VAHIDUDDIN, S. Hafiz: Sinner, Saint, And Poet. *Personalist* 39,256-264 Sum-Jl 58.

VAIL, L. M. *Heidegger And Ontological Difference*. University Park Penn State Univ Pr 1972.

VAISBERG, Maurice. An Existential View Of A Man Suffering From Chronic Schizophrenia. *J Existent* 1,543-556 Wint-Spr 61.

VAISBERG, Maurice. Existentialism And A Critique Of Psychoanalysis. *J Existent* 5,429-432 Sum 65.

VALDÉS, Mario J. *Death In The Literature Of Unamuno*. Urbana 1964.

The reader who does not know Spanish will find this study of little value since all the crucial quotations are in Spanish, even though the book itself is written in English. Valdés analyzes the theme of death in the writings of Miguel de Unamuno (1864-1936), relating it to his existentialist philosophy. Unamuno viewed being as an eternal flux which affirms existence and non-being. All existence is threatened with annihilation, and the personal "yo" which is the living consciousness must undergo an "in-struggle" to exist. While fame and children can keep the "yo" alive, the only meaningful recreation of man can be achieved through the word. His writings are divided into three categories, reflecting the three ways in which they deal with the theme of death: the first type is concerned with the death of the "yo" that is part of the world but exists outside the consciousness of the individual; the second type concentrates on the "personal" "yo" and its confrontation with death, and the third type describes the "yo" that is created in others.

VALENCE, Louis O. *Ultimate Reality: Metaphysical Exposition*. NY Vantage Pr 1966.

VALENTINE, Percy Friars (ed). *Twentieth Century Education; Recent Developments In American Education*. NY Philosophical Lib 1946.

VALLON, M. A. *An Apostle Of Freedom: Life And Teaching Of Nicolas Berdyaev*. NY Philosophical Lib 1960.

VAN ACKEREN, Gerald F. On The Contemplation Of Beauty. *Mod Sch* 18,53-55 Mr 41.

VAN BREDA, H. L. Great Themes In Husserl's Thought. *Phil Today* 3,192-198 Fall 59.

VAN BUITENEN, J. A. B. Dharma And Moksa. *Phil East West* 7,33-41 Ap-Jl 57.

VAN BUREN, Paul Matthews. *The Edges Of Languages: An Essay In The Logic Of A Religion*. NY Macmillan 1972.

The aim of this book is "to propose and develop... a new analysis of religious discourse," but discourse is taken to constitute not only "a collection of words," but "our distinctively human way of going about the whole business of life."

VAN CROONENBURG, Engelbert J. *Gateway To Reality*. Pittsburgh Duquesne Univ Pr 1963.

Based on the thesis that "it is necessary [to]... experience the philosophical act" in order to be introduced to philosophy, the author believes philosophy to be a "search for the ultimate root of all reality." From a Christian existential perspective this book examines the following topics: experience, authentic being, man, fellow-man, the absolute Thou, and reflection.

VAN DE PITTE, Frederick P. The Role Of Hölderlin In The Philosophy Of Heidegger. *Personalist* 43,168-179 Spr-Ap 62.

VAN DE VATE JR, Dwight. Disagreement As A Dramatic Event. *Monist* 49,248-261 Ap 65.

Currently, the philosophy of logic is dominated by the mathematical analogy in which logical rules are discovered and described, not made. But logic also has a function: it makes possible the social act of persuading. I argue that one creates oneself by role-playing, by persuading others of one's identity. Therefore, the necessity of persuading is fundamental, and nothing—not even logic—is a descriptive last resort. Logic as a codified affair is a public invention, a response to the necessity of having ways to persuade. It follows that analogies drawn from ethical and political theory are at least as useful to the logical theorist as the customary mathematical ones.

VAN DE VATE JR, Dwight. Kant's Ethics: Universality And The Inclinations. *S J Phil* 1,3-7 Spr 63.

VAN DE VATE JR, Dwight. Laughter And Detachment. *S J Phil* 3,163-171 Wint 65.

VAN DE VATE JR, Dwight. Other Minds And The Uses Of Language. *Amer Phil Quart* 3,250-254 JI 66.

Wittgenstein held that language has no essence. My purpose in this paper is to show the sense in which language-games have a single final cause, that is, the sense in which language has an essence. In the first section, I argue that Wittgenstein's well-known refutation of solipsism is circular. In the second section, I refute my own refutation of Wittgenstein's refutation, drawing the moral that the final cause of language is personification. Speech presupposes speakers, who must identify themselves to one another as communicants and define for one another the range of solicitations in terms of which each is accessible as a communicant. Such a range of solicitations may be called a "social role."

VAN DE VATE, Dwight. Ehman's Naturalism. *Rev Metaph* 17,135-140 S 63.

In his 1963 article, "Moral responsibility and the Nature of the Self," Robert R Ehman argued that the conflict between determinism and libertarianism rests upon two opposed conceptions of self, respectively the naturalist and the transcendentalist. The author of this article agrees with Ehman's formulation of this conflict, but disputes his reasons for concluding that the self cannot be reduced to an object. Because Ehman fails to see that self and world are co-implicates, his argument leads back to naturalism. The author then suggests another way of understanding the difference between the naturalist and transcendentalist conceptions of the self.

VAN DEN BERG, J. H. *The Phenomenological Approach To Psychiatry: An Introduction To Recent Phenomenological Psychopathology*. Springfield IL Thomas 1955.

The author applies the Husserl-Binswanger approach to phenomenological psychiatry to a number of examples in order to introduce this relatively new psychiatric perspective. The philosophical difficulty is overcome when "the phenomenologist

tries to give a description of the world that has become reality for the patient," or by realizing that man is his world. The book's final chapter contains a brief historical survey of relevant phenomenological literature.

VAN DEN BERG, J. H. The Handshake. *Phil Today* 3,28-34 Spr 59.

VAN DEN BERG, J. H. The Human Body And The Significance Of Human Movement. *Phil Phenomenol Res* 13,159-183 D 52.

VAN DEN EYNDE, Damian. The Terms *Ius Positivum* And *Signum Positivum* In Twelfth-Century Scholasticism. *Fran Stud* 9,42-49 Mr 49.

VAN DEN HAAG, Ernest. *Quia Ineptum* (in English). *Ethics* 72,266-276 Jl 62.

VAN DER BEND, J. G. (ed). *Spinoza On Knowing, Being And Freedom: Proceedings Of The Spinoza Symposium At The International School Of Philosophy In The Netherlands*. Atlantic Highlands NJ Humanities Pr 1974.

VAN DER HOOP, J. H. Freedom In The Philosophy Of East And West. *Phil Phenomenol Res* 8,557-572 Je 48.

VAN DER KROEF, Justus M. Pantjasila: The National Ideology Of The New Indonesia. *Phil East West* 4,225-252 O 54.

VAN DER KROEF, Justus M. The Roots Of The Javanese Drama. *J Aes Art Crit* 12,318-327 Mr 54.

VAN DER KROEF, Justus N. The Monistic Integration Of Indonesian Thought. *Main Currents* 17,36-39 N-D 60.

VAN DER MERWE, Alwyn (ed) and Yourgrau, Wolfgang (ed). *Perspectives In Quantum Theory: Essays In Honor Of Alfred Landé*. Cambridge MIT Pr 1971.

VAN DER PLOEG, J. The Place Of Holy Scripture In The Theology Of St Thomas. *Thomist* 10,398-422 O 47.

VAN DER SPRENKEL, Otto B. Max Weber On China. *Hist Theor* 3,348-370 1964.

VAN DER VELDT, F. J. Psychology And Order In Action. *Proc Cath Phil Ass* 17,102-113 1941.

VAN DER VELDT, James. Historical Landmarks In The Theory Of Intelligence. *Fran Stud* 10,344-382 D 50.

VAN DER VELDT, James. The Evolution And Classification Of Philosophical Life Theories, Part II. *Fran Stud* 3,277-305 S 43.

VAN DER VELDT, James. The Evolution And Classification Of Philosophical Life Theories, Part I. *Fran Stud* 3,113-142 Je 43.

VAN DER VELDT, James. The Recognition Of Individual Bodies. *New Scholas* 17,201-230 Jl 43.

VAN DYKE, Vernon. *Political Science; A Philosophical Analysis*. Stanford CA Stanford Univ Pr 1960.

VAN FRAASSEN, Bas C and Lambert, Karel. *Derivation And Counterexample: An Introduction To Philosophical Logic*. Encino Dickenson 1972.

This is a logic textbook aimed at philosophy students with little background in logic. The standard propositional calculus and quantification theory are developed in the first two parts, using both interim and tableau rules constructed for a free logic; i.e., to permit valid inference for all domains, including the empty one. Part three extends this system with a logic of singular terms. Part four treats the metalogical problems of completeness and soundness, and part five briefly explores some philosophical implications of free logic.

VAN FRAASSEN, Bas C. Capek On Eternal Recurrence. *J Phil* 59,371-375 Jl 62.

Milik Capek argues that the theory of eternal recurrence, or the cyclical theory of time, is incompatible with recent developments in physics. He argues that, in view of the theory of relativity and quantum physics, the concept of instantaneous states of the universe—the meaningfulness of which is presupposed by the theory—loses its physical significance. The present paper argues against this contention. It next tries to show that the cyclical theory of time and the theory of eternal recurrence are in fact two distinct theories, contrary to Capek's assumption. Finally, it examines Capek's discussion of the logical difficulties involved in the concept of cyclical time.

VAN FRAASSEN, Bas C. Singular Terms, Truth-value Gaps, And Free Logic. *J Phil* 63,481-494 S 66.

The position has been advanced, most notably by P F Strawson, that a simple statement containing a non-referring singular term is neither true nor false. It is argued that the adoption of this view does not entail the rejection of standard propositional logic and quantification theory. Secondly, it is shown that a natural extension of identity theory to non-referring terms leads to a system known as *free logic*. The final section of the paper is concerned with the effect which the admission of truth-value gaps has on formal semantics, dealing specifically with the principles of bivalence and excluded middle, and with Tarski's criterion for the definition of truth.

VAN FRAASSEN, Bastiaan C. *An Introduction To The Philosophy Of Time And Space*. NY Random House 1970.

VAN FRAASSEN, Bastiaan C. *Formal Semantics And Logic*. NY Macmillan 1971.

VAN HEERDEN, P. J. What Is Matter? *Phil Sci* 20,276-285 O 53.

VAN HOOK, Brennan. Duns Scotus And The Self-Evident Proposition. *New Scholas* 36,29-48 Ja 62.

VAN ITEN, Richard J. Berkeley's Analysis Of Mind. *Phil Phenomenol Res* 24,375-382 Mr 64.

The article attempts to demonstrate that Turbayne and Grave are mistaken in their analysis of Berkeley's substantialist view of mind. It is suggested that Berkeley first gave a Humean analysis of mind as merely a congeries of perceptions and later shifted to a substance view. He had to allow for mind in his ontology, so he introduced notions, as that by which minds are known. It is concluded that there is confusion, because notions and minds are identified in order to avoid scepticism and yet cannot be identified.

VAN KAAM, Adrian. *Existential Foundations Of Psychology*. Pittsburgh Duquesne Univ Pr 1966.

This study is a "dialogue between the field of scientific psychology and the newly emerging awareness of the structure of man in relation to his world." That awareness, for Van Kaam is expressed in the "perspectival" or existential approach to psychology. He believes that "psychology will be forced to assimilate perspectivity and its implications into the fundamental structure of psychology." Existential psychology is understood as a temporary movement which psychology will assimilate in its proper development. Among the themes taken up in this book are: "The Nature and Meaning of Science," "The Science of Psychology," "Anthropological Psychology," "Anthropological Phenomenology as a Method," and "Anthropological Psychology and Behavioristic Animal Experimentation." The developments the author traces lead to an "existential humanistic psychology" which respects the contributions of "a rationalistic and a behavioristic humanism" and also gives rise to their re-evaluation. A bibliography is included at the end of the book.

VAN KAAM, Adrian. Encounter And Its Distortion In Contemporary Society. *Humanitas* 2,271-284 Wint 67.

VAN KAAM, Adrian. Motivation And Contemporary Anxiety. *Humanitas* 1,59-76 Spr 65.

VAN KAAM, Adrian. The Addictive Personality. *Humanitas* 1,183-194 Fall 65.

VAN LAER, P Henry. *Philosophy Of Science, Parts One & Two: A Study Of The Division And Nature Of Various Groups Of Sciences*. Pittsburgh Duquesne Univ Pr 1962.

Part One of this work, titled *Science in General*, was published in 1956 as Volume 6 of the Duquesne Studies, Philosophical Series. The author points out that the term "science" is used in a broad way so as to include philosophy and theology as well as the physical sciences. The book is primarily concerned with the subdivision of this broad field of science into appropriate categories and groups. The first chapter discusses the importance of a good division in general, chapter two surveys some traditional divisions such as those of Aristotle, the medieval philosophers, Francis Bacon, Comte, and Spencer. Chapter three sets forth some criteria for adequate division, such as the distinction between theoretical and practical sciences, the distinction between supernatural and natural origins, the distinction between philosophy and the special sciences, and finally the distinction between ideal or formal, such as mathematics, and experiential.

VAN LAER, P Henry. *The Philosophy Of Science: Part I, Science In General*. Pittsburgh Duquesne Univ Pr 1956.

This is the first of two volumes growing out of lectures delivered by Professor Van Laer of the State University of Leyden while he was a visiting professor at Duquesne University in 1953. The present volume discusses science as a system, the role of abstraction and necessity, the object and foundation of science, and scientific methods.

VAN LEEUWEN, Arend Theodoor. *Critique Of Earth*. NY Scribner 1974.

The main argument of *Critique of Earth* is that understanding of Marx's critique of religion and theology is not to be found in his opposition to "religion" in the current sense of the term, but in his critique of political economy. Leeuwen's intent is to pave the way toward a critical theology. Indeed he says, "Marx's 'Critique of earth' impels us toward a transformation of our theological categories and an interdisciplinary critique of our theological method."

VAN MELSEN, A G M. The Impact Of Science On Culture. *Int Phil Quart* 1,503-512 S 61.

VAN MELSEN, A G M. The Impact Of Science On Culture. *Int Phil Quart* 1,503-512 S 61.

VAN MELSEN, Andreas G. *Science And Technology*. Pittsburgh Duquesne Univ Pr 1961.

This book is published in both English and Dutch. The author, a Dutch professor, analyzes scientific method. He finds physical science to be a typically human discipline. He analyzes the nature of technology and its influence upon man. The author interprets man as "spirit-in-matter" and he finds both limitless possibilities and great danger inherent in our technological civilization.

VAN MELSEN, Andrew G M. *The Philosophy Of Nature*. Pittsburgh Duquesne Univ Pr 1953.

VAN MELSEN, Andrew G. *Evolution And Philosophy*. Pittsburgh Duquesne Univ Pr 1965.

VAN NORMAN JR, Royce W. In Search Of An Aesthetics Of Education. *Educ Theor* 13,155-160 Ap 63.

VAN NUYS, Kelvin. *Is Reality Meaningful: Static Contradictions And Dynamic Resolutions Between Facts And Value*. NY Philosophical Lib 1966.

This book performs a task which is very much due, and is perhaps as much a turning point in the history of philosophy as anything could be: to explore the results in epistemology, ontology and axiology of dynamizing our theory of value as we have dynamized that of the facts. This move makes it possible to deal with the question "Is Reality Meaningful?" in a new way. That question seems as important as any in philosophy today, when many claim that the sense of meaninglessness and profaning of life is modern civilization's deepest problem. A central aim of the book, then, is to find a basis for holiness, or the sacralization of life. The Problems of Evil, Mechanism and Knowledge are treated especially carefully.

VAN NUYS, Kelvin. *Science And Cosmic Purpose*. NY Harper 1949.

This book is a study of Whitehead, Dewey and Wieman to consider whether their concept of value or good is dynamic as is their concept of reality. The conclusion is that they retain a static conception of value, and that this is the source of their inability to defend a cosmic purpose for good, that is an omnipotent God, and their defending only a limited God, or agnostic humanism. A concept of dynamic value is

presented, and how it solves problems of mechanism and evil is discussed, with the claim that it makes a cosmic or omnipotent God logically defensible. The dimension of holiness is argued to require a cosmic God who designs reality as required by dynamic good.

VAN PATTEN, James J. Hammarikjold's Route To The Good Life. *J Thought* 1,52-61 J1 66.

VAN PATTEN, James. Some Reflections On Bertrand Russell's Philosophy. *Educ Theor* 15,58-65 Ja 65.

VAN PEURSEN, C A. Edmund Husserl And Ludwig Wittgenstein. *Phil Phenomenol Res* 20,181-197 D 59.

VAN PEURSON, C A. Phenomenology And Ontology. *Phil Today* 3,35-42 Spr 59.

VAN PRAAG, J P. Ethical Humanism. *Humanist* 8,110-115 N 48.

VAN PRAAG, J P. The Dutch Humanist Movement. *Humanist* 14,118-123 Je 54.

VAN PRAAG, J. Humanism As A Living Force. *Humanist* 12,116-119 My-Je 52.

VAN ROO, William A. A Study Of Genus In The Philosophy Of St Thomas Aquinas, Part III. *Mod Sch* 20,230-244 My 43.

VAN ROO, William A. A Study Of Genus In The Philosophy Of St Thomas Aquinas, Part I. *Mod Sch* 20,89-104 Ja 43.

VAN ROO, William A. A Study Of Genus In The Philosophy Of St Thomas Aquinas, Part II. *Mod Sch* 20,165-181 Mr 43.

VAN ROO, William A. Act And Potency. *Mod Sch* 18,1-4 N 40.

VAN ROO, William A. Matter As A Principle Of Being. *Mod Sch* 19,47-50 Mr 42.

VAN SANT, George M. A Proposed Property Of Relations. *J Phil* 56,25-30 Ja 59.

The article briefly summarizes the history of the logic of relations and describes how relations have traditionally been defined in terms of their properties, e.g., dyadic, symmetric, transitive, etc. The purpose of the article is to propose a new relational property denominated "constitutivity," and suggests that all relations should be distinguished as to whether they are "constitutive," "inconstitutive," or "medio-constitutive." Some consequences of the distinction are traced. It turns out that, since "constitutive" relations are really complex expressions (actually, definite descriptions), there is a question as to whether constitutive relations should be treated as relations at all in formal systems.

VAN STEENBERGHEN, Fernand. Siger Of Brabant. *Mod Sch* 29,11-28 N 51.

VAN STEENBERGHEN, Fernand. Thomism In A Changing World. *New Scholas* 26,37-48 Ja 52.

VAN STEENBURGH, E W. Berkeley Revisited. *J Phil* 60,85-88 F 63.

Berkeley's main argument against matter *qua substratum* rests on an analogical principle of meaning and therefore not on one of verifiability. But, actually, I have an additional reason for revisiting Berkeley. If he is using an analogical principle of meaning on which 'matter' but not 'God' is meaningless, this difference must be grounded in a limitation on use of analogy. I am also concerned with this limitation. Not only does it correct the medieval analogical tradition, summed up in Cajetan's *Analogy of Names*, but it is, as far as I know, new to philosophy.

VAN STEENBURGH, E W. Metaphor. *J Phil* 62,678-688 N 65.

'Literal' and 'metaphorical' are analyzable as semantical predicates on the same logical footing with, e.g., 'true'. Just as a statement is either true or false, but not both, so the meaning of an expression is literal or metaphorical, but not both. I then characterize *perspective metaphor*, showing that it is not susceptible of equivalent literal paraphrase no matter how much the literal vocabulary of the language is enriched. That perspective metaphors have what recent positivists called "pictorial" meaning is not disputed. However, it is shown that *root metaphor*, in the sense made familiar through the work of Pepper, differs from perspective metaphor and by this difference escapes the charge of having pictorial meaning. *prescinding metaphor*, by use of which meaning for technical philosophical terms is frequently developed, is then shown to differ from both.

VAN TIL, William. H Gordon Hullfish. *Educ Theor* 13,212-213 J1 63.

VAN TIL, William. Introduction: On William Heard Kilpatrick. *Educ Theor* 16,1-3 Ja 66.

VAN VLECK, J H. Note On Liouville's Theorem And The Heisenberg Uncertainty Principle. *Phil Sci* 8,275-279 Ap 41.

VAN WESEP, H B. *Seven Sages: The Story Of American Philosophy*. NY McKay 1960.

Van Wesep writes an urbane, non-academic sampling of some of the best in American philosophy. There are many perceptive judgments of Franklin, Emerson, James, Dewey, Santayana, Peirce, and Whitehead. The chapter on Peirce, for example, is peppered with excursions into little-known, but psychologically important, facts about academic internecine struggles. In brief, we are treated to the first biographical history of philosophy since G H Lewes.

VAN WYCK, William. Belles-Lettres—The Middle Ages. *Personalist* 27,64-73 Ja-Wint 46.

VAN WYCK, William. Belles-Lettres: 1830-1930. *Personalist* 28,296-306 J1-Sum 47.

VAN WYCK, William. Renaissance Belles-Lettres. *Personalist* 27,399-406 O-Autumn 46.

VAN WYCK, William. Seventeenth And Eighteenth Century Belles-Lettres. *Personalist* 28,72-82 Ja-Wint 47.

VANDENBERG, Donald. *Being And Education: An Essay In Existential Phenomenology*. Englewood Cliffs NJ Prentice-Hall 1971.

This book attempts the application of a radically individualistic philosophy to a common historic institution, i.e., the development of a phenomenological existential view in educational theory and practice. Often complex and idiosyncratic in language and style, the author nevertheless does manage to convey his meanings clearly. The work is a useful corrective to modern behavioral and technical

interpretation of education. It introduces to continental thinkers ideas not usually brought into the study of the philosophy of education. Simultaneously, significant American contributions to educational thought, e.g., Dewey's experimentalism, are re-interpreted as continuous with recent philosophic development. Abstract considerations in the book are connected to practical matters of school policy, social policy in education, and classroom practice.

VANDENBERG, Donald. Condemned To Meaning What? *Educ Theor* 16,370-378 O 66.

VANDENBERG, Donald. Kneller, Heidegger, And Death. *Educ Theor* 15,217-221 J1 65.

VANDENBERG, Donald. Kneller, Heidegger, And Death. *Educ Theor* 17,176-177 Ap 67.

VANDENBERG, Donald. On The Ground Of Education. *Educ Theor* 17,60-66 Ja 67.

VANDENBROECK, Andre. *Philosophical Geometry*. South Otselic NY Sadhana Pr 1972.

VANDER VEER, Garrett L. *Bradley's Metaphysics And The Self*. New Haven Yale Univ Pr 1970.

VANDER VEER, Garrett L. Austin On Perception. *Rev Metaph* 17,557-567 Je 64.

Against J L Austin's criticism, the author defends the idealist position that perception involves inference. To establish his thesis he first examines Austin's distinction between seeing and hearing and discusses Austin's position on visual perception. He then argues that, although ordinary usage limits the term "inference" to deliberative judgments, perception should be considered inferential in an extended sense of the term because all perceiving shares important characteristics with what we normally call inference. These shared characteristics include going beyond the given, using evidence, and possibly being mistaken.

VANDER ZANDEN, James W. The Ideology Of White Supremacy. *J Hist Ideas* 20,385-402 Je-S 59.

VANDER ZWAAG, Harold J. *Toward A Philosophy Of Sport*. Reading MA Addison-Wesley 1972.

VANDERAHE, Alphonse R. The Anatomic Substratum Of Emotion. *New Scholas* 18,76-94 Ja 44.

VANDERVELDT, James H. Theoretical Psychology. *Proc Cath Phil Ass* 23,148-155 1949.

VANN, Gerald. *Saint Thomas Aquinas*. NY Benziger 1947.

VANN, Gerald. Symbolism In Preaching. *Thomist* 29,46-59 Ja 65.

VANN, Gerald. The Rebuilding Of Man. *Thomist* 9,1-21 Ja 46.

VANN, Richard T. *The Governance Of Mediaeval England*, By H C Richardson And G O Sayles. *Hist Theor* 4,275-278 1965.

VANN, Richard T. The Free Anglo-Saxons: A Historical Myth. *J Hist Ideas* 19,259-272 Ap 58.

VANN, Richard T. The Later Life Of Gerrard Winstanley. *J Hist Ideas* 26,133-136 Ja-Mr 65.

VANNESTE, Jan. Is The Mysticism Of Pseudo-Dionysius Genuine? *Int Phil Quart* 3,286-306 My 63.

VARGAS, Manuel J. Some Observations On Knowing. *J Existent* 2,233-236 Fall 61.

VARGIU, James G. Man And Humanity. *Main Currents* 23,22 S-O 66.

VARLEY, H L. Imperialism And Rudyard Kipling. *J Hist Ideas* 14,124-135 Ja 53.

VARMA, V P. The Origins And Sociology Of The Early Buddhist Philosophy Of Moral Determinism. *Phil East West* 13,25-48 Ap 63.

VARMA, Vishwanath Prasad. *The Political Philosophy Of Sri Aurobindo*. NY Asia 1960.

VARMA, Vishwanath Prasad. East And West In Aurobindo's Political Philosophy. *Phil East West* 5,235-244 O 55.

VARMA, Vishwanath Prasad. Sri Aurobindo And Greek Philosophy. *Phil East West* 10,135-148 O 60-Ja 61.

VARNUM, Edward C. Polynomial Determination In A Field Of Integers Modulo P. *J Comp Syst* 1,57-70 Ja 53.

VARTANIAN, Aram (ed). *La Mettrie's L'Homme Machine: A Study In The Origins Of An Idea*. Princeton NJ Princeton Univ Pr 1960.

VARTANIAN, Aram. *Diderot And Descartes: A Study Of Scientific Naturalism In The Enlightenment*. Princeton NJ Princeton Univ Pr 1953.

VARTANIAN, Aram. Trembley's Polyp, La Mettrie, And 18th-Century French Materialism. *J Hist Ideas* 11,259-286 Je 50.

VASCONCELOS, José. The Esthetic Development Of Creation. *Phil Phenomenol Res* 9,463-468 Mr 49.

VASKE, Martin O. *An Introduction To Metaphysics*. NY McGraw-Hill 1963.

This is an elementary textbook presentation of thomistic metaphysics. Chapter headings include: existents, changing existents, existents by participation, efficient causes, final and exemplary causes, the Primary Cause, transcendental properties, categories of limited existence, analogy of existents. Chapter III, on participation, the central doctrine in thomistic metaphysics, is the book's key chapter.

VASSILION, Arthur E. The Platonic Theory Of Inspiration. *Thomist* 14,466-489 O 51.

VAUGHAN, Charles Edwyn. *Studies In The History Of Political Philosophy Before And After Rousseau*, A G Little (ed). NY Russell & Russell 1960.

VAUGHT, Carl G (ed). *Essays In Metaphysics*. University Park Penn State Univ Pr 1970.

The essays cover a variety of topics. The first four are historical: on Plato's treatment of language; truthfulness in Kant's ethics; Hegel, Hesiod and Xenophanes and the question of a mediated access to being; and Heidegger's interpretation of Plato. The

remainder include two articles on aesthetics, two on the nature of a person, two on existence and logic, one on signs and symbols, and one on being and God.

VAUGHT, R I and Craig, W. Finite Axiomatizability Using Additional Predicates. *J Sym Log* 23,289-308 S 58.

VAUGHT, R L. Sentences True In All Constructive Models. *J Sym Log* 25,39-53 Mr 60.

VAVILOV, S I. Lucretius' Physics. *Phil Phenomenol Res* 9,21-40 S 48.

VAYONIS, George C and Silva, Herman. Objectivity And Subjectivity In Scientific Research. *Phil Sci* 20,332-334 O 53.

VÁZQUEZ, Juan Adolfo. Communication. *J Phil* 50,18-19 Ja 53.

VEATCH, Henry B. *Rational Man: A Modern Interpretation Of Aristotelian Ethics.* Bloomington Indiana Univ Pr 1962.

Professor Veatch uses the ideas of Socrates, Plato, and Aristotle to formulate his own normative ethics. He rejects mere analysis, ethical relativism, utilitarianism, and existentialism.

VEATCH, Henry B. *Two Logics: The Conflict Between Classical And Neoanalytic Philosophy.* Evanston IL 1969.

VEATCH, Henry Babcock. *Aristotle: A Contemporary Appreciation.* Bloomington Indiana Univ Pr 1974.

As Aristotle is the philosopher of common sense for our author, Veatch traces this common sense approach in Aristotle's *Physics* with the notion of change and the four causes explaining change; in his *De anima* with the notion of *psyche* explaining animate objects; in his *Ethics* with the notion of final cause; in his *Metaphysics* with the notions of substance, matter and form; and in his *Organon* with the unity of the categories and concrete reality through the inductive method. The author defends Aristotle's common sense approach against the approach of modern science—nature has a final cause, which is not a conscious seeking of an aim—and modern thought.

VEATCH, Henry Babcock. *For An Ontology Of Morals: A Critique Of Contemporary Ethical Theory.* Evanston IL 1971.

VEATCH, Henry Babcock. *Intentional Logic; A Logic Based On Philosophical Realism.* New Haven Yale Univ Pr 1952.

This book challenges today's opinion that logic is simply either mathematical or symbolic. Starting from the presuppositions of classical realistic philosophy, the argument is directed toward showing that such realism demands a logic of its own. Examining the three traditional items of logic—concepts, propositions, and arguments—it is shown how they can be interpreted from a realistic or intentional point of view.

VEATCH, Henry B and Ogden, Joan B. Putting The Square Back Into Opposition. *New Scholas* 30,409-440 O 56.

VEATCH, Henry B. Some Recent Developments In Logic: Their Implications For Ontology And For Intentionality. *Proc Cath Phil Ass* 32,98-107 1958.

VEATCH, Henry B. Some Suggestions On The Respective Spheres Of Science And Philosophy. *Thomist* 3,177-216 Mr 41.

VEATCH, Henry B. St Thomas And The Question, "How Are Synthetic Judgments A Priori Possible"? *Mod Sch* 42,239-264 Mr 65.

VEATCH, Henry. *Realism And Nominalism Revisited.* Milwaukee Marquette Univ Pr 1954.

The author derives both realism and nominalism in contemporary logic from the adoption of Frege's function-argument scheme and the identification of functions with universals and arguments with particulars. By way of a critical discussion of the views of Bertrand Russell and W V Quine, he develops his thesis that the traditional principle of intentionality, which recognizes both the instrumentality of concepts and their difference. The analytic school of philosophy and those who cast doubt on the more hopeful claims of science in knowledge and practice are strongly attacked.

VEATCH, Henry. A Note On The Metaphysical Grounds For Freedom, With Special Reference To Professor Lovejoy's Thesis In *The Great Chain Of Being.* *Phil Phenomenol Res* 7,391-412 Mr 47.

VEATCH, Henry. A Rejoinder To Professor Lovejoy's "The Duality Of The Thomistic Theology". *Phil Phenomenol Res* 7,622-625 Je 47.

VEATCH, Henry and Young, Theodore. *Metaphysics And The Paradoxes.* *Rev Metaph* 6,199-218 D 52.

VEATCH, Henry. Aristotelian And Mathematical Logic. *Thomist* 13,50-96 Ja 50.

VEATCH, Henry. Basic Confusions In Current Notions Of Propositional Calculi. *Thomist* 14,238-258 Ap 51.

VEATCH, Henry. Concerning The Distinction Between Descriptive And Normative Science. *Phil Phenomenol Res* 6,284-306 D 45.

VEATCH, Henry. Concerning The Ontological Status Of Logical Forms. *Rev Metaph* 2,40-64 D 48.

VEATCH, Henry. Formalism And/or Intentionality In Logic. *Phil Phenomenol Res* 11,348-365 Mr 51.

VEATCH, Henry. In Defense Of The Syllogism. *Mod Sch* 27,184-202 Mr 50.

VEATCH, Henry. Logical Truth And Logic. *J Phil* 53,671-678 O 56.

VEATCH, Henry. Matrix, Matter, And Method In Metaphysics. *Rev Metaph* 14,581-600 Je 61.

Taking metaphysics in its Aristotelian sense to mean the investigation of being qua being, the author contends that its "matrix" (its place of origin, field of operations, and continuing and ultimate point of reference) is everyday life, characterized by its practical or existential inescapability. He then examines the charge that the truths of metaphysics illegitimately claim to be both necessary and factual, and argues in response that the objection rests upon a confusion of the character of one's intentional instrument (the sentence or proposition) with that of the object intended.

VEATCH, Henry. Non-Cognitivism In Ethics: A Modest Proposal For Its Diagnosis And Cure. *Ethics* 76,102-116 Ja 66.

Non-cognitivism relies for its defense upon G E Moore's open question argument for a naturalistic fallacy. But this argument is invalid as applied to real definitions, which are not analytic truths. G E Moore's own conclusions about goodness are definitions in this sense. A definition of the good is possible. A valid one will allow for the non-cognitivist's points that goodness reflects some pro-attitude, that goodness is supervenient, and that goodness cannot be equated with the properties of a thing. An Aristotelian, naturalist definition in terms of a thing's natural perfections or potentialities meets these criteria while also making goodness knowable and objective.

VEATCH, Henry. On Being Old-Fashioned In Philosophy. *Rev Metaph* 13,439-446 Mr 60.

VEATCH, Henry. On Trying To Say And To Know What's What. *Phil Phenomenol Res* 24,83-96 S 63.

VEATCH, Henry. Reaffirmation Of Intentionality: A Rejoinder To Monsignor Doyle. *New Scholas* 28,253-271 Jl 54.

VEATCH, Henry. Reply To Professor Copi's "The 'Intentionality' Of Formal Logic". *Phil Phenomenol Res* 11,373-375 Mr 51.

VEATCH, Henry. The Significance Of Current Criticisms Of The Syllogism. *Thomist* 15,624-641 O 52.

VEATCH, Henry. The Truths Of Metaphysics. *Rev Metaph* 17,372-395 Mr 64.

The author contends that there can be universal and necessary metaphysical principles whose truth is guaranteed by an appeal to the law of contradiction. Although it is now commonly assumed that the necessity of such truths arises from purely logical or linguistic relationships within the statements themselves, in fact it is because of a necessity in the things the propositions are about that they come to have their characteristic of logical or linguistic necessity. Thus the author argues against Kant that metaphysical truths can be analytic and against analytic philosophers that such truths are truths about the world.

VEATCH, Henry. Tillich's Distinction Between Metaphysics And Theology. *Rev Metaph* 10,529-533 Mr 57.

VEAZIE, Walter B. John Dewey And The Revival Of Greek Philosophy. *Univ Of Colorado Studies* 1-10 1961.

After some personal reminiscences of Dewey, leading to Dewey's own claim to be identified with "the revival of Greek philosophy," the question of "What Greek philosophy?" is addressed. Dewey's roots in Aristotle, particularly in Aristotle's biology, are traced; Dewey's derivation of "habit" from Aristotle's *hexis*, the origins of his views on intelligence and freedom, on teleology and mind, on value, on contingency and chance are all carried back to Aristotle.

VEINSTEIN, André. Charles Lalo Lectures: From Superstition To Science In Aesthetics. *J Aes Art Crit* 7,355-364 Je 49.

VEITH, Ilza. "That Man" In Old Cathay. *Personalist* 27,183-190 Ap-Spr 46.

VELIKOVICH, I N. Catholicism's Dialogue With The Contemporary World. *Soviet Stud Phil* 4,3-12 Wint 1965-66.

VENABLE, Vernon. *Human Nature: The Marxian View.* NY Knopf 1945.

VENDLER, Zeno. *Linguistics In Philosophy.* Ithaca NY Cornell Univ Pr 1967.

Seven papers, attempting to explain and illustrate how the methods and results of linguistic science, especially of transformational grammar, can be used to cast light upon central problems of analytic philosophy. In the new papers an effort is made to reconcile the empirical basis of linguistic science with the *a priori* nature of philosophical reasoning, to understand the nature of singular terms, and to evaluate Austin's position concerning the nature of language and reality. Among other things it is argued that the use of formal linguistic techniques is a natural extension of the "ordinary-language" approach, that an understanding of syntax is necessary for an understanding of problematic utterances, and that the crucial differences in meaning between words like 'cause' and 'make', 'effect' and 'result', 'fact' and 'event', 'good' and 'yellow', are given by syntax.

VENDLER, Zeno. Comments On Jerrold Katz's "The Relevance Of Linguistics To Philosophy". *J Phil* 62,602-605 O 65.

VENDLER, Zeno. Reply To Professor Dubs's "Language And Philosophy". *Phil Rev* 67,395-396 Jl 58.

VENDLER, Zeno. The Grammar Of Goodness. *Phil Rev* 72,446-465 O 63.

Vendler explains what is behind Moore's intuition that goodness is a "non-natural" quality, that it is somehow more remote from the thing than the thing's color, shape, or other "natural" qualities. He does so by showing that the adjective "good" is more remote from the grammatical subject than are adjectives like "yellow" and "round." "Good" is tied to a subject in a more complex and less immediate way than other adjectives are.

VENDLER, Zeno. Verbs And Times. *Phil Rev* 66,143-160 Ap 57.

VENTURI, Franco. Oriental Despotism. *J Hist Ideas* 24,133-142 Ja-Mr 63.

VENTURI, Lionello and Smith, Jeffery. On Esthetic Intuition. *J Phil* 39,273-275 My 42.

VENTURI, Lionello. The Aesthetic Idea Of Impressionism. *J Aes Art Crit* 1,34-45 Spr 41.

VERDENIUS, W J. Traditional And Personal Elements In Aristotle's Religion. *Phronesis* 5,56-70 1960.

VERDU, Alfonso. *Dialectical Aspects In Buddhist Thought: Studies In Sino-Japanese Mahayana Idealism.* Lawrence KS Univ Of Kansas 1974.

VERENE, Donald Phillip (ed) and Tagliacozzo, Giorgio (ed). *Giambattista Vico's Science Of Humanity.* Baltimore Johns Hopkins Pr 1976.

This collection of 30 essays shows the international character and humanistic focus of

Vico studies. Part I examines the internal genesis of the *New Science*. Part II consists of papers by Mathieu and Pompa, Walsh and Hughes, on Vico's concept of history and historical knowledge. Part III ranges widely in comparing Vico with: Hobbes and Spinoza, Kant, and Dilthey, Marx and Husserl, Cassirer and Wittgenstein. The highlight of Part IV is Hampshire's study of the Vico-Joyce middle way "between a definition of human nature as an unchanging structure of powers and needs, and a definition of human nature as essentially always changing and as open to development without limit." Theory and praxis constitute the theme of Part V.

VERENE, Donald P. Plato's Conception Of Philosophy And Poetry. *Personalist* 44,528-537 Autumn-O 63.

VERGOTE, Antoine. Philosophy's Interest In Psychoanalysis. *Phil Today* 2,253-273 Wint 58.

VERGOTE, Antoine. The Symbol. *Phil Today* 4,53-70 Spr 60.

VERHAAR, John W M (ed). *The Verb 'Be' And Its Synonyms: Philosophical And Grammatical Studies*, Parts II-IV. NY Humanities Pr 1969.

This volume examines the concept of "being" in three non-Indo-European languages: Twi (an African language native to Ghana), Modern (Mandarin) Chinese, and Arabic. The implicit aim of the series is to see whether there are universal conceptions of being.

VERNON, Thomas S. Descartes' Three Substances. *S J Phil* 3,122-126 Fall 65.

VERSENYI, Laszlo. *Heidegger, Being And Truth*. New Haven Yale Univ Pr 1965.

This is an account of the development of Heidegger's thought from its relatively humanistic beginnings to its rejection of what Heidegger terms anthropological and metaphysical philosophizing. The study concludes with a criticism of Heidegger's attempt to transcend traditional philosophy by way of a more original, non-humanistic thinking.

VERSENYI, Laszlo. *Man's Measure: A Study Of The Greek Image Of Man From Homer To Sophocles*. Albany NY Univ Of NY Pr 1974.

This is a study of the pre-philosophical development of the Greek image of man from its Homeric beginnings to its Fifth Century culmination. Instead of attempting to be all-inclusive, the discussion concentrates on a few crucial turning points—such as the Iliad, the Erga, some lyric poetry, the Oresteia and the Oedipus Tyrannus—in this development, and emphasizes the close correspondence between the form and content of the literary representations that laid the groundwork for later philosophical reflections on human existence.

VERSENYI, Laszlo. *Socratic Humanism*. New Haven Yale Univ Pr 1963.

The aim of this study is to give a coherent account of Socratic thought in its purity, free of the constructions placed upon it by its disciples. The study is introduced by a discussion of the work of Socrates' immediate predecessors, the Sophists; it is concluded by an Epilogue on some un-Socratic elements in Plato's middle dialogues and an Appendix on the Socratic Problem.

VERSENYI, Laszlo. "Plato And Poetry: The Academicians' Dilemma" in *Ancient And Modern: Classical Antiquity In Comparative Perspective*, J W Eadie (ed). Ann Arbor 1977.

This paper argues that Plato's criticism of poetry in Book 10 of the *Republic* is based on and is the logical concomitant of his epistemology, ethics, and psychology, and that, therefore, in the ancient quarrel between philosophy and poetry Platonists have to choose sides: they must either accept the substance of Plato's criticism or reject the rest of his thought.

VERSENYI, Laszlo. Dionysus And Tragedy. *Rev Metaph* 16,82-97 S 62.

The author discusses the madness provoked by Dionysus' epiphanies and analyzes his relationship to Apollo before examining Dionysian characteristics of fifth-century drama. He discerns three such aspects; first, the use of the mask, a Dionysian symbol, and the actors' possession by their roles; second, the intense involvement of the audience in the play; third, tragedy's effect of catharsis. However, he submits that there is one aspect of tragedy for which the Dionysian analysis is inadequate: Dionysian ecstasy fails to resolve the problem of being a man, for the absolute dissolution of self and nature in ecstasy is ultimately inhuman.

VERSENYI, Laszlo. Eros, Irony And Ecstasy. *Thought* 37,598-612 D 62.

VERSENYI, Laszlo. The Cretan Plato. *Rev Metaph* 15,67-80 S 61.

VERSFELD, Marthinus. *The Mirror Of Philosophers*. NY Sheed & Ward 1960.

VERSFELD, Martin. Reflections On Evolutionary Knowledge. *Int Phil Quart* 5,221-247 My 65.

VERWILGHEN, Albert Felix. *Mencius: The Man And His Ideas*. NY St Johns Univ Pr 1967.

VESEY, G N A. Berkeley And Sensations Of Heat. *Phil Rev* 69,201-210 Ap 60.

VESEY, G N A. Knowledge Without Observation. *Phil Rev* 72,198-212 Ap 63.

Vesey criticizes Anscombe's account of knowledge without observation as knowledge in which there are not separately describable sensations, having which is in some sense our criterion for saying something. On this definition, he argues, we would not be allowed to say, e.g., that when a person sees that something is red, he is observing that it is red, he offers another analysis of what Anscombe was trying to get at, using his dis-tinction between "proper-object" perceptions and "association-mediated" perceptions, and uses this analysis to comment on some wider issues in mind-body theory.

VESEY, Godfrey N A. *Perception*. Garden City NY Anchor Books 1971.

The author offers an alternative to causal explanations of perception. His contention is that a major problem with the causal explanation hinges on the relationship of appearance to reality. He develops this contention by an extensive discussion and criticism of Descartes's version of this relationship. He would eliminate the difficulties of the Cartesian view by distinguishing epistemic appearances, which are non-causal and which are the seeing of things as being things of a certain sort, from optical

appearances and resemblances. His alternative is based upon D W Hamlyn's contention that the relation of appearance to reality lies in our concepts.

VESLEY, Richard E. On Strengthening Intuitionistic Logic. *Notre Dame J Form Log* 4,80-81 1963.

VETO, Miklos J. Simone Weil And Suffering. *Thought* 40,275-286 Je 65.

VETROV, A A. Mathematical Logic And Modern Formal Logic. *Soviet Stud Phil* 3,24-33 Sum 64.

VIAL, Fernand. French Intellectuals And The Collapse Of Communism. *Thought* 15,429-444 S 40.

VIAL, Fernand. Henri Bergson: Spiritual And Literary Influence. *Thought* 16,241-258 Je 41.

VICKERS, Brian (ed). *Essential Articles For The Study Of Francis Bacon*. Hamden CT Shoe String Pr 1968.

VICKERS, John M. Some Features Of Theories Of Belief. *J Phil* 63,197-201 Ap 66. A psychological theory of belief faces three fundamental questions. (I) The question of evidence. What is to count as evidence that a subject has or does not have a given belief? (II) The question of *a priori* laws. What are the implications holding among distinct belief statements? (III) The question of ontology. What objects are asserted to exist by the theory in question? This paper is a brief comment on what may have been heretofore ignored, that these questions are intimately related. In particular it is argued that if betting behavior is evidence for what an individual's beliefs are then the laws of probability are *a priori* laws of belief and there are objects of belief which have at least a truth functional structure.

VICKERS, John M. Some Remarks On Coherence And Subjective Probability. *Phil Sci* 32,32-38 Ja 65.

VICKERY, John B. *The Golden Bough* And Modern Poetry. *J Aes Art Crit* 15,271-288 Mr 57.

VICKERY, John B. William Sansom And Logical Empiricism. *Thought* 36,231-245 Je 61.

VIDOR, Robert. Pain And The Modulations Of The Affective Space. *J Existent* 3,371-382 Spr 63.

VIDOR, Robert. Problems Of Existential Analysis In A Changing Age. *J Existent* 2,113-122 Sum 61.

VIER, Peter C. *Evidence And Its Function According To John Duns Scotus*. St Bonaventure NY 1951.

VIERECK, Peter. Current Questions: Conservatism. *Thought* 27,574-577 Wint 1952-53.

VIERECK, Peter. The Poet In The Machine Age. *J Hist Ideas* 10,88-103 Ja 49.

VIETOR, Karl. *Goethe The Thinker*. Cambridge Harvard Univ Pr 1950.

This is an analysis, by one of the world's greatest Goethe scholars, of the broad outlines of Goethe's philosophical thought. In the first part he discusses Goethe's ideas of contemplative cognition, morphology, comparative anatomy, botany, optics, geology, meteorology, etc. In the second, and major part of the volume he discusses Goethe's thoughts on religion, Christianity, the process of life, life and death, the world of history, man, aesthetics, etc.

VIETTA, Egon. Being, World And Understanding: A Commentary On Heidegger. *Rev Metaph* 5,157-172 S 51.

VIGLINO, U. Metaphysical Dimensions Of Work. *Phil Today* 5,121-137 Sum 61.

VIGNAUX, Paul. Note Sur *Esse Beatifabile*. *Fran Stud* 9,404-416 D 49.

VILLEMAIN, Francis T and Champlin, Nathaniel L. Frontiers For An Experimentalist Philosophy Of Education. *Antioch Rev* 19,345-359 Fall 59.

VILLEMAIN, Francis T. Democracy, Education And Art. *Educ Theor* 14,1-14 Ja 64.

VILLEMAIN, Francis T. Methodological Inquiry Into Aesthetic Subject Matter. *Proc Phil Educ* 17,151-167 Mr 61.

VINCENT, R H. A Note On Some Quantitative Theories Of Confirmation. *Phil Stud* 12,91 1961.

VINCENT, R H. Concerning An Alleged Contradiction. *Phil Sci* 30,189-194 Ap 63.

VINCENT, R H. Goodman And Relevant Conditions. *Phil Stud* 12,28-29 1961.

VINCENT, R H. On My Cognitive Sensibility. *Phil Stud* 14,77-79 1963.

VINCENT, R H. The Paradox Of Ideal Evidence. *Phil Rev* 71,497-503 O 62.

Popper has cited what he calls "the paradox of ideal evidence" as a reason for rejecting the subjective theory of probability—the theory that probability is a measure of the rationality of our beliefs. Vincent considers the supposed paradox, argues that what Popper finds "startling" is not startling, and concludes that it is no paradox at all—hence it does not provide grounds for rejecting a subjective theory of probability.

VINCENTINE, Mary. The Controversial Issue Of Mary's Merit. *Thomist* 19,415-445 O 56.

VIRASORO, Manuel. Merleau-Ponty And The World Of Perception. *Phil Today* 3,66-72 Spr 59.

VIRTANEN, Reino. *Claude Bernard And His Place In The History Of Ideas*. Lincoln 1960.

The life and writings of Bernard are here examined with a view to establishing the philosophic status and influence of his ideas. His thought is related to that of Descartes, Pascal, Leibniz, Kant, and Goethe, and a chapter is devoted to distinguishing his positivism from that of Comte. The influence of Bernard's conceptions of scientific method, the physico-chemical conditions of life, and determinism is briefly traced through some modern developments in physiology, psychology, the logic of science, and philosophy; and his impact on the novels of Zola and Paul Bourget is discussed. There are notes and an index included in the book.

- VIRTANEN, Reino.** Nietzsche And The Action Française. *J Hist Ideas* 11,191-214 Ap 50.
- VIRTUE, Charles E Sawhill.** General Philosophy And Philosophy Of Education: A Word From An Academic Philosopher. *Educ Theor* 8,203-212 O 58.
- VIRTUE, Charles F S.** Philosophers On Education, By Robert S Brombaugh And Nathaniel M Lawrence. *Stud Phil Educ* 4,79-82 Spr 65.
- VISALBERGHI, Aldo.** Remarks On Dewey's Conception Of Ends And Means. *J Phil* 50,737-752 D 53.
- VISSCHER, Maurice Bolkes (ed).** Humanistic Perspectives In Medical Ethics. Buffalo NY Prometheus Books 1972.
- VISSCHER, Maurice Bolkes.** Ethical Constraints And Imperatives In Medical Research. Springfield IL Thomas 1975.
- The thesis of this book is that "there is an ethical imperative for physicians as a group to promote medical research, including studies on human subjects." The author views many of the current restrictions regarding such research as resulting from "paranoid fears or sectarian bias." The basic ethical principle of science is "complete truthfulness," or "complete honesty." Given this principle and an introduction to ethical considerations as a part of his medical education, the medical practitioner or researcher should have all the moral guidance he needs with respect to his investigations. The author discusses specific ethical problems concerning experimentation with fetuses, children, prisoners, mental patients, animals, and drugs. Codes of ethics and laws concerning medical research are also examined.
- VISSCHER, Maurice S.** Scientific Method And Human Survival. *Humanist* 10,8-11 F 50.
- VIVAS, Eliseo.** Contra Marcuse. New Rochelle NY Arlington House 1971.
- This book is a polemical essay on the writings of Herbert Marcuse. The author carries his criticisms through the most important of Marcuse's writings, but his defense of Western capitalism leads him to oversimplify Marcuse's views and thus to undue criticism of his writings.
- VIVAS, Eliseo.** The Artistic Transaction, And Essays On Theory Of Literature. Columbus Ohio State Univ Pr 1963.
- The essays, lectures and reviews reprinted here are those Professor Vivas elected for the immortality of hard-bound publication; it is useful to have them gathered together. They include "The Artistic Transaction," "expanded to more than twice its size and... radically revised," "Literature and Ideology," "The Substance of Tragedy," "Animadversions on Imitation and Expression," "Contextualism Reconsidered," "Literature and Ideology," "The Substance of Tragedy," "Animadversions on Imitation and Expression," "Contextualism Reconsidered," "A Semantic for Humanists," "Mr. Wimsatt on the Theory of Literature," and "The Neo-Aristotelians of Chicago."
- VIVAS, Eliseo.** The Moral Life And The Ethical Life. Chicago Univ Of Chicago Pr 1950.
- VIVAS, Eliseo.** Animadversions On Imitation And Expression. *J Aes Art Crit* 19,425-432 Sum 61.
- VIVAS, Eliseo.** Animadversions On Naturalistic Ethics. *Ethics* 56,157-177 Ap 46.
- VIVAS, Eliseo.** Contextualism Reconsidered. *J Aes Art Crit* 18,222-240 D 59.
- VIVAS, Eliseo.** Ethical Empiricism And Moral Heteronomy. *Phil Rev* 49,447-452 Jl 40.
- VIVAS, Eliseo.** Jordan's Defense Of Poetry. *Rev Metaph* 8,162-175 S 54.
- VIVAS, Eliseo.** Julian Huxley's Evolutionary Ethics. *Ethics* 58,275-284 Jl 48.
- VIVAS, Eliseo.** Notes On Truth. *Personalist* 45,176-192 Spr-Apr 64.
- VIVAS, Eliseo.** Some Notes On Truth. *Phil Today* 8,46-55 Spr 64.
- VIVAS, Eliseo.** The Moral Philosophy Of Corporate Man. *Ethics* 60,188-197 Ap 50.
- VIVAS, Eliseo.** The Object Of The Poem. *Rev Metaph* 7,19-35 S 53.
- VIVIAN, Frederick.** Thinking Philosophically. NY Basic Books 1969.
- VLASTOS, Gregory (ed).** Plato, A Collection Of Critical Essays. Garden City NY Anchor Books 1971.
- VLASTOS, Gregory.** Plato's Universe. Seattle Univ Of Wash Pr 1975.
- This book is in three main sections: (1) The Greeks Discover the Cosmos; (2) Plato's Cosmos, I: Theory of Celestial Motions; (3) Plato's Cosmos, II: Theory of the Structure of Matter.
- VLASTOS, Gregory.** A Metaphysical Paradox. *Proc Amer Phil Ass* 39,5-20 O 1966.
- VLASTOS, Gregory.** A Note On Zeno's Arrow. *Phronesis* 11,3-18 1966.
- VLASTOS, Gregory.** Addenda To The Third Man Argument: A Reply To Professor Sellars. *Phil Rev* 64,438-448 Jl 55.
- VLASTOS, Gregory.** Ethics And Physics In Democritus, I. *Phil Rev* 54,578-592 N 45.
- VLASTOS, Gregory.** Ethics And Physics In Democritus, II. *Phil Rev* 55,53-64 Ja 46.
- VLASTOS, Gregory.** Of Sovereignty In Church And State. *Phil Rev* 62,561-576 O 53.
- VLASTOS, Gregory.** Plato's Theory Of Man. *Phil Rev* 56,184-193 Mr 47.
- VLASTOS, Gregory.** Postscript To The Third Man: A Reply To Mr Geach. *Phil Rev* 65,83-94 Ja 56.
- VLASTOS, Gregory.** Rejoinder To M Whitcomb Hess's "The Question Of Civil Autonomy". *Phil Rev* 63,424-427 Jl 54.
- VLASTOS, Gregory.** Slavery In Plato's Thought. *Phil Rev* 50,289-304 My 41.
- VLASTOS, Gregory.** Socratic Knowledge And Platonic "Pessimism". *Phil Rev* 66,226-238 Ap 57.
- VLASTOS, Gregory.** The Physical Theory Of Anaxagoras. *Phil Rev* 59,31-57 Ja 50.
- VLASTOS, Gregory.** The Third Man Argument In The Parmenides. *Phil Rev* 63,319-349 Jl 54.
- VLASTOS, Gregory.** Zeno's Race Course. *J Hist Phil* 4,95-108 Ap 66.
- VOEGELIN, Eric.** The New Science Of Politics, An Introduction. Chicago Univ Of Chicago Pr 1952.
- VOEGELIN, Eric.** Siger De Brabant. *Phil Phenomenol Res* 4,507-526 Je 44.
- VOGEL, Albert W.** J D Salinger As A Teacher Of Zen. *J Thought* 1,7-14 Ja 66.
- VOGEL, Albert W.** William Golding On The Nature Of Man. *Educ Theor* 15,130-134 Ap 65.
- VOGEL, Arthur A.** Efficient Causation And The Categories. *Mod Sch* 32,243-256 Mr 55.
- VOGEL, Arthur Anton.** Reality, Reason, And Religion. NY Morehouse-Gorham 1957.
- This book is an analysis and explication of metaphysical explanation and its special techniques. A defense of traditional metaphysics against the attacks of recent positivism is presented. The fundamental difference between the analysis of reality which characterizes positivism as against traditional metaphysics is developed. Aristotle's *Metaphysics* provides the subject for the first chapter. Positivist criticism of Aristotle and the positivistic view of causation follows. The remainder of the book is a defense of Aristotle's metaphysics, a reconstruction of the traditional concept of causation, and the religious implications of traditional metaphysics.
- VOGT, Berard.** The Forma Corporeitatis Of Duns Scotus And Modern Science. *Fran Stud* 3,47-62 Mr 43.
- VOGT, Berard.** The Metaphysics Of Human Liberty In Duns Scotus. *Proc Cath Phil Ass* 16,27-37 1940.
- VOITTE, Robert.** Samuel Johnson The Moralist. Cambridge Harvard Univ Pr 1961.
- This essay is "a beginning" towards "a comprehensive view of Johnson's moral notions" in which the author proposes "to disregard our particular interests and needs and to consider these notions in the terms of his own century." The study considers why it is that "we are not accustomed to giving Johnson precedence [as a moralist] over such theoreticians as Berkeley, Bishop Butler, Hume," although "many of Johnson's contemporaries did so."
- VOLLERT, Cyril.** Theology And University Education. *Mod Sch* 21,12-25 N 43.
- VON BALTHASAR, Hans Urs.** Beauty And Revelation. *Phil Today* 3,231-242 Wint 59.
- VON BALTHASAR, Hans Urs.** Science And Religion. *Phil Today* 1,230-237 Wint 57.
- VON BERTALANFFY, L.** An Essay On The Relativity Of Categories. *Phil Sci* 22,243-263 O 55.
- VON BERTALANFFY, Ludwig.** Robots, Men And Minds: Psychology In The Modern World. NY Braziller 1967.
- The so-called gap between science and the humanities is largely illusory. What the real gap amounts to is intellection for profit versus intellection for insight and aesthetic satisfaction. Science may be like bookkeeping (positivistic, behavioristic, commercialistic) or it may be humanistic. One surprise in Bertalanffy's defense of the theoretical history of Vico to Sorokin. He claims that Spengler's work has often proved correct—especially in an organismic, systems, way. His model is no more absurd than the billiard balls of mechanistic analysis of Descartes' animal machine. The American robot model also leaves much to be desired. What are needed are relevant models which do not neglect or deny human concerns. This requires a system or grand view instead of the twisted gimmickism of the establishment and its slick but ignorant purveyors in the sciences and technology.
- VON BERTALANFFY, Ludwig.** Democracy And Elite: The Educational Quest. *Main Currents* 19,31-36 N-D 62.
- VON BERTALANFFY, Ludwig.** General System Theory. *Main Currents* 11,75-83 Mr 55.
- VON BERTALANFFY, Ludwig.** Goethe's Concept Of Nature. *Main Currents* 8,78-83 S 51.
- VON BONIN, Gerhard.** Types And Similitudes: An Enquiry Into The Logic Of Comparative Anatomy. *Phil Sci* 13,196-202 Jl 46.
- VON BRANDENSTEIN, Béla Freiherr.** A Note On The Method Of Metaphysics. *Int Phil Quart* 1,264-272 My 61.
- VON BRANDENSTEIN, Béla.** The Twentieth Century: Age Of Despair? *Int Phil Quart* 3,554-570 D 63.
- VON ECKARTSBERG, Rolf (ed)** and Giorgi, Amedeo (ed) and Fischer, W F (ed). *Duquesne Studies In Phenomenological Psychology*. Pittsburgh Duquesne Univ Pr 1971.
- VON ECKARTSBERG, Rolf.** Automation, Leisure, And The Organization Of Consciousness: The Television Experience From A Phenomenological Perspective. *Humanitas* 3,67-92 Spr 67.
- VON ECKARTSBERG, Rolf.** Encounter As The Basic Unit Of Social Interaction. *Humanitas* 1,195-216 Fall 65.
- VON ECKHARDT, U M** and Fernández-Marina, Ramón. *The Horizons Of The Mind: A New Odyssey*. NY Philosophical Lib 1964.
- VON ECKHARDT, Ursula M.** The Pursuit Of Happiness In The Democratic Creed; An Analysis Of Political Ethics. NY Praeger 1959.
- "The pursuit of happiness" is analyzed, first in the terms understood by Jefferson and his contemporaries, and then in terms of modern knowledge of man and society. The author defines "a genuine liberal... as one who considers individual personal liberty a prime value in all just human associations," one who is "not necessarily a progressive" and "more likely to be a conservative since he does not believe in externally imposed changes, even if these changes reflect the advancement of science." The pursuit of happiness is a revolutionary doctrine. The individual's right to rebellion is the inevitable consequence of his natural liberty, and "The right to secession, therefore, is prior to any obligation of loyalty." The political consequences of the pursuit of happiness require "absolute repudiation of a nihilistic metaphysics"; and "the yardstick of historicity" must give way to the yardstick of scepticism. The political philosophy does not "necessarily imply" democratic government "in the

formal sense," but does insist that governments derive their power from the consent of the governed.

VON FRITZ, Kurt. *The Theory Of The Mixed Constitution In Antiquity, A Critical Analysis Of Polybius' Political Ideas.* NY Columbia Univ Pr 1954.

Originating in Plato and recurring in Aristotle, the theory of the mixed constitution has exerted great influence upon the political theory and practice of the modern world. The author includes a discussion of Hobbes' theory of sovereignty in its relation to the theory of Polybius, because Hobbes "is finding so many adherents in our time." Three appendices provide excerpts from Polybius dealing with political theory, and discussions of his concept of *tyche* and of his criticisms of the idealizations of Cretan political and social institutions.

VON FRITZ, Kurt. *εστρία Εκατέρωθεν* In Pindar's Second Olympian And Pythagoras' Theory Of Metempsychosis. *Phronesis* 2,85-94 1957.

VON FRITZ, Kurt. Once More Καθ' Ἵποκειμένου And Εἰς Ἵποκειμένου. *Phronesis* 3,72-73 1958.

VON GLASENAPP, Helmuth. Parallels And Contrasts In Indian And Western Metaphysics. *Phil East West* 3,223-232 O 53.

VON GRUENINGEN, John Paul (ed). *Toward A Christian Philosophy Of Higher Education.* Philadelphia Westminster Pr 1957.

VON GRUNEBAUM, Gustave E. *Medieval Islam: A Study In Cultural Orientation.* Chicago Univ Of Chicago Pr 1946.

VON HAYEK, Friedrich August. *Studies In Philosophy, Politics And Economics.* Chicago Univ Of Chicago Pr 1967.

VON HAYEK, Friedrich August. *The Counter-revolution Of Science; Studies On The Abuse Of Reason.* Glencoe IL Free Pr 1952.

VON HAYEK, Friedrich August. *The Sensory Order; An Inquiry Into The Foundations Of Theoretical Psychology.* Chicago Univ Of Chicago Pr 1952.

VON HILDEBRAND, A M J and Von Hildebrand, Dietrich. *Morality And Situation Ethics.* Chicago 1966.

VON HILDEBRAND, D. Humanity At The Crossroads. *Thought* 23,447-462 S 48.

VON HILDEBRAND, Dietrich. *Christian Ethics.* NY McKay 1953.

VON HILDEBRAND, Dietrich. *True Morality And Its Counterfeits.* NY McKay 1955.

VON HILDEBRAND, Dietrich. *What Is Philosophy?* Milwaukee Bruce 1960.

VON HILDEBRAND, Dietrich and Jourdain, Alice. *Graven Images: Substitutes For True Morality.* NY McKay 1957.

It is the thesis of this work that "substitute moralities," such as cultural tradition, or the concepts of honor, humanitarianism, purity or self-discipline, while less dangerous than indifference or explicitly anti-moral ideals, constitute a "grave moral deformation." Their defects and some incidental merits are to be discovered only in the light of Christian and specifically Catholic morality.

VON HILDEBRAND, Dietrich and Von Hildebrand, A M J. *Morality And Situation Ethics.* Chicago 1966.

VON HILDEBRAND, Dietrich. The Dethronement Of Truth. *Proc Cath Phil Ass* 18,3-16 1942.

VON HILDEBRAND, Dietrich. The Modes Of Participation In Value. *Int Phil Quart* 1,58-84 F 61.

VON HILDEBRAND, Dietrich. The Role Of Affectivity In Morality. *Proc Cath Phil Ass* 32,85-97 1958.

VON HILDEBRAND, Dietrich. The World Crisis And Human Personality. *Thought* 16,457-472 S 41.

VON HILDEBRAND, Dietrich. Transformation Of The Nature Of Man. *Proc Cath Phil Ass* 25,16-24 1951.

VON HOFMANNSTHAL, Hugo. *The Egyptian Helen.* *J Aes Art Crit* 15,205-214 D 56.

VON KUEHNELT-LEDDIHN, Erik R. The Bohemian Background Of German National Socialism: The DAP, DNSAP, And NSDAP. *J Hist Ideas* 9,339-371 Je 48.

VON KUEHNELT-LEDDIHN, Erik. *Liberty Of Equality: The Challenge Of Our Time,* John P Hughes (ed). Caldwell ID Caxton 1952.

This book deals with the relationship between equality and liberty, as they are extended to their limits in political contexts. Neither arbitrary equality nor complete liberty are possible, the author asserts, but there is a solution to this dilemma and the author seeks to point out this solution, one that can only very roughly be regarded as resting on the rule of reciprocity, in this volume.

VON LEYDEN, W. *Remembering: A Philosophical Problem.* NY Philosophical Lib 1961. This book is a persuasive attack on Ryle's notion that "remember" is an achievement verb, and on Russell's view that all acts of memory might be entirely misleading. Although we can never be sure in any particular case that our memories are veridical, we need not adopt total scepticism.

VON LEYDEN, W. 'Existence': A Humean Point In Aristotle's *Metaphysics*. *Rev Metaph* 13,597-604 Je 60.

Hume first criticized the ontological proof by showing that existence is not an attribute. The author argues that two lines of inquiry discernible in the *Metaphysics* bring Aristotle close to Hume's point. The first consists of attempts to show that existence is not a descriptive word; the second consists of attempts to show that existence is a formal concept. Citing relevant passages, the author discusses the relation between existence and genus, substance, element, and essence, and the doctrine that there are many senses in which things are said to be. He then submits that Aristotle, like Hume, does not explicitly state what function an existential statement has.

VON LEYDEN, W. History And The Concept Of Relative Time. *Hist Theor* 2,263-285 1963.

VON LEYDEN, William. Antiquity And Authority: A Paradox In Renaissance Theory Of History. *J Hist Ideas* 19,473-492 O 58.

VON MERING, Otto. *A Grammar Of Human Values.* Pittsburgh Pittsburgh Univ Pr 1961.

This is the twenty-first volume of the series "A Comparative Study of Values in Five Cultures," sponsored by the Laboratory of Social Relations, Harvard University, under a grant received from the Rockefeller Foundation. On the basis of valuation statements recorded by the author in interviews with individuals in two communities of southwestern United States, a classification of values into "simplistic," "isolative personal," "comprehensive," and "inclusive interpersonal" is presented, and its implications are discussed. The author also supplies extensive data on the methodology of the study.

VON MISES, Ludwig. *The Ultimate Foundation Of Economic Science: An Essay On Method.* Princeton NJ Van Nostrand 1962.

VON MISES, Ludwig. *Theory And History; An Interpretation Of Social And Economic Evolution.* New Haven Yale Univ Pr 1957.

This is a book in economic philosophy in which the author distinguishes between the unique epistemological problems to be found in the social sciences, metaphysics, history and the physical sciences. He argues that human behavior is essentially enigmatic. The work is divided into four Parts: I Value, II Determinism and Materialism, III Epistemological Problems of History and IV The Course of History.

VON MISES, Ludwig. The Treatment Of "Irrationality" In The Social Sciences. *Phil Phenomenol Res* 4,527-546 Je 44.

VON MISES, Richard. Comments On Donald Williams' Reply, "The Challenging Situation In The Philosophy Of Probability". *Phil Phenomenol Res* 6,611-613 Je 46.

VON NEUMANN, John. *The Computer And The Brain.* New Haven Yale Univ Pr 1958.

VON NEUMANN, John and Morgenstern, O. *Theory Of Games And Economic Behavior.* Princeton NJ Princeton Univ Pr 1944.

This is a difficult technical book, the product of collaboration between an outstanding mathematician and a distinguished economist, and is addressed primarily to mathematicians and mathematical economists. It initiates a radically new direction in constructing a mathematical analysis of human behavior, and it also has important implications for the theory of inductive inference.

VON RINTELEN, Fritz-Joachim. A Realistic Analysis Of Values. *Int Phil Quart* 4,419-442 S 64.

The author sketches out the main lines of a theory of value, analyzing first the value phenomenon in general, then the principal areas of value: political, cultural, esthetic, ethical, religious. With regard to the value phenomenon in general, its essential characteristics are as follows: (1) a qualitative content of meaning, (2) toward which a positive or negative attitude of approval (or disapproval) is taken (3) by a person; (4) involving him in a dynamic tendency toward actual realization of the value idea in the concrete order of real existence, (5) according to different degrees of intensity of perfection. Values have both an intrinsic and relational worth, the intrinsic character increasing the more closely the value is connected with the personal. The characteristics of the different major areas of value are then analyzed.

VON RINTELEN, Fritz-Joachim. Positivism, Humanitarianism, And Humanity. *Phil Phenomenol Res* 11,413-417 Mr 51.

VON RINTELEN, Fritz-Joachim. The Existentialism Of Martin Heidegger. *Personalist* 38,238-247 Sum-Jl 57.

VON RINTELEN, Fritz-Joachim. The Existentialism Of Martin Heidegger, Part II. *Personalist* 38,376-382 Autumn-O 57.

VON RINTELEN, Fritz-Joachim. Third East-West Philosophers' Conference; An Interchange Between Western And Asiatic Thinking. *Phil Phenomenol Res* 21,207-228 D 60.

VON SCHUSCHNIGG, Kurt. The Church, Germany, And The Natural Law. *Thought* 33,339-360 S 58.

VON URBAN, Rudolf. *Beyond Human Knowledge: A Consideration Of The Unexplained In Man And Nature.* NY Paget Pr 1958.

The reflections of a seventy-eight years old physician, the book sketches very briefly for "the average reader" scientific theories of the development of life, viz., biology, physiology and psychology. The conclusion is offered that there are as many mysteries in these sciences as in "supernormal phenomena" or "the nature of the Creator." Narration of numerous personal experiences of a mysterious kind is directed to show that telepathy, clairvoyance and prophecy are probably genuine. Additional mysterious personal experiences are cited in explanation of the writer's belief in God and life after death.

VON WEIZSÄCKER, Carl Friedrich. *The Relevance Of Science: Creation And Cosmogony.* NY Harper & Row 1964.

VON WRIGHT, G H. *Form And Content In Logic.* NY Cambridge Univ Pr 1949.

VON WRIGHT, Georg Henrik. *Causality And Determinism.* NY Columbia Univ Pr 1974.

Von Wright analyzes cause and effect as a "conditionship relation" and not a functional relationship. His treatment of the nature of actions is brief. He confines himself mainly to showing that universal determinism (meaning that nothing happens without a sufficient cause) is compatible with free action. Parts of the book, including a short appendix, are devoted to formalizations of the model and tensed logics which von Wright uses to interpret his views.

VON WRIGHT, Georg Henrik. *Essay In Modal Logic.* NY Humanities Pr 1953.

VON WRIGHT, Georg Henrik. *Explanation And Understanding.* Ithaca NY Cornell Univ Pr 1971.

The main theme of the book is the investigation of the interrelationships between

causal and teleological explanations (the "Two traditions"). Von Wright's main thesis is that although an adequate explanation of human actions must involve teleological or intentional considerations, this is not to deny that actions do have causes. The last chapters deal with the implications of the earlier treatment for explanations in the social sciences, primarily history. Many interesting questions are raised which, in accordance with the author's intentions, remain open. The book is a programmatic summary and survey of some major problems in the philosophy of "actions."

VON WRIGHT, Georg Henrik. *Logical Studies.* NY Humanities Pr 1957.

VON WRIGHT, Georg Henrik. *Norm And Action: A Logical Enquiry.* NY Humanities Pr 1963.

After some preliminaries on the logic of change and the logic of action the author develops an extended theory of norms in this companion volume to his *The Varieties of Goodness*. Although the book will be of particular interest to deontic logicians, its philosophic value is greatly enhanced by a concern for broader issues, including problems in the ontology of norms.

VON WRIGHT, Georg Henrik. Carnap's Theory Of Probability. *Phil Rev* 60,362-374 J1 51.

VON WRIGHT, Georg Henrik. Ludwig Wittgenstein, A Biographical Sketch. *Phil Rev* 64,527-545 O 55.

VON WRIGHT, Georg Henrik. Practical Inference. *Phil Rev* 72,159-179 Ap 63.

Von Wright examines practical inferences of the form: One wants to attain x. Unless Y is done, x will not be attained. Therefore Y must be done. He discusses the senses of "must" and "ought," the relation of inference to action in first and third person forms, wanting ends and wanting means, making oneself do something, and derived obligation.

VOORHEES, Richard J. Marcel Aymé And Moral Chaos. *Personalist* 39,48-59 Wint-Ja 58.

VREE, Dale. *On Synthesizing Marxism And Christianity.* NY Wiley 1976.

Vree became curious about the viability of the movement of recent years for a "dialogue" between Marxism and Christianity. Faced at the outset of his investigation with the existence of "many versions of Marxism and Christianity," he chose for analysis those versions which "are normative and paradigmatic." It may even be, according to Vree, "that a Christian can be a Marxist, as long as he or she does not buy the whole package." Furthermore, "Marxists and Christians can engage in dialogue, they can work together." As to a thorough merger or synthesis, however, the "price to be paid" is, unfortunately, a radical revision of one or both of the two viewpoints, which can scarcely be accepted by confirmed adherents of either.

VROOMAN, Jack R. *René Descartes: A Biography.* NY Putnam 1970.

Vrooman's biography links the development and publication of Descartes' works to his personal friendships and associations, and to the climate of opinion which existed during his time. A special feature is Vrooman's translation of much of Descartes' personal correspondence. However, Descartes seems to reveal little of himself, even in letters to his closest friends, and Vrooman frequently indulges in speculation concerning his personality and character.

VUCINICH, Alexander. Mathematics In Russian Culture. *J Hist Ideas* 21,161-179 Ap-Je 60.

VOUKOVIĆ, Vladeta. Note On A Theorem Of W Sierpiński. *Notre Dame J Form Log* 6,180-182 1965.

VOUKOVIĆ, Vladeta. On A Class Of Regular Sets. *Notre Dame J Form Log* 5,113-124 1964.

VUYSJE, D. The Psycho-Linguistic Movement In Holland. *Phil Sci* 18,262-268 J1 51.

VYAS, Chandra Sekhar. Tagore: The Personalist. *Personalist* 42,514-523 Autumn-O 61.

VYVERBERG, Henry. *Historical Pessimism In The French Enlightenment.* Cambridge Harvard Univ Pr 1958.

The presence of concepts of decadence and historical flux in the thought of eighteenth century France is pointed out by this study. Antecedents of eighteenth century optimism and pessimism are indicated in brief sketches on seventeenth century thinkers; the eighteenth century doctrine of optimism is characterized by accounts of the principal forms optimism took; and pessimistic views are related to various intellectual elements of the time. Examinations of the social, historical, and scientific theories of leading writers, from Montesquieu to Sade, are offered as evidence of the intermixture of pessimism with the more characteristic optimism of the era.

WA SAÏD, Dibinga. *Theosophies Of Plato, Aristotle And Plotinus.* NY Philosophical Lib 1970.

WACH, Joachim. The Role Of Religion In The Social Philosophy Of Alexis de Tocqueville. *J Hist Ideas* 7,74-90 Ja 46.

WACHTEL, Albert. On Analogical Action. *J Aes Art Crit* 22,153-160 Wint 63.

WACHTEL, Henry I. *Security For All And Free Enterprise.* NY Philosophical Lib 1955.

This book is an account of the life and teachings of the Austrian thinker, Josef Popper-Lynkeus, based upon private conversation as well as upon close study of his works in social and economic theory.

WACHTEL, Henry I. *Security For All And Free Enterprise: A Summary Of The Social Philosophy Of Josef Popper-Lynkeus.* NY Philosophical Lib 1955.

WACKER, Jeanne. Ethics And Ethics And The Moral Life. *J Phil* 59,106-108 F 62.

WACKER, Jeanne. Hartshorne And The Problem Of The Immanence Of Feeling In Art. *J Phil* 54,635-644 O 57.

WADE, Francis C. "St Thomas Aquinas And Teaching" in *Some Philosophers On Education*, Donald Gallagher (ed), 67-85. Milwaukee Marquette Univ Pr 1956.

Aquinas' theory of teaching is based on his theory of man, that man is a being whose process of knowing requires sense experience in order to get him in touch with the

world he lives in. What stands between teacher and student is reality. What each uses are the self-evident principles of reality (what is, is; what is not, is not; what is can be). No one teaches these for they are necessary as preconditions for affirming or denying with certainty. I work out fully in an example what this means. To teach a fact demands appealing to sense experience or the word of another, where principles come into play indirectly, again fully exemplified.

WADE, Francis C and Earle, William and Stallknecht, Newton P. Freedom And Existence: A Symposium. *Rev Metaph* 9,27-56 S 55.

WADE, Francis C. Causality In The Classroom. *Mod Sch* 28,138-146 Ja 51.

This article raises the question: What does a teacher do when he teaches? He does not stir up the student to remember (Plato), nor merely encourage the student to rearrange what he already knows (J Dewey), nor does he give the student knowledge as one might give him a pencil. What a student knows, and no one can teach him, are the principles of being (what is, is; what is not, is not; what is, can be). With these, he can from examples begin to see what it is that the examples involve. I conclude that the causality of the teacher is intentional causality, which is in the line of specification rather than efficiency.

WADE, Francis C. Child Centered School: Dogma Or Heresy? *Proc Cath Phil Ass* 29,263-273 1955.

WADE, Francis C. The Concept Of Freedom. *Rev Metaph* 10,273-281 D 56.

WADE, Francis C. The Judgment Of Existence. *Proc Cath Phil Ass* 21,102-106 1946.

WADE, Ira O. *Studies On Voltaire With Some Unpublished Papers Of Madame Du Chatelet.* Princeton NJ Princeton Univ Pr 1947.

WADE, Ira Owen. *The Intellectual Origins Of The French Enlightenment.* Princeton NJ Princeton Univ Pr 1971.

WADIA, A R. Can Indian And Western Philosophy Be Synthesized? *Phil East West* 4,291-294 Ja 55.

WADIA, A R. On Philosophical Synthesis. *Phil East West* 13,291-294 Ja 64.

WADIA, A R. Philosophical Implications Of The Doctrine Of Karma. *Phil East West* 15,145-152 Ap 65.

WAGAR, W Warren. *The City Of Man: Prophecies Of A World Civilization In Twentieth Century Thought.* Boston Houghton Mifflin 1963.

professor Wagar's stated aim is to study the search for a philosophy of world order. The major sections are concerned with attempts to set goals of unity and reason on the international scene. They include discussions of Eastern as well as Western proposals. In the twentieth century the collapse of time-tested moralities make a search for world order even more imperative than previously.

WAGAR, Warren W (ed). *European Intellectual History Since Darwin And Marx.* NY Harper & Row 1966.

This book is a compilation of essays by Helmut Kuhn and Mikel Dufrenne on existentialism, and by eight other scholars on such subjects as "Darwin and Religion," "Fate and Will in the Marxian Philosophy of History," and "The Origins of Freud's Political Psychology." The introductory essay surveys the dominant conceptions of intellectual history as a discipline and the main threads of thinking in the arts and sciences, in literature, philosophy, and religion, and in political and social organization, during the positivistic first post-Darwinian generation, the neo-romantic second post-Darwinian generation, the disenchanted generation of 1919-1945, and the current "glacial age of the spirit," a generation "which has avoided disillusionment simply because it never allowed itself any illusions at all."

WAGERS, Herndon. *Christian Faith And Philosophical Inquiry.* Lexington KY Col Of The Bible 1961.

The author attempts to construct a "Biblical metaphysics," which starts with the Christian affirmation that "God is love." All of the attributes of the Deity are defined in relation to this central affirmation. God is beyond man's highest thought, He is the ground of all that is and may be, but He has also revealed Himself in terms of human categories, that is, in terms of love. The Biblical metaphysics is an effort to gain a reasoned perspective on the ultimate ground of human existence as such existence is seen and experienced within the context of the Christian faith. The author relates his affirmation to the traditional concepts of Christian faith.

WAGNER, Geoffrey. Wyndham Lewis And The Vorticist Aesthetic. *J Aes Art Crit* 13,1-17 S 54.

WAGNER, Roy. *The Invention Of Culture.* Englewood Cliffs NJ Prentice-Hall 1975.

This work analyzes the concept of culture employed in anthropology. Separate chapters show how these two cultural types differently invent and conceive the self and society. The final chapter shows how anthropology itself distorts tribal and religious cultures by interpreting them as alternative responses to our, rather than their, realities.

WAGNER, Vern. The Lecture Lyceum And The Problem Of Controversy. *J Hist Ideas* 15,119-135 Ja 54.

WAHL, Jean. A Letter To Marvin Farber. *Phil Phenomenol Res* 11,401-405 Mr 51.

WAHL, Jean. Freedom And Existence In Some Recent Philosophies. *Phil Phenomenol Res* 8,538-556 Je 48.

WAHL, Jean. Limitations On Freedom Of Expression (Note: A Special Edition). *Phil Forum (Pacific)* 2,32-34 S 63.

WAHL, Jean. Realism, Dialectic, And The Transcendent. *Phil Phenomenol Res* 4,496-506 Je 44.

WAHL, Jean. Time In Claudel. *Int Phil Quart* 3,493-505 D 63.

WAINWRIGHT, Donald S. *Existential Essays.* NY Philosophical Lib 1965.

WAINWRIGHT, William J. Paul Tillich And Arguments For The Existence Of God. *J Amer Acad Relig* 39,171-185 Je 71.

In the first section I show that one can construct arguments for God's existence from Tillich's remarks which Tillich would be forced to regard as sound. The second section

- considers reasons offered by Tillich for the claim that arguments for the existence of God are always illegitimate. I argue that these reasons are inadequate. The final section considers the notion of a good argument or proof and attempts to show why Tillich could not regard the sound arguments set out in Section I as proofs.
- WAINWRIGHT, William J.** *Stace And Mysticism.* *Journal Of Religion* 50,139-154 Ap 70.
- In *Mysticism and Philosophy*, Stace argues that mystical experiences are neither subjective nor objective, that there is a universal Self with which all (pure) selves are identical, and that because of its unitary character logic applies neither to mystical consciousness nor to the claims which are based upon it. I attempt to show that Stace has failed to establish any of these contentions.
- WAISMANN, F.** *The Principles Of Linguistic Philosophy*, R Harré (ed). NY St Martin's Pr 1965.
- WAISMANN, Friedrich.** Notes On Talks With Wittgenstein. *Phil Rev* 74,12-16 Ja 65.
- WAKS, Leonard J.** *The Place Of Reason In Education*, By Bertram Bandman. *Educ Theor* 17,355-363 O 67.
- WALCOTT, Fred G.** Matthew Arnold On The Curriculum. *Educ Theor* 6,74-85 Ap 56.
- WALCOTT, Fred G.** Matthew Arnold On The Teaching Of Science. *Educ Theor* 7,252-262 O 57.
- WALCOTT, Fred G.** Our Debt To Transcendentalism. *Educ Theor* 4,152-155 Ap 54.
- WALCOTT, Gregory Dexter.** *The Rationality Of The World.* NY Barnes & Noble 1950.
- WALCOTT, Gregory Dexter.** An Inquiring Mind. *Phil Sci* 23,315-324 O 56.
- WALD, George.** The Search For Common Ground. *Zygon* 1,43-48 Mr 66.
- WALDMAN, Theodore.** A Comment Upon The Ontological Proof Of The Devil. *Phil Stud* 10,49 1959.
- WALDMAN, Theodore.** A Note On John Locke's Concept Of Consent. *Ethics* 68,45-50 O 57.
- WALDMAN, Theodore.** Origins Of The Legal Doctrine Of Reasonable Doubt. *J Hist Ideas* 20,299-316 Je-S 59.
- WALEY, Arthur.** *Three Ways Of Thought In Ancient China.* Garden City NY Doubleday 1956.
- WALEY, Arthur.** History And Religion. *Phil East West* 5,75-78 Ap 55.
- WALHOUT, Donald.** *Interpreting Religion.* Englewood Cliffs NJ Prentice-Hall 1963.
- This book deals with a selection of religious problems: the nature of religion, truth in religion, the nature of faith, faith and reason, science and religion, the nature of religious language, proofs for God's existence, the nature of sin, immortality, interpretation of the Bible. The author chooses to deal with these selected problems in Religion by the use of 1) a text which poses the problems with suggested solutions, and 2) readings in the general area of the problem. A wide range of viewpoints are represented, and the author reveals his clear-cut philosophical approach to religion, a position which he calls "religious interpretation." He assumes a number of things about religion and articulates them clearly: a) religion is a distinct category not reducible to any other category; b) religion is an "avenue of truth"; c) religion has value in a non-emotive way; and d) religion can be expressed rationally. The author accepts a "neo-orthodox" Protestant religious position, but unlike traditional neo-orthodox theologians, insists that a rational and natural theology is possible.
- WALHOUT, Donald.** A Critical Note On Potter's Interpretation Of Karma. *Phil East West* 16,235-238 Jl-O 66.
- WALHOUT, Donald** and Roesler, Max and Kane, William H. Problems And Perplexities. *Rev Metaph* 15,499-507 Mr 62.
- WALHOUT, Donald.** Appearance And Morality. *Rev Metaph* 9,441-454 Mr 56.
- WALHOUT, Donald.** Categories. *Phil Today* 6,60-69 Spr 62.
- WALHOUT, Donald.** Garnett's New Analysis Of Ethical Concepts. *Ethics* 75,132-140 Ja 65.
- A E Garnett's theory of ethics in *Ethics: A Critical Introduction* is a teleological, naturalist theory which makes crucial use of a concept of perfection in its analysis of "ought" and "good." Garnett describes a natural perfection of mankind, i.e., the good of its kind, in terms of the perfection of the general characteristics of voluntary conduct. However, although it is true that the requirements of perfect voluntary conduct are those of partial self-realization, they do not necessarily imply full self-realization as Garnett seems to think.
- WALHOUT, Donald.** In Which Direction Should Philosophy Go? *Personalist* 42,28-37 Wint-Ja 61.
- WALHOUT, Donald.** Is And Ought. *J Phil* 54,42-47 Ja 57.
- WALHOUT, Donald.** Judgment. *Rev Metaph* 9,643-655 Je 56.
- WALHOUT, Donald.** Objectivity And Value. *J Phil* 50,285-299 My 53.
- WALHOUT, Donald.** Suppositions. *J Phil* 57,317-325 My 60.
- The author analyzes those suppositions which have a human reference and which refer to the present or future. Since, he claims, it is possible for persons to agree in their suppositions even though they disagree in explicit beliefs, consideration of suppositions affords an avenue of possible agreement in philosophy. The author also explores other possible advantages of an inquiry into suppositions.
- WALHOUT, Donald.** Why Should I Be Moral—A Reconsideration. *Rev Metaph* 12,570-588 Je 59.
- WALKER, D P.** *The Decline Of Hell, Seventeenth-Century Discussions Of Eternal Torment.* Chicago Univ Of Chicago Pr 1964.
- WALKER, Daniel Pickering.** *The Ancient Theology: Studies In Christian Platonism From The Fifteenth To The Eighteenth Century.* Ithaca NY Cornell Univ Pr 1972.
- WALKER, Edwin Ruthven.** Verification And Probability. *J Phil* 44,97-103 F 47.
- WALKER, Jeremy Desmond Bromhead.** *A Study Of Frege.* Ithaca NY Cornell Univ Pr 1965.
- Frege's theory of functions, concepts, and objects is first studied; then naming and describing are related to predication and thence to concepts; the notion of the sense of words and expressions, and then the notion of truth, especially as picture-truth, is analyzed with their assistance. The last sections view Frege's general idea of the use of language and symbols, the nature of scientific laws, and the nature of numbers. The author sees Frege as tending to shift his interest from logic to ordinary language and so to the problems of expressions in general; this view is reflected in the book itself. The affinities which the author sees with the work of Frege and Wittgenstein is only occasionally treated, but he does make it clear that the *Tractatus* owes much to Frege.
- WALKER, L.** *Feudal Society*, By Marc Bloch. *Hist Theor* 3,247-254 1963.
- WALKER, Marshall.** *The Nature Of Scientific Thought.* Englewood Cliffs NJ Prentice-Hall 1963.
- This book on the philosophy of science covers the range of scientific inference thoroughly: measurement, predictability, model theories, the nature of mathematics, and so on. The author spends much time on the concept of models, pointing out the physical, biological, and social factors affecting models.
- WALKER, Wanda.** *Philosophy Of Education.* NY Philosophical Lib 1963.
- Professor Walker claims that education is "a social process from the cradle to the grave." She uses the categories made famous by Theodore Brameld but uses material from a wider selection of thinkers from Rugg to Brubaker. Philosophical problems are mentioned but not seriously discussed. Consequently, two-thirds of the book is taken up with the usual problems of non-philosophical-oriented professional educators: responsibilities of students, teachers, administrators, and community, educational finances, and curriculum. It is evident that the word "philosophy" is mentioned in the title by courtesy.
- WALL, George B.** The Specter Of Hume. *Zygon* 4,268-273 S 69.
- WALL, Joseph B.** The Mind Of St Thomas On The Principle Of Individuation. *Mod Sch* 18,41-43 Mr 41.
- WALL, Joseph.** Realism And A Philosophy Of Choice. *Phil Forum (Pacific)* 1,78-84 F 63.
- WALL, Kevan.** Individuals And Myth-Making. *Phil Forum (Pacific)* 4,60-71 S 65.
- WALL, Kevin A.** Reflections On The Nature Of The Aesthetic. *Thomist* 19,293-311 Jl 56.
- WALL, Kevin A.** The Structure Of The Concept. *Thomist* 18,228-241 Ap 55.
- WALLACE, Anthony F C.** Rituals: Sacred And Profane. *Zygon* 1,60-80 Mr 66.
- WALLACE, Anthony Francis Clarke.** *Religion: An Anthropological View.* NY Random House 1966.
- WALLACE, James D.** Pleasure As An End Of Action. *Amer Phil Quart* 3,312-316 O 66.
- My aim in this paper is to describe some of the philosophically important ways in which things done for pleasure differ from things done for certain other reasons. The main contention of this paper is that things done for pleasure are paradigms of "free" acts, but that the same features which make these paradigms of "free" acts also make the agent particularly vulnerable to certain sorts of criticism, should the agent in doing something for pleasure do something wrong. This is so because the very fact that someone does something for pleasure puts a certain range of excuses and justifications beyond his reach, should he be called upon to defend his actions.
- WALLACE, John R.** Goodman, Logic, Induction. *J Phil* 63,310-328 Mr 66.
- Two principles connecting a logical theory with a theory of induction are stated. One concerns the notion of logical equivalence and is a generalization of Hempel's equivalence condition. The other concerns the notion of definition and is intended as an articulation of the idea underlying Goodman's riddle about "grue." When Goodman's theory of projectibility is examined in the light of the principles, several paradoxes emerge, the most striking of which are: (i) for every hypothesis H_1 there is a hypothesis H_2 such that H_1 is eliminable in favor of H_2 and H_1 is not eliminable in favor of H_2 ; (ii) for every hypothesis H_1 there is a hypothesis H_2 such that H_1 is eliminable in favor of H_2 and H_2 is eliminable in favor of H_1 ; (iii) "grue" and "green" enjoy the same degree of entrenchment.
- WALLACE, John R.** Lawlikeness = Truth? *J Phil* 63,780-781 D 66.
- WALLACE, John R.** Sortal Predicates And Quantification. *J Phil* 62,8-13 Ja 65.
- The term 'sortal' is derived from Locke's use of 'sort' in his *Essay*. "That there is an important distinction to be drawn between predicates like 'man', 'horse', 'chair'—i.e., sortal predicates—and others, is recognized by philosophers representing many different points of view." Wallace seeks a formula for distinguishing sortal predicates from others by extracting them (the formulas) from other discussions of sortal predicates, especially that of Geach.
- WALLACE, Karl R.** *Francis Bacon On Communication And Rhetoric; Or: The Art Of Applying Reason To Imagination For The Better Moving Of The Will.* Chapel Hill Univ N Carolina Pr 1943.
- WALLACE, Karl Richards.** *Francis Bacon On The Nature Of Man: The Faculties Of Man's Soul; Understanding, Reason, Imagination, Memory, Will, And Appetite.* Urbana 1967.
- WALLACE, W A.** Newtonian Antinomies Against The *Prima Via*. *Thomist* 19,151-192 Ap 56.
- WALLACE, W A.** The Cosmogony Of Teilhard De Chardin. *New Scholas* 36,353-367 Jl 62.
- WALLACE, William A.** *Causality And Scientific Explanation, Vol I: Medieval And Early Classical Science.* Ann Arbor Univ Of Michigan 1972.
- This first volume discusses concepts of causality and scientific explanation from Grosseteste [1175-1253] to Newton. The first chapter sets out the issues and briefly

discusses the contributions of Aristotle and Plato. Chapter II is on Medieval Science at Oxford and discusses Grosseteste and his followers Bacon and Peckham and the Mertonians, William of Ockham, Bradwardine, Heytesbury, Dumbleton and Swineshead. Chapter III discusses the contributions of the Paris school, Albert the Great, Aquinas, Peter of Maricourt, Theodor of Freiberg, Buridan, Albert of Saxony and Oresme. Chapter IV discusses the Paduans, from Paul of Venice to Copernicus. Chapter V treats the founders of classical science, Gilbert, Kepler, Galilei, Harvey and Newton. Wallace's aim is to provide, through historical analysis, a context for discussing current issues concerning the nature of scientific explanation and the nature of scientific truth.

WALLACE, William A. *Causality And Scientific Explanation*, Vol II. Ann Arbor Univ Of Mich Pr 1974.

Short sketches are provided of the main ideas of seven major philosophers of the 17th and 18th century, Descartes to Kant, concentrating on their views on causality. Similar treatment is given of six major methodologists of classical science, Francis Bacon to Claude Bernard. The book also treats philosophers and scientists of the contemporary period who have discussed the idea of causality, both those rejecting the concept and those advocating its legitimacy. The purpose of the author is to promote an "expansion of causal thinking beyond the narrow domain of Humean causation."

WALLACE, William A. *Saint Thomas And The Pull Of Gravity*. West Hartford CT St Joseph College 1965.

WALLACE, William A. *The Role Of Demonstration In Moral Theology: A Study Of Methodology In St Thomas Aquinas*, Vol II. Washington DC Thomist Pr 1962.

Father Wallace offers a study of the logic of moral discourse as practised by Thomas Aquinas and members of the Thomistic school. It is in terms of Aristotelian syllogistic that the discussion is carried on and the bibliography is almost entirely restricted to Scholastic authors. However, the problems faced are often very similar to those treated in British metaethics. These and many similar queries are very thoroughly discussed. Readers who are familiar with the views of J M Ramirez will find that Wallace has a very similar approach to his subject.

WALLACE, William A. *Gravitational Motion According To Theodor Of Freiberg*. *Thomist* 24,327-352 Ap-Jl-O 61.

WALLACE, William A. *Metaphysics And The Existence Of God*. *New Scholas* 36,529-531 O 62.

WALLACE, William A. *Philosophy In The New Catholic Encyclopedia*. *New Scholas* 37,225-229 Ap 63.

WALLACE, William A. *Progress Report: Philosophy In The NCE*. *New Scholas* 38,214-217 Ap 64.

WALLACE, William A. *St Thomas Aquinas, Galileo, And Einstein*. *Thomist* 24,1-22 Ja 61.

WALLACE, William A. *The Measurement And Definition Of Sensible Qualities*. *New Scholas* 39,1-25 Ja 65.

WALLACE, William A. *The Reality Of Elementary Particles*. *Proc Cath Phil Ass* 38,154-165 1964.

WALLACE, William. *Existential Ethics: A Thomistic Appraisal*. *Thomist* 27,493-515 Ap-Jl-O 63.

WALLACH, Michael A. *Art, Science, And Representation: Toward An Experimental Psychology Of Aesthetics*. *J Aes Art Crit* 18,159-173 D 59.

WALLEN, Clarence J. *Method In Mathematics*. *Mod Sch* 40,139-162 Ja 63.

WALLERSTEIN, Ruth. *Studies In Seventeenth-Century Poetic*. Madison WI Univ Of Wisc Pr 1950.

WALLIS, Mieczyslaw. *Polish Contributions To Aesthetics And Science Of Art Before 1939: A Selective Bibliography*. *J Aes Art Crit* 7,51-52 S 48.

WALLIS, Mieczyslaw. *The Origin And Foundations Of Non-Objective Painting*. *J Aes Art Crit* 19,61-72 Fall 60.

WALLIS, Wilson D. *Utilitarianism And Self-Realization*. *J Phil* 39,717-719 D 42.

WALLRAFF, Charles F. *Karl Jaspers: An Introduction To His Philosophy*. Princeton NJ Princeton Univ Pr 1970.

This first book-length introduction to the 'Existenzphilosophie' concentrates on philosophical topics and approaches which are not particularly technical, e.g., the scientific and the philosophical character of clarity, evidence, feelings and cognition, institutions and professions, freedom and communication. Although some of Jaspers' own books, now available in English in paperback editions, are fine introductions to his philosophy, this volume will be a valuable addition.

WALLRAFF, Charles F. *Philosophical Theory And Psychological Fact: An Attempt At Synthesis*. Tucson Univ Of Arizona Pr 1961.

This attempted synthesis is launched via discussion of theories of immediacy. The first and last two of nine chapters are metaphysical, presenting the negative view that the academic, analytic conception of philosophy is a mistake and the positive view that philosophy is metaphysics. Philosophy or metaphysics is explained to be cosmic interpretation. The author's development of these difficult theses is independent, but often unsatisfying. He indicates an indebtedness to Jaspers, but he omits a discussion of Kant and Husserl whose brilliant development of similar views stands behind both Jaspers and himself.

WALLRAFF, Charles F. *On Immediacy And The Contemporary Dogma Of Sense-Certainty*. *J Phil* 50,29-38 Ja 53.

WALLRAFF, Charles F. *Sense-Datum Theory And Observational Fact: Some Contributions Of Psychology To Epistemology*. *J Phil* 55,20-31 Ja 58.

WALLWORK, Ernest. *Durkheim, Morality And Milieu*. Cambridge Harvard Univ Pr 1972.

Durkheim's sociological theories rest upon philosophical foundations, distinctively

moral, which have not been adequately investigated and appreciated. Guided by the assumptions of dialectical method, neo-naturalism and relationalism, his efforts toward a science of morality included a normative and a meta-ethics. Society as source and standard of and for morality explains the network of values and obligations such as interpersonal sympathy, group loyalty, family, religion, education, occupation, profession, patriotism, state and related aims and ideals.

WALSH, C. C. S Lewis, Apostle To The Skeptics. NY Macmillan 1949.

WALSH, Charles J. *Economics And The Common Good*. *Thought* 29,7-31 Mr 54.

WALSH, Daniel C. *Some Reflections On The Concept Of Substance In Mediaeval Philosophy*. *Proc Cath Phil Ass* 36,102-105 1962.

WALSH, Dorothy. *Literature And Knowledge*. Middletown CT Wesleyan Univ Pr 1969.

WALSH, Dorothy. *Critical Reasons*. *Phil Rev* 69,386-393 Jl 60.

WALSH, Dorothy. *Fact And Value*. *Rev Metaph* 11,256-264 D 57.

WALSH, Dorothy. *Fact*. *J Phil* 40,645-653 N 43.

WALSH, Dorothy. *Literature And The Categories*. *J Phil* 55,846-854 S 58.

WALSH, Dorothy. *Painting And Reality*. *Rev Metaph* 12,475-480 Mr 59.

WALSH, Dorothy. *The Cognitive Content Of Art*. *Phil Rev* 52,433-451 S 43.

WALSH, Dorothy. *The Knowledge Of Good And Evil*. *Ethics* 53,133-136 Ja 43.

WALSH, Dorothy. *The Real And The Realized*. *Rev Metaph* 10,474-481 Mr 57.

WALSH, George. *Herbert Marcuse, Philosopher Of The New Left*. *Object* 9, no 9 S 70.

Marcuse's crucial theses are: (1) that there is in the human mind a biologically based archetype of an effortless, tension-free life, which archetype functions as a basic need; (2) that to satisfy this need, or at least alleviate it, an even distribution of the burdens of life is called for; but (3) that this can only be effected by the violent destruction of the present "repressive" individualistic order. Marcuse's theories are wrong, but they are a consistent expression of "the flight from tension syndrome" which is the characteristic New Left sense of life.

WALSH, Gerald G. *A Medieval Conception Of One World*. *Thought* 21,223-248 Je 46.

WALSH, Gerald G. *Humanism And Peace*. *Thought* 18,101-109 Mr 43.

WALSH, Harold T. *Whewell On Necessity*. *Phil Sci* 29,139-145 Ap 62.

WALSH, Harold. *Whewell And Mill On Induction*. *Phil Sci* 29,279-284 Jl 62.

WALSH, James J. *Aristotle's Conception Of Moral Weakness*. NY Columbia Univ Pr 1960.

A central philosophic problem both in ancient ethics and in modern is that of choice and decision in relation to reasons and causes. This book examines Aristotle's treatment in E N VII 1-10 in the context of the Socratic denial that one can knowingly choose the less good, and in relation to several recent interpretations of Aristotle's notoriously difficult text. There is a chapter on the development of Plato's treatment of the problem, a detailed analysis of all Aristotle's passages on this and related topics, and a sifting out of the various interpretations that have been proposed. The theory presented is that moral choice involves both appetite and reason in the selection of ends and also in the selection of means; moral weakness is therefore a failure both of knowledge and of desire, and Aristotle is both a cognitivist and a emotivist. The scholar can find the results this book arrives at but the student probably cannot; there should have been a summary exposition. There are excellent notes and a bibliography included with the book.

WALSH, James J. *Buridan And Seneca*. *J Hist Ideas* 27,23-40 Ja-Mr 66.

A study of Buridan's commentary on the *Nicomachean Ethics*, this article considers the question of the extent of Buridan's influence on modern thought. The author examines Buridan's evaluation of ancient philosophers, particularly his opinion of Seneca. Buridan's remarks seem to undermine the belief that the Renaissance began with little historical prelude; rather, it is argued that Buridan presages the Renaissance. By pointing out the importance of Seneca, Buridan emphasizes a non-Aristotelian tradition in moral philosophy that acquires more significance in later history.

WALSH, James J. *Nominalism And The Ethics: Some Remarks About Buridan's Commentary*. *J Hist Phil* 4,1-14 Ja 66.

WALSH, James J. *Remarks On Thought And Action*. *J Phil* 60,57-64 Ja 63.

One of Stuart Hampshire's aims, in *Thought And Action*, is "to bring the philosophy of mind nearer to moral argument." However, what Hampshire says about action in the two is difficult to bring together; for in the former he seems to defend a subjectivist conception of action, whereas in the latter he moves to an objectivist view. Hampshire's moral doctrine prompts the question how action, whose meaning is said to lie wholly in the thought of the agent, can have a nature and quality discoverable only by disregarding that thought. Hampshire's assertions about art and aesthetics give rise to additional problems of interpretation.

WALSH, V C. *Ascriptions And Appraisals*. *J Phil* 55,1062-1072 N 58.

WALSH, V C. *Scarcity And The Concepts Of Ethics*. *Phil Sci* 25,249-258 O 58.

WALSH, Vivian Charles. *The Status Of Welfare Comparisons*. *Phil Sci* 31,149-155 Ap 64.

WALSH, Vivian-Charles. *Scarcity And Evil*. Englewood Cliffs NJ Prentice-Hall 1961.

The economic concept of scarcity is used to clarify the ethical words we use in discussing evils. Abstract moral concepts are related to concrete moral situations. Ascriptions, judgments which both assign responsibility and evaluate, are distinguished from appraisals, judgments which evaluate only. It is claimed that ascriptions are defeasible in the light of circumstances involving scarcity. Thus many things are undeniably regrettable which are not in the least blameworthy. Walsh argues against any attempt to deny the moral importance of scarcity. The goodness of the will cannot be divorced from the limitations in its accomplishments, nor can

one say that such lack of accomplishments is ultimately unreal. Yet, the reality of scarcity does not rule out moral responsibility.

WALSH, W H. *Philosophy Of History*, By William H Dray. *Hist Theor* 5,186-190 1966.

WALSH, W H. "Plain" And "Significant" Narrative In History. *J Phil* 55,479-483 My 58.

WALSH, W H. Plato And The Philosophy Of History: History And Theory In The Republic. *Hist Theor* 2,3-16 1962.

WALSH, Warren B. *Perspectives And Patterns: Discourses On History*. Syracuse NY Syracuse Univ Pr 1962.

Four essays entitled: Every Historian His Own Historicist, Cheney's 'Laws' Reconsidered, Is History a Science? and Recurrent Patterns in History. Speaking of the last essay, the author states in his Preface: "Whatever novelty this essay may possess rests upon its application to history of several concepts adapted from studies in social psychology." Among these is a concept of individual and group "reality worlds."

WALTER, Edward. The Rationality Of Facts And Values. *Zygon* 4,53-64 Mr 69.

WALTER, Edward. The Relationship Of Beliefs And Values. *Zygon* 4,274-280 S 69.

WALTERS, A and Summersbee, S. Programming The Functions Of Formal Logic. *Notre Dame J Form Log* 3,133-141 1962.

WALTERS, A and Summersbee, S. Programming The Functions Of Formal Logic, II. *Notre Dame J Form Log* 4,293-305 1963.

WALTERS, John. *The Essence Of Buddhism*. NY Crowell 1961.

WALTON, Craig (ed) and Anton, John P (ed). *Philosophy And The Civilizing Arts: Essays Presented To Harbert W Schneider*. Athens Ohio Univ Pr 1974.

Following the editorial preface and a brief autobiographical sketch of Schneider, the third section offers four essays in ancient philosophy. There follows a section of studies in social theory. The closing section of essays are by Professor Schneider.

WALTON, Craig. "Hume And Jefferson On The Uses Of History" in *Philosophy And The Civilizing Arts*, Craig Walton And John P Anton (eds), 103-125. Athens Ohio Univ Pr 1974.

Though Jefferson is normally lauded as the "Champion of the Free Mind," one of several instances of his attempts to censor books is here explored to attempt to go beyond the view that such instances were only slips or uncharacteristic acts: Jefferson's campaign against Hume's History of England, included efforts to publish Baxter's "exurgation" of Hume. Close analysis of Baxter's History and of Jefferson's reasons for preferring it, lead to the hypothesis that it was not moral "lapses" but a conflicting version of the Enlightenment science of man and politics which underlies Jefferson's action. The uses of history theme serve to illustrate these too, at least partially conflicting, enlightenments.

WALTON, Craig. "The *Philosophia Prima* Of Thomas Hobbes" in *Thomas Hobbes In His Time*, Ralph Ross And Others (eds), 31-41. Minneapolis, 1975.

This study of Hobbes's 1655 *De corpore* first places Hobbes's logic in relation to that of Ramus, then indicates what in Aristotle, the "Schoolmen" of his own day, and of Descartes, Hobbes undertook to critique. The bulk of the study argues from the texts that Hobbes's central concepts of body, endeavour, cause-as-multilateral, and ACT as an interdependent and mutually-constitutive event, all lay a groundwork for fruitful analyses of final causes and purposive action within and among bodies biological, political and social, as well as spiritual. It is incident to this that the analysis shows why and how Hobbes cannot be seen as a materialist, mechanist or ontological dualist.

WALTON, John (ed) and Kuethe, James L (ed). *The Discipline Of Education*. Madison 1963.

WALTON, John. Progressivist Theory Versus Soft Pedagogy. *Educ Theor* 2,280-283 O 52.

WALTON, John. The Apostasy Of Robert M Hutchins. *Educ Theor* 3,162-165 Ap 53.

WALTON, John. The Nature And Function Of Theory In Educational Administration. *Educ Theor* 7,240-248 O 57.

WALTON, William M. Being, Essence And Existence For St Thomas Aquinas (II). *Rev Metaph* 5,83-108 S 51.

WALTON, William M. Being, Essence And Existence For St Thomas Aquinas. *Rev Metaph* 3,339-366 Mr 50.

WALTON, William M. Is Existence A Valid Philosophical Concept? *Phil Phenomenol Res* 12,557-561 Je 52.

WALTON, William M. Presidential Address: The Philosopher And The Psychiatrist. *Proc Cath Phil Ass* 35,1-11 1961.

WALTON, William M. The Christian Philosophy Of Monsignor Edward A Pace; Its Relevance For The Sixties. *Proc Cath Phil Ass* 36,127-133 1962.

WALTON, William M. The Second Mode Of Necessary Or Per Se Propositions According To St Thomas Aquinas. *Mod Sch* 29,293-306 My 52.

WALTON, William. Fr Owens And The Metaphysics Of Aristotle. *Rev Metaph* 6,257-264 D 52.

WALZER, Michael. *The Protestant Mind Of The English Reformation: 1570-1640*, By Charles H George And Katherine George. *Hist Theor* 2,89-95 1962.

WALZER, Michael. Puritanism As A Revolutionary Ideology. *Hist Theor* 3,59-90 1963.

WALZER, Richard. *Greek Into Arabic: Essays On Islamic Philosophy*. Cambridge Harvard Univ Pr 1962.

"The more we learn about the history of mankind, the more we realize that there is no spontaneous generation in history but only a continuous shaping of new 'Forms' out of existing 'Matter.' Islamic philosophy is an interesting example of this process which constitutes the continuity of human civilization." Walzer concludes that Islamic thought, based on too narrow a concept of reason, failed where Greek philosophy had failed before it.

WAND, Bernard. A Note On Sympathy In Hume's Moral Theory. *Phil Rev* 64,275-279 Ap 55.

WAND, Bernard. Hume's Non-Utilitarianism. *Ethics* 72,193-196 Ap 62.

WAND, Bernard. The Content And Function Of Conscience. *J Phil* 58,765-772 N 61.

This paper criticizes two interpretations of the nature of conscience: C D Broad's intellectualist account, which focuses on the content of conscience, and Gilbert Ryle's pragmatic account, which stresses the function of conscience. On Broad's view, one cannot explicate the sense of 'ought' which is expressed by the sentence 'A person ought always to obey his conscience'. On Ryle's view, which identifies conscience and conscientious action, one cannot explain the role of conscience as a reason for acting. A complete description of conscience must preserve both the intellectual content and the practical function of conscience. This is possible if one recognizes that, in appealing to conscience, a person, by that very appeal, is committing himself to act morally.

WAND, Bernard. The Origin Of Causal Necessity. *J Phil* 56,493-499 My 59.

WANG, Gung-Hsing. *The Chinese Mind*. NY Day 1946.

WANG, Hao. *From Mathematics To Philosophy*. NY Humanities Pr 1974.

WANG, Hao. A Formal System Of Logic. *J Sym Log* 15,25-32 Mr 50.

WANG, Hao. A New Theory Of Element And Number. *J Sym Log* 13,129-137 S 48.

WANG, Hao. A Note On Quine's Principles Of Quantification. *J Sym Log* 12,130-132 D 47.

WANG, Hao. Alternative Proof Of A Theorem Of Kleene. *J Sym Log* 23,250 S 58.

WANG, Hao and Rosser, J Barkley. Non-standard Models For Formal Logics. *J Sym Log* 15,113-129 Je 50.

WANG, Hao. Certain Predicates Defined By Induction Schemata. *J Sym Log* 18,49-59 Mr 53.

WANG, Hao. Existence Of Classes And Value Specification Of Variables. *J Sym Log* 15,103-112 Je 50.

WANG, Hao. Logic Of Many-sorted Theories. *J Sym Log* 17,105-116 Je 52.

WANG, Hao. Notes On The Justification Of Induction. *J Phil* 44,701-709 D 47.

WANG, Hao. On Skepticism About Induction. *Phil Sci* 17,333-335 O 50.

WANG, Hao. Russell And Philosophy. *J Phil* 63,670-672 N 66.

WANG, Hao. Set-theoretical Basis For Real Numbers. *J Sym Log* 15,241-247 D 50.

WANG, Hao. The Axiomatization Of Arithmetic. *J Sym Log* 22,145-158 Je 57.

WANG, Hao. The Formalization Of Mathematics. *J Sym Log* 19,241-266 D 54.

WANG, Hao. Undecidable Sentences Generated By Semantic Paradoxes. *J Sym Log* 20,31-43 Mr 55.

WANG, Hao. What Is An Individual? *Phil Rev* 62,413-420 JI 53.

WANG, Shianghaw. A System Of Completely Independent Axioms For The Sequence Of Natural Numbers. *J Sym Log* 8,41-44 Je 43.

WANN, Louis. Melville's Quarrel With God. *Personalist* 34,290-293 Sum-JI 53.

WANN, Louis. The Spirit Of Charles Lamb. *Personalist* 22,45-63 Ja-Wint 41.

WANN, T W (ed). *Behaviorism And Phenomenology, Contrasting Bases For Modern Psychology*. Chicago Univ Of Chicago Pr 1964.

The volume contains papers and discussions of a symposium in philosophical psychology.

WARBASSE, James Peter. On Life And Death And Immortality. *Zygon* 1,366-372 D 66.

WARBEKE, John Martyn. *Power Of Art*, Norah McG Warbeke (ed). NY Philosophical Lib 1951.

WARBEKE, John M. Form In Evolutionary Theories Of Art. *J Phil* 38,293-300 My 41.

WARD, Benjamin. What Is Welfare Economics? *Ethics* 66,209-213 Ap 56.

WARD, Harry F. *Democracy And Social Change*. NY Modern Age Books 1940.

The author's analysis and evaluation of social forces and trends follow the general lines of Marxism.

WARD, J A. Dining With The Novelists. *Personalist* 45,399-411 Sum-JI 64.

WARD, Keith. *Ethics And Christianity*. NY Humanities Pr 1970.

WARD, Leo R (ed). *Ethics And The Social Sciences*. Notre Dame Notre Dame Univ Pr 1959.

WARD, Leo R. *Christian Ethics: An Introduction For College Students*. St Louis Herder 1952.

WARD, Leo R. Forty Years Of Philosophizing. *Proc Cath Phil Ass* 40,13-16 1966.

WARD, Leo Richard. *God And World Order: A Study Of Ends In Nature*. St Louis Herder 1961.

WARD, Leo Richard. *Philosophy Of Education*. Chicago Regnery 1963.

WARD, Leo R. Maritain On Education For Freedom. *Proc Cath Phil Ass* 30,154-159 1956.

WARD, Leo R. Natural Law In Contemporary Legal Philosophy. *Proc Cath Phil Ass* 33,137-142 1959.

WARD, Leo R. Nature As Law. *Ethics* 67,294-300 JI 57.

WARD, Leo R. Order As A Philosophical Problem. *Proc Cath Phil Ass* 17,1-11 1941.

WARD, Leo R. Saint Thomas' Defense Of Man. *Proc Cath Phil Ass* 20,31-37 1945.

WARD, Leo R. Scientific Method And The Nature Of Man. *Proc Cath Phil Ass* 25,104-107 1951.

WARD, Leo R. Some Principles In Christian Learning. *Proc Cath Phil Ass* 28,243-249 1954.

WARD, Paul L. *Philosophy And The Historical Understanding*, By W B Gallie. *Hist Theor* 4,368-375 1965.

WARD, Virgil S. The Role And Nature Of Theory In The Education Of The Gifted. *Educ Theor* 10,210–216 J1 60.

WARD, William E. The Lotus Symbol: Its Meaning In Buddhist Art And Philosophy. *J Aes Art Crit* 11,135–146 D 52.

WARE, Robert and Turbayne, Colin Murray. A Bibliography Of George Berkeley, 1933–1962. *J Phil* 60,93–112 F 63.

WARHAFT, Sidney. Bacon And The Renaissance Ideal Of Self-Knowledge. *Personalist* 44,454–471 Autumn–O 63.

WARING, J M S. Panics, Panaceas And Principles. *Thought* 18,227–236 Je 43.

WARNE, Nanci and Hobart, Charles W. On Sources Of Alienation. *J Existent* 5,183–198 Fall 64.

WARNER, Carol. The Rise And Decline Of Capitalism. *Fran Stud* 1,27–42 D 41.

WARNER, D H J. Form And Concept. *J Hist Phil* 3,159–166 O 65.

WARNER, Rex. *The Cult Of Power; Essays.* Philadelphia Lippincott 1947.

WARNER, Rex. *The Greek Philosophers.* NY 1958.

WARNKE, Frank J. Sacred Play: Baroque Poetic Style. *J Aes Art Crit* 22,455–464 Sum 64.

WARNOCK, G J. Comment On Stephan Körner's "Transcendental Tendencies In Recent Philosophy". *J Phil* 63,564–566 O 66.

WARNOCK, G. *Contemporary Moral Philosophy.* NY St Martin's Pr 1967.

This study offers a critical discussion of intuitionism (Moore, Prichard and Ross), emotivism (Ayer and Stevenson) and prescriptivism (Hare).... The author proceeds to argue that all these types of theory err in being excessively formalistic, and that greater centrality must be assigned to the content of moral thought, and to the consideration of human needs and satisfaction. There follows a discussion of naturalism in connection with the issues of moral reasons and moral arguments. There is a bibliography included at the end of the book.

WARNOCK, Mary. *Existential Ethics.* NY St Martin's Pr 1967.

This essay examines the philosophical mood in which the main existentialist writers approach ethical topics. Although these philosophers do not, on the whole, sharply distinguish between ethics and the rest of philosophy, the preoccupation with the basic ethical question "How ought man to live?" is seen as their common pursuit. Brief chapters on Kierkegaard and Heidegger are followed by a more detailed account of Sartre's position, which also receives more detailed criticism, since, in the author's opinion, it exemplifies most clearly the moral 'tone of voice' which, rather than any systematic assumption or execution of argument, constitutes existentialist ethics.

WARNOCK, Mary. *Imagination.* Berkeley Univ Of Calif Pr 1976.

Through an examination of imagination in the writings of Hume, Kant, Coleridge, Wordsworth, Sartre and Wittgenstein, the author concludes that the imagination ascribes meaning to things and interprets experience in unfamiliar and mysterious ways. Hume and Kant describe the role of the imagination as that of forming images both in the presence and in the absence of objects. In Wordsworth these functions coincide and the image is construed as something that generates feeling and value. The theories of Sartre and Wittgenstein result in the view that the images of the imagination are our way of thinking about the world. Thus the author argues that educational policy should encourage the cultivation of the imagination since it determines our awareness of the world and the values we attribute to it.

WARREN, Alba H. *English Poetic Theory, 1825–1865.* Princeton NJ Princeton Univ Pr 1950.

WARREN, Austin and Wellek, Rene. *Theory Of Literature.* NY Harcourt, Brace 1949.

WARREN, Earl. The Law Beyond The Law. *Main Currents* 19,55–60 Ja–F 63.

WARREN, Edward W. Consciousness In Plotinus. *Phronesis* 9,83–97 1964.

WARREN, John J. Nature—A Purposive Agent. *New Scholas* 31,364–397 J1 57.

WARREN, Roland L. Philosophy And Social Science In The Field Of Values. *J Phil* 38,404–408 J1 41.

WARREN, W P. *Masaryk's Democracy: A Philosophy Of Scientific And Moral Culture.* Chapel Hill Univ N Carolina Pr 1941.

Masaryk's philosophy is largely an adaptation of earlier theories to the political and social problems of his time. His theory of democracy attempts to reconcile freedom with authority in terms of a functional Platonism mellowed with Kant. His philosophy is a scientifically critical constructive realism activated by a firm belief in the absoluteness of moral and cultural values. Masaryk's aim was to create an ideology adequate for life in democracy, a culturally valid *modus vivendi* orientated by an "ideational perspective" superior to that of the present masters of Czechoslovakia and part of the ideological backdrop to the present world struggle.

WARREN, W Preston. The Mote In The Eye Of The Critic Of Critical Realism. *Phil Phenomenol Res* 26,35–50 S 65.

In his "Story of American Realism," William P Montague recognizes six "unofficial" realists of whom he takes no further note. Yet all had published distinctive realistic writings. Some of these were significantly relevant to the epistemology of critical realism, which Montague asserted was simply a reformulation of "the epistemological dualism... explicit in Locke and Descartes, and implicit in Hobbes, Spinoza..." though Santayana's concepts of essence and animal faith expressed an original effort to go beyond Lockean epistemology. This attribution of dualism is challenged particularly with reference to the biologically oriented, referential realism of R W Sellars, but also on behalf of the pragmatic element in Santayana and the intentionalist component in the realisms of Lovejoy and Pratt. Neither this pragmatism nor this intentionalism, however, has a clear basis. Sellars' realism has such a basis, but it is nonetheless open to complementation by the work of Macintosh and Boodin.

WARRY, J G. *Greek Aesthetic Theory: A Study Of Callistic And Aesthetic Concepts In The Works Of Plato And Aristotle.* NY Barnes & Noble 1962.

WARTOFSKY, M W (ed) and Cohen, Robert S (ed). *Boston Studies In The Philosophy Of Science, Volume V.* NY Humanities Press 1969.

WARTOFSKY, Marx W (ed) and Cohen, Robert S (ed). *Boston Studies In The Philosophy Of Science Vol III.* NY Humanities Pr 1968.

WARTOFSKY, Marx W (ed) and Cohen, Robert S (ed). *Boston Studies In The Philosophy Of Science, Vol II.* NY Humanities Pr 1965.

WARTOFSKY, Marx W. *Conceptual Foundations Of Scientific Thought: An Introduction To The Philosophy Of Science.* NY Macmillan 1968.

This study is an introduction to philosophy of science. Its main divisions are (1) The Genesis of Scientific Thought, (2) The Methods of Science, (3) Some Fundamental Concepts in the Sciences, and (4) Science, Values, and the Humanistic Understanding. Four appendices deal with the concept of motion from Aristotle to Galileo, some developments of Greek science after Aristotle, logical notation, and bibliographical notes. The last covers fifty pages of closely-packed sources, nearly all published in the last thirty years. Many sources from a realistic rather than phenomenalist point of view are listed, which are often overlooked in Anglo-American accounts of philosophy. The breadth of the book is unusual.

WARTOFSKY, Marx W. Hume's Concept Of Identity And The *Principium Individuationis.* *Phil Forum (Boston)* 18,85–105 1960–61.

WARTOFSKY, Marx W. Ludwig Feuerbach: A Review Of Some Recent Literature. *Phil Forum (Boston)* 22,69–78 1964–65.

WARTOFSKY, Marx W. Marx On The Jewish Question: A Review. *Phil Forum (Boston)* 19,83ff 1961–62.

WARTOFSKY, Marx W. Temporal Description And The Ontological Status Of Judgment, Part I. *Rev Metaph* 14,18–47 S 60.

The author argues that judgment must be seen both as caused product and as causative event. Examining Moore's views on "The Nature of Judgment" (1889), he first criticizes the "fallacy of the ultimate given." He then discusses Roy Wood Sellars's and Justus Buchler's positions on the causal category in human agency and explains his conception of the temporal bidimensionality of judgment. After considering Mead and Lewis on the predictive function of judgment and Ayer on temporal relations among events, the author presents his own ideas on dispositional judgments, simultaneity, and succession. Finally, focusing on historical judgment, he closes with remarks on facts and values.

WARTOFSKY, Marx W. Temporal Description And The Ontological Status Of Judgment, Part II. *Rev Metaph* 14,255–279 D 60.

WASHBURN, Carleton. *A Living Philosophy Of Education.* NY Day Books 1940. A comprehensive presentation of progressive educational ideas and discussion of the problems actually occurring in the practice of education. The problems range from the study of the child to the tasks of the superintendent.

WASHBURN, Chandler. Conflicts Between Educational Theory And Structure. *Educ Theor* 8,87–94 Ap 58.

WASHELL, Richard F and O' Neill, Peter D. Perfect And Imperfect Syllogism. *New Scholas* 40,190–198 Ap 66.

WASNER, Franz. *Legatus A Latere: Addenda Varia.* *Traditio* 16,405–415 1960.

WASS, Meldon C. *The Infinite God And The Summa Fratr Alexandri.* Chicago 1964. A study of the *Summa fratris Alexandri*, a work attributed to Alexander of Hales (but more probably the work of Alexander's disciples in the Paris monastery 1230–1245), which deals especially with the concept of infinity. The author concentrates on the Christian's use of infinity as an intrinsic and essential perfection of the divine essence. He argues that, although the *Summa fratris Alexandri* is a "mosaic" of the theological opinions of a whole school of thinkers in Paris, and in spite of Aristotle's recent impact upon theology (by way of Avicenna), the concept of infinity presented is a fairly consistent one. Wass says that the *Summa* considered infinity as a perfection (not an imperfection as with Aristotle), belonging properly to God. He further maintains that this work (*Summa*) attempts to give "a complete and comprehensive presentation of all theological questions in a systematic way." And as such, it served as a model for the later *Summas* of Albert, Aquinas and the later Scholastics.

WASSERMAN, Earl R (ed). *Aspects Of The Eighteenth Century.* Baltimore Johns Hopkins Pr 1965.

This book contains thirteen essays dealing with such subjects as: Herder and the Enlightenment, Diderot and Historical Painting, 18th Century Music, the Poetry of Pope, Vegetation Symbols in Goethe's *Faust* and Divergent Loyalties to Newton.

WASSERSTEIN, A. Some Early Greek Attempts To Square The Circle. *Phronesis* 4,92–100 1959.

WASSERSTROM, Richard A. *The Judicial Decision: Toward A Theory Of Legal Justification.* Stanford CA Stanford Univ Pr 1961.

A critical analysis and evaluation of recent legal philosophies in terms of their contributions to a solution of the question of the desirable procedure for adjudication. As against the deductivism of appeal to the rule of *stare decisis* and the intuitionism of appeal to equity in the particular case, the writer urges a "two-level" procedure of justification: deducibility from some legal rule is a necessary (but not sufficient) condition of justification, and the rule itself must be shown to be conducive to the production of socially desirable consequences.

WASSERSTROM, Richard A. Disobeying The Law. *J Phil* 58,641–652 O 61.

The author casts doubt upon three arguments which seem to support the assertion that disobedience of the law is never justified: (1) that there is something logically odd about asking why one ought to obey the law, (2) that disobedience of the law can be readily seen to be unjustified once the question "But what if everyone did that?" is

- posed, and (3) that an act of disobedience is not justified unless the entire logical system can be shown to be undesirable.
- WASSERSTROM, Richard.** Rights, Human Rights, And Racial Discrimination. *J Phil* 61,628-640 O 64.
- Wasserstrom attempts to delineate schematically the form of one set of arguments for "natural or human rights" by (1) considering certain important and distinctive features and functions of rights in general, (2) describing and defining characteristics of human rights and certain specific functions and attributes they have, (3) delineating and evaluating one kind of argument for human rights as so described and defined, and (4) analyzing one particular case of a denial of human rights—that produced by the system of racial discrimination as it exists in the South today.
- WASSMER, Thomas A.** Freedom, Responsibility And Desire In Kantian Ethics. *Thomist* 21,320-342 JI 58.
- WASSMER, Thomas A.** Guilt And Value Philosophy. *Fran Stud* 19,227-240 Je 59.
- WASSMER, Thomas A.** Natural Law And Theology. *Phil Today* 9,250-257 Wint 65.
- WASSMER, Thomas A.** Some Reflections On German Value Theory. *Fran Stud* 19,115-127 Mr 59.
- WASSMER, Thomas A.** The Kantian Unity Of Pure Apperception. *Thomist* 24,90-107 Ja 61.
- WATERMAN, Mina.** *Voltaire, Pascal And Human Destiny.* NY King's Crown Pr 1942.
- This book is a detailed and definitive analysis of Voltaire's criticism of Pascal, which sets out the similarities and differences between the two philosophers. The author has gone through an impressive mass of material, much of which is listed in a series of bibliographies which terminate the volume.
- WATERS, Bruce.** Basic Sentences And Incommensurability. *Phil Sci* 9,239-244 JI 42.
- WATERS, Bruce.** Particulars, Universals And Verification. *Phil Sci* 7,81-91 Ja 40.
- WATERS, Bruce.** The Past And The Historical Past. *J Phil* 52,253-268 My 55.
- WATERS, Leonard A.** Poetry Seeking An Understanding. *Mod Sch* 17,61-62 My 40.
- WATERSTON, G C.** *Order And Counter-Order: Dualism In Western Culture.* NY Philosophical Lib 1966.
- Proposed as conclusions are the theses: that all thought subordinates either sense or understanding, that this subordination is the 'ordering' nature of man, and that we should accept 'a sacramental mystique of the Word'. Claiming influence of Korzybski, the author supports his conclusions with a wide range of unassimilated references, mostly literary, but almost no organized argument.
- WATKINS, Frederick M.** *The Age Of Ideology: Political Thought, 1750 To The Present.* Englewood Cliffs NJ Prentice-Hall 1964.
- Ideologies or "secular faiths," reflecting and influencing the unifying forces of the Industrial Revolution, are revolutionary, democratic in appeal, utopian, over-simplified, and optimistic about human progress. As a temporary phase in the development of industrially backward nations, ideology is passing in the West and rising elsewhere.
- WATKINS, Frederick Mundell.** *The Political Tradition Of The West: A Study In The Development Of Modern Liberalism.* Cambridge Harvard Univ Pr 1948.
- WATKINS, J W N.** *Hobbes's System Of Ideas: A Study In The Political Significance Of Philosophical Theories.* NY Hillary House 1965.
- WATKINS, J W N.** Methodological Individualism: A Reply. *Phil Sci* 22,58-62 Ja 55.
- WATKINS, J W N.** Organization In Science And Society. *Ethics* 62,201-204 Ap 52.
- WATKINS, J W N.** Professor Scheffler's Note. *Phil Stud* 12,16-18 1961.
- WATKINS, J W N.** Scientism And Society. *Ethics* 64,56-59 O 53.
- WATKINS, J W N.** The Alleged Inadequacy Of Methodological Individualism. *J Phil* 55,390-394 Ap 58.
- WATKINS, J W N.** Walter Eucken, Philosopher-Economist. *Ethics* 63,131-136 Ja 53.
- WATON, Harry.** *A True Monistic Philosophy: Comprehending The Absolute, God, Existence, Man, Society And History.* NY 1947.
- Mr Waton tells us that a true idea has a historic destiny to realize itself in material form and such destiny "overrides and overrules all plans, schemes and plots of men." Our author maintains that "good and evil are correlatives, neither can exist without the other, and each grows and develops in proportion as the other grows and develops." He then counsels unquestioning acceptance of human destiny as determined by God and conceived by Marx, and says that "man should be grateful that God uses him to realize his own purposes." As for the individual himself, "there is no salvation for any individual human being without salvation for all of mankind."
- WATSON, Burton (ed)** and De Bary, W T (ed) and Chan, Wing-tsit (ed). *Sources Of Chinese Tradition.* NY Columbia Univ Pr 1960.
- WATSON, David Lindsay.** *The Study Of Human Nature.* Yellow Springs OH Antioch Pr 1953.
- WATSON, George.** Hobbes And The Metaphysical Conceit. *J Hist Ideas* 16,558-562 O 55.
- WATSON, George.** Russell's Basic Propositions. *Personalist* 28,140-146 Ap-Spr 47.
- WATSON, Richard A.** Is Geology Different: A Critical Discussion Of The Fabric Of Geology. *Phil Sci* 33,172-185 Je 66.
- WATSON, Richard A.** The Breakdown Of Cartesian Metaphysics. *J Hist Phil* 1,177-198 D 63.
- WATSON, S Y.** A Problem For Realism: Our Multiple Concepts Of Individual Things And Thesolution Of Duns Scotus. *Stud Phil Hist Phil* 3,61-82 1965.
- WATSON, S Y.** Univocity And Analogy Of Being In The Philosophy Of Duns Scotus. *Proc Cath Phil Ass* 32,189-205 1958.
- WATSON, W H.** *On Understanding Physics.* NY Harper 1959.
- WATTENBERG, William W.** Rationality Vs Defense Mechanisms: A Dilemma For Educators? *Educ Theor* 8,42-48 Ja 58.
- WATTS, Alan W.** *Nature, Man, And Woman.* NY Pantheon Books 1958.
- This book is a protest against the excesses of Western, Christian, urban thought, particularly as regards the radical separation of man from nature. The virtues of man's reentrance into the whole of nature, as exemplified in Oriental philosophies in general and Zen Buddhism in particular, are set forth. And the conclusion suggests the application of the principles of Zen to sexual relations, as a means of overcoming the isolation of man from his fellows and thus as a step toward overcoming the isolation of man from the rest of the universe.
- WATTS, Alan W.** *The Meaning Of Happiness: The Quest For Freedom Of The Spirit In Modern Psychology And The Wisdom Of The East.* NY Harper 1940.
- Happiness is neither achieved by changing our environment nor by changing ourselves. It is rather gained by realizing that one already has it and by clearing away the hindrance to its enjoyment.
- WATTS, Alan W.** *This Is IT And Other Essays On Zen And Spiritual Experience.* NY Pantheon Books 1960.
- The six essays in this volume have a common focus: "the spiritual or mystical experience and its relation to ordinary material life." But the author also emphasizes that the spiritual cannot be separated from the material, nor the wonderful from the ordinary. The "IT" of the title is "the entire and ultimate point for the existence of a universe" and is not separable from everyday and immediate experience.
- WATTS, Alan Wilson.** *Behold The Spirit, A Study In The Necessity Of Mystical Religion.* NY Pantheon Books 1947.
- WATTS, Alan Wilson.** *Supreme Identity: An Essay On Oriental Metaphysic And The Christian Religion.* NY Noonday Pr 1957.
- "In practice," writes the author, "our religious and educational institutions are providing neither the wisdom nor the power to cope with the political, economic and psychological predicament in which we find ourselves." Neither, he continues, does much to give man the consciousness that the deepest center or "ground" of his being is that eternal Reality which, in the West, is called God. Yet from this realization comes the serenity and spiritual power necessary for a stable and creative society.
- WATTS, Alan W.** On Philosophical Synthesis. *Phil East West* 3,99-100 JI 53.
- WAX, Muray (ed)** and Churchman, C West (ed) and Ackoff, Russell L (ed). *Measurement Of Consumer Interest.* Philadelphia Univ Of Penn Pr 1947.
- This book is an attempt upon the part of a group of philosophers to put into practice what they have been preaching. It sets out to show that philosophy should immediately undertake an important role in science. It should act as a coordinator of research in the sense that it supplies general criteria for the adequacy of an experimental investigation. The new role of philosophy is that of a critique of experimental techniques; it attempts to define the most general conditions under which a procedure is said to be experimental, a process is said to be in experimental control, a question is said to have meaning.
- WAYMAN, Alex.** *The Buddhist Tantras; Light On Indo-Tibetan Esotericism.* NY Weiser 1973.
- In an introductory section the author, after touching upon some methodological questions, discusses, with interesting references, the early literary history of Buddhist tantrism, the beginning of the tantric tradition, and the nature of Buddhist esotericism. The second section considers the foundation of the Buddhist Tantras. It also includes, among others, chapters on ritual, and interpretations of the symbolism of the Tibetan mandala. A final section, Special Studies, deals with such esoteric subjects as the 9 orifices of the body, the inner Zodiac, female energy, and the five-fold ritual symbolism of passion.
- WAYMAN, Alex.** Conze On Buddhism And European Parallels. *Phil East West* 13,361-364 Ja 64.
- WAYMAN, Alex.** The Buddhist "Not This, Not This". *Phil East West* 11,99-114 O 61.
- WAYMAN, Alex.** The Lamp And The Wind In Tibetan Buddhism. *Phil East West* 5,149-154 JI 55.
- WAYMAN, Alex.** The Meaning Of Unwisdom (Avidyā). *Phil East West* 7,21-26 Ap-JI 57.
- WAYMAN, Alex.** The Yogācāra Idealism. *Phil East West* 15,65-73 Ja 65.
- WEAKLAND, John Hasl.** Method In Cultural Anthropology. *Phil Sci* 18,55-69 Ja 51.
- WEAVER, Richard M.** *Ideas Have Consequences.* Chicago Univ Of Chicago Pr 1948.
- In this criticism of our civilization, Mr Weaver protests against the prevailing attitude of indifference toward ideas at work. They do matter, because they have practical consequences; they often matter more than facts. Apart from recognition of this truth, even the best ideas—such as democracy, freedom, progress—will not work, will not remain healthy, enduring, victorious. The only thing that can be done about it is for all of us to learn to be serious and rational about the use of ideas.
- WEAVER, Richard M.** *The Ethics Of Rhetoric.* Chicago Regnery 1953.
- WEAVER, Richard M.** *Visions Of Order: The Cultural Crisis Of Our Time.* Baton Rouge 1964.
- The author defines a "philosophical" conservative as a critic of the official egalitarian creed. Whereas the commonly held view is that class stratification is inimical to justice and freedom, Weaver claims there should be social classes. Unless men fit into a hierarchy, they cannot live in justice and freedom. The issue is whether one ought to subordinate lower to higher, if indeed one can so rank men. Weaver's argument, when not autobiographical (he is an ex-Socialist) rests upon metaphysics, psychology, and rhetoric. The metaphysical argument appeals to "a deep-laid order of things." The psychological argument claims the priority of "the inner order of the soul" to "the outer order of society." The rhetorical argument is that radicals disorder language whereas conservatives preserve well-ordered persuasion.

- WEAVER, Warren.** Science And Complexity. *Main Currents* 9,74-78 N 52.
- WEAVER, Warren.** Some Moral Problems Posed By Modern Science. *Zygon* 1,286-300 S 66.
- WEBB, Bruno.** Hylomorphism, Gravity And 'Tertiary' Matter. *Thomist* 24,23-46 Ja 61.
- WEBB, C W.** Could Time Flow: If So, How Fast? *J Phil* 57,357-364 My 60.
The author sets out to show that statements about the flowing of time, and the rate of flow of time, can, and probably usually do, have a literal, defensible, and easily understandable meaning. The critic of flowing time says that if time flows, we ought to be able to ask how fast it flows. The author finds this question meaningful and answerable: the time measured by any clock can be said to flow relative to the time of some other clock.
- WEBB, C W.** The Antinomy Of Individuals. *J Phil* 55,735-738 Ag 58.
- WEBER, Alden O** and Rapaport, David. Teleology And The Emotions. *Phil Sci* 8,69-82 Ja 41.
- WEBER, Alden O.** Berkeley's Conception Of Objectivity In The Physical World. *Phil Rev* 50,461-470 S 41.
- WEBER, Eugen.** A Marxist View Of French Philosophy. *J Hist Phil* 2,72-76 Ap 64.
- WEBER, Pearl Louise.** Significance Of Whitehead's Philosophy For Psychology. *Personalist* 21,178-187 Ap-Spr 40.
- WEBER, Pearl Louise.** What Plato Said About War. *Personalist* 22,376-383 O-Autumn 41.
- WEBERING, Damascene.** *Theory Of Demonstration According To William Ockham.* Saint Bonaventure NY 1953.
- WEBSTER, Harold.** Liberal Education For Scientists. *Humanist* 17,164-169 My-Je 57.
- WEEDON, William S.** A Theory Of Pointing. *S J Phil* 1,20-35 Spr 63.
- WEGENER, Frank C.** *The Organic Philosophy Of Education.* Dubuque IA Brown 1957.
The author presents this book as a guide for students in history and philosophy of education and an outline of problems and principles of school and society. The philosophy of education developed leans heavily upon the work of Whitehead. The fundamental concept is that of the school as a miniature democratic community within which a systematic intellectual and moral education takes place.
- WEGENER, Frank C.** A Proposal: The School Within The School. *Educ Theor* 3,14-30 Ja 53.
- WEGENER, Frank C.** Alfred N Whitehead: An Implied Philosophy Of School And Society. *Educ Theor* 11,194-208 O 61.
- WEGENER, Frank C.** Organic Bipolarity And The Educational Process. *Educ Theor* 7,128-134 Ap 57.
- WEGENER, Frank C.** Perception And Conception In Education. *Main Currents* 7,62-63 Sum 49.
- WEGENER, Frank C.** Some Differences Between The Organic Philosophy Of Education And John Dewey's Experimentalism. *Educ Theor* 8,239-248 O 58.
- WEGENER, Frank C.** The "Ontology" Of Reconstructionism. *Educ Theor* 2,47-58 Ja 52.
- WEGENER, Frank C.** The End Of An Educational Epoch: What Next? *Educ Theor* 9,129-139 Jl 59.
- WEGENER, Frank C.** The Organic Theory Of Control. *Educ Theor* 6,170-176 Jl 56.
- WEGENER, Frank C.** The Problem Of Knowledge And Its Consequences For Philosophy Of Education. *Educ Theor* 4,129-138 Ap 54.
- WEGENER, Frank C.** The Ten Basic Functions Of Man. *Educ Theor* 5,110-117 Ap 55.
- WEIGAND, Paul.** Psychological Types In Friedrich Schiller And William James. *J Hist Ideas* 13,376-383 Je 52.
- WEIGEL, Gustave** and Madden, Arthur G. *Knowledge: Its Values And Limits.* Englewood Cliffs NJ Prentice-Hall 1961.
This book contains a concise statement of a Theory of Knowledge in which the ways of knowing are described and an evaluation made as what extent it enables us to grasp the real. This is followed by a treatment of the kinds of certitude and a critique of science and philosophy.
- WEIGEL, Gustave** and Madden, Arthur G. *Religion And The Knowledge Of God.* Englewood Cliffs NJ Prentice-Hall 1961.
This work begins with a description of the religious phenomenon. It then deals with an epistemology of religion, i.e., the problem of our knowledge of God. Following this is an analysis and critique of the metaphysical arguments for the existence of God and a final view on the limits of a natural theology.
- WEIGEL, Gustave.** The Church And The Democratic State. *Thought* 27,165-184 Sum 52.
- WEIGEL, Gustave.** Theology And Freedom. *Thought* 35,165-178 Je 60.
- WEIGEL, John A.** Camus: Resistance To Extinction. *Humanist* 25,14-15 Ja-F 65.
- WEIGERT, Edith.** The Goal Of Creativity In Psychotherapy. *Humanitas* 1,329-344 Wint 66.
- WEILER, Gershon.** Fritz Mauthner As An Historian. *Hist Theor* 4,57-71 1964.
- WEILGART, Wolfgang.** A Peace Philosophy. *Personalist* 28,21-26 Ja-Wint 47.
- WEIN, Hermann.** The Categories And A Logic Of Structure. *J Phil* 49,629-632 S 52.
- WEIN, Hermann.** Trends In Philosophical Anthropology And Cultural Anthropology In Postwargermany. *Phil Sci* 24,46-56 Ja 57.
- WEINBERG, Bernard.** *A History Of Literary Criticism In The Italian Renaissance* (2 Vols). Chicago Univ Of Chicago Pr 1961.
- WEINBERG, Carlton B.** Rigidity, Force And Physical Geometry. *Phil Sci* 8,506-532 O 41.
- WEINBERG, Gerald M.** *Introduction To General Systems Thinking.* NY Wiley 1975.
- WEINBERG, Harry L.** *Levels Of Knowing And Existence: Studies In General Semantics.* NY Harper 1959.
- WEINBERG, J R** and Hay, W H. Concerning Allegedly Necessary Nonanalytic Propositions. *Phil Stud* 2,17-21 F 51.
- WEINBERG, Julius R.** *A Short History Of Medieval Philosophy.* Princeton NJ Princeton Univ Pr 1964.
One of the main points of this book is to show that philosophy was a vital activity from the first to the fifteen century not merely in spite of but also because of the religious traditions in which it developed. Aside from an informative introduction, the book includes chapters on St Augustine, Pseudo-Dionysius and John Scotus Eriugena, St Anselm, Abelard, the Islamic Middle Ages, the philosophy of the Jews during this period, philosophy in the thirteenth century Christianity, St Thomas, Duns Scotus, William of Ockham, the critical tendencies of the fourteenth century, and a final chapter bringing together highlights and conclusions. The themes which the book treats as running through the periods of medieval philosophy are the debates on faith/reason, the sources of knowledge and the nature of universals, the nature of the soul, and the problem of immortality.
- WEINBERG, Julius R.** *Abstraction, Relation And Induction: Three Essays In The History Of Thought.* Madison 1965.
This book consists of three essays in which Weinberg traces the origins in ancient and medieval philosophy of certain modern philosophic views. "The Nominalism of Berkeley and Hume" is concerned primarily with Berkeley's and Hume's attacks on explanations of abstract ideas that were given by many medieval philosophers as well as by Descartes and Locke. Weinberg shows that the best arguments of Berkeley and Hume are those which discover a contradiction in the doctrines of abstract ideas. In "The Concept of Relation: Some Observations of Its History," Weinberg starts with the view of relations held by the Eleatics, proceeds through the views of Plato, Aristotle, the Stoics, Epicureans, Neoplatonists, medieval philosophers (both Arabic and Christian), and modern philosophers, and concludes with a brief statement of what he takes to be the correct account. "Historical Remarks on Some Medieval Views of Induction" discusses the elaborations by Arabic and Christian philosophers of Aristotle's remarks on induction.
- WEINBERG, Julius R.** *Cogito, Ergo Sum: Some Reflections On Mr Hintikka's Article.* *Phil Rev* 71,483-491 O 62.
Weinberg attacks Hintikka's interpretation of Descartes ("Cogito, Ergo Sum: Inference or Performance," *Philosophical Review*, Volume 71, Pages 3-32). Weinberg insists that Descartes did regard *cogito, ergo sum* as an inference, though not a syllogism; and he offers three Cartesian doctrines to support his interpretation: 1) the mind knows itself directly, 2) existence is a property and a simple nature or notion, and 3) there are necessary connections between simple natures or notions.
- WEINBERG, Julius R.** *Ideas And Concepts.* Milwaukee Marquette Univ Pr 1970.
- WEINBERG, Julius R.** Contrary-to-Fact Conditionals. *J Phil* 48,17-21 Ja 51.
- WEINBERG, Julius R.** Nicolaus Of Autrecourt: A Reply. *J Phil* 46,817-821 D 49.
- WEINBERG, Julius R.** The Fifth Letter Of Nicholas Of Autrecourt. *J Hist Ideas* 3,220-227 Ap 42.
- WEINBERG, Julius R.** The Novelty Of Hume's Philosophy. *Proc Amer Phil Ass* 38,17-36 O 1965.
- WEINBERG, Julius Rudolf.** *An Examination In Logical Positivism.* NY Harcourt Brace 1947.
- WEINBERG, Julius Rudolph.** *Nicolaus Of Autrecourt, A Study In 14th Century Thought.* Princeton NJ Princeton Univ Pr 1948.
- WEINBERG, Julius.** Ockham's Conceptualism. *Phil Rev* 50,523-527 S 41.
- WEINBERG, Julius.** On 'This Is White': A Rejoinder. *Phil Rev* 50,317-320 My 41.
- WEINBERG, Julius.** Our Knowledge Of Other Minds. *Phil Rev* 55,555-563 S 46.
- WEINBERG, Julius.** The Idea Of Causal Efficacy. *J Phil* 47,397-406 Jl 50.
An examination of the idea of causal efficacy is taken up by the author because of recent interest in this theory as an adequate means of explaining concepts of natural science which are analogues to real essences. The author answers criticisms of Hume's positive theory of causal belief and attacks the view that knowledge of causes gives some indications of the character of their effects. The conclusion states that grounds for reintroduction of the idea of causal efficacy appear to be insufficient.
- WEINBERG, Yehuda Leahn.** Dynamic And Static Aspects Of Existence And Their Significance For The Problems Of Method. *J Phil* 41,617-625 N 44.
- WEINBERG, Yehudah L.** On Objective Modes. *J Phil* 55,1141-1143 D 58.
- WEINGARTNER, Paul.** Problems And Requirements In Theory Rendering. *Phil Phenomenol Res* 25,85-95 S 64.
The article tries to give an answer to the question: "How can we select the important and significant statements of a doctrine or theory?" This is done by two definitions according to which one can distinguish two senses of the expression "important and significant statement of a doctrine of theory": (1) The statement in question has a high logical content and therefore a low degree of probability. (2) The statement has a high empirical content and also a low degree of probability; i.e., there is a large class of self-consistent, singular existential statements of the form "there is a so and so in the space-time region k!" which are forbidden by the statement in question, i.e., with which it is inconsistent.
- WEINGARTNER, Rudolph H.** *Experience And Culture, The Philosophy Of Georg Simmel.* Middletown CT Wesleyan Univ Pr 1962.
Simmel developed first his *Kulturphilosophie* and later his *Lebensphilosophie*, but a single philosophic position runs through all his work and this is exhibited here. His *Lebensphilosophie* is elaborated under the categories of life as more-life and more-than-life, content and form, freedom, the *a priori*, and the tragic conflict between individual development and the logic of objective cultural forms thrown up

by human life in process. The numerous elements in Simmel's eclectic system are isolated and related, and his *Lebensphilosophie* is largely illustrated in two cultural domains, history and philosophy. Simmel is significant as a transitional figure between German idealism and 20th century existentialism, e.g., philosophy is seen as a system expressive of the need of the individual (who is culturally differentiated) for unity, and expressive of personal attitude.

WEINGARTNER, Rudolph H. *The Unity Of The Platonic Dialogue: The Cratylus, The Protagoras, The Parmenides.* Indianapolis Bobbs-Merrill 1973.

This work comprises three essays whose tie to each other is that each proposes an interpretation of a Platonic dialogue which both depends upon and displays the 'unity' of that dialogue. This unity consists in each dialogue having a theme which "unifies the work and renders it a whole and... makes intelligible its component parts—speeches, arguments, characterizations—in relation to each other." The dialogues are the *Cratylus*, the *Protagoras*, and the first half of the *Parmenides*.

WEINGARTNER, Rudolph H. A Note On Kant's Artistic Interests. *J Aes Art Crit* 16,261–262 D 57.

WEINGARTNER, Rudolph H. Explanations And Their Justifications. *Phil Sci* 28,300–305 J1 61.

WEINGARTNER, Rudolph H. The Quarrel About Historical Explanation. *J Phil* 58,29–44 Ja 61.

The author examines the controversy arising from Carl Hempel's paper "The Function of General Laws in History." He contends that what appears to be a dispute about the precise nature of historical explanation is in fact the product of a disagreement about the nature of philosophic method. For instance, the anti-Hempelians object to Hempel's proposal because historians do, as a matter of fact, successfully explain many events using methods quite different from those recommended by Hempel. The anti-Hempelians method, however, the author argues, leads to taxonomy; it precludes philosophy's playing a systematic role.

WEINGARTNER, Rudolph H. Vulgar Justice And Platonic Justice. *Phil Phenomenol Res* 25,248–252 D 64.

WEINSTEIN, Abraham and Roethel, Louis F. *Logic, Sets, And Numbers.* Belmont CA Wadsworth 1972.

WEINSTEIN, Joshua. *Buber And Humanistic Education.* NY Philosophical Lib 1975. Buber's educational theory is elucidated by a study of the man and his culture, dialogic philosophy, the process of education, teaching and deed, the education of character, adults, and youth, teacher qualification, moral education, and national education.

WEINSTOCK, Henry Robert. A Model For Theorizing About Issues In Undergraduate Professional Education. *J Thought* 1,25–31 N 66.

WEINSTOCK, Henry R. Utilitarianism: A Common Issue For The Sciences And Humanities. *J Thought* 1,15–18 Ja 66.

WEINTRAUB, Karl J. *Visions Of Culture.* Chicago Univ Of Chicago Pr 1966.

WEINZWEIG, Marjorie. Our Knowledge Of Other Minds: A Pseudo-Problem? *Phil Phenomenol Res* 23,250–255 D 62.

WEISENBECK, Jude D. *Alfred North Whitehead's Philosophy Of Values.* Waukesha WI Mt St Paul Coll 1969.

WEISFELD, Israel Harold. *The Ethics Of Israel.* NY Bloch 1948.

WEISHEIPL, J Athanasius. Albertus Magnus And The Oxford Platonists. *Proc Cath Phil Ass* 32,124–138 1958.

WEISHEIPL, James A (ed). *The Dignity Of Science: Studies In The Philosophy Of Science Presented To William Humbert Kane.* Washington DC Thomist Pr 1961.

These essays by twenty-two writers explore various problems in the relation between philosophy and science. The contributors treat questions of method, history of science, and the philosophic implications of contemporary physics, biology and social science.

WEISHEIPL, James A. Aristotle On Natural Place: A Rejoinder. *New Scholas* 30,211–215 Ap 56.

WEISHEIPL, James A. Natural And Compulsory Movement. *New Scholas* 29,50–81 Ja 55.

WEISHEIPL, James A. Philosophy And The Two Cultures. *Proc Cath Phil Ass* 38,1–10 1964.

WEISHEIPL, James A. Reply To Fr McMullin's Review. *Int Phil Quart* 2,629–632 D 62.

WEISHEIPL, James A. Space And Gravitation. *New Scholas* 29,175–223 Ap 55.

WEISHEIPL, James A. The Celestial Movers In Medieval Physics. *Thomist* 24,286–326 Ap–Jl–O 61.

WEISHEIPL, James A. The Concept Of Nature. *New Scholas* 28,377–408 O 54.

WEISINGER, Herbert. Ideas Of History During The Renaissance. *J Hist Ideas* 6,415–435 O 45.

WEISINGER, Herbert. The English Origins Of The Sociological Interpretation Of The Renaissance. *J Hist Ideas* 11,321–338 Je 50.

WEISKE, Thomas. *The Romantic Sublime: Studies In The Structure And Psychology Of Transcendence.* Baltimore Johns Hopkins Pr 1975.

This study is an analysis of the sublime in terms of the dialectical opposition of its negative and positive forms. The negative or metaphorical sublime of Kant and Burke endorses human limitations and an ethos of alienation; while the positive or egotistical sublime of Wordsworth, Keats and Shelley suggests immanence and resists alienation: the author employs these distinctions in his historical study, which integrates psychoanalytic, semiotic and structuralist themes, to render new interpretations of the poetry of William Collins, Wordsworth, Blake and Keats.

WEISMANN, Asriel. Relations Of Causality In The Course Of Nature. *Phil Phenomenol Res* 15,200–209 D 54.

WEISS, Auréliu. The Interpretation Of Dramatic Works. *J Aes Art Crit* 23,305–322 Spr 65.

WEISS, Helene. The Greek Conceptions Of Time And Being In The Light Of Heidegger's Philosophy. *Phil Phenomenol Res* 2,173–187 D 41.

WEISS, John. *Moses Hess: Utopian Socialist.* Detroit 1960.

WEISS, Joseph and Steiner, Robert L. Veblen Revised In The Light Of Counter-snobbery. *J Aes Art Crit* 9,263–268 Mr 51.

WEISS, Paul And Others. Real Possibility: A Colloquium. *Rev Metaph* 8,669–684 Je 55.

WEISS, Paul. *Beyond All Appearances.* Carbondale S Illinois Univ Pr 1974.

Part One examines the depth vectors that move us to inquire. Part Two is devoted to a scrutiny of the finalities toward which contexts and actualities point. In Part Three, the distinctive role of man is stressed as following the leads of appearances and the relations among finalities. Equivalently, this becomes a study of the ideal factor: our recognition of self-identity and obligation, and our responses along the value spectrum in an improvable, civilizable world.

WEISS, Paul. Existenz And Hegel. *Phil Phenomenol Res* 8,206–216 D 47.

WEISS, Paul. *History: Written And Lived.* Carbondale S Illinois Univ Pr 1962.

The author states that "A philosophy of history is a distinctive inquiry, with its own methods, rationals, criteria and achievements." He divides his study into two parts: the first comparing history and science and then dealing with "the problems which are raised by any attempt to know the past and to communicate what one knows" and the second dealing with "the world which the historian presupposes." The second part "points up the fact that that world has a being, a structure and a career different from that possessed by any other." The author relates this book to his previous book *Modes Of Being* as an empirically oriented study "revealing the experienceable significance of (one of the) realities which the systematic study isolated."

WEISS, Paul. *Man's Freedom.* New Haven Yale Univ Pr 1950.

The book is divided into three parts. The first, entitled "Society and the Freedom of Preference," examines human activity as in and of nature but unfolding its boundless range of higher capacities. The second part of the book, "Absolute Morality, Choice, and Law, is a critical study of ethical alternatives. In preference to several proposed basic principles, which he examines, the author settles on the Golden Rule as the most effective. The third part, "The Creative Will," is fruitful reading. Weiss seeks a primary ethical principle and explores the natural ways of its realization in human lives.

WEISS, Paul. *Modes Of Being.* Carbondale S Illinois Univ Pr 1958.

A study bringing to systematic improvement and completion *Reality* (1939), *Nature and Man* (1947), and *Man's Freedom* (1950). Actuality, Ideality, Existence, and God are the irreducible modes of being which affect and complement each other. Actualities energize in the field of Existence toward Ideality (the Good), and God is the unity in which Existence, Actuality, and the Good are sustained. All four modes are indispensable "data for one another," and play independent but mutually qualifying and supporting roles in the interlocking totality of Being.

WEISS, Paul. *Nature And Man.* NY Holt 1947.

WEISS, Paul. *Nine Basic Arts.* Carbondale S Illinois Univ Pr 1961.

A companion volume to the author's *The World Of Art*, this book examines the makings and products characteristic of the long-established individual arts. After a short introduction, which discusses the ways of classifying the arts and quotes with comment the opinions of artists on what the various arts are fundamentally concerned with, the chapters move through the following art forms, discussing each: Architecture, Sculpture, Painting, Music, Story, Poetry, Music, The Theatre, The Dance, Some Compound Arts. A great deal of attention is given to the nature of space and time, of story and poetic form, in order to interpret the arts in their philosophical setting. This might be considered a philosophy of the individual arts.

WEISS, Paul. *Our Public Life.* Bloomington Indiana Univ Pr 1959.

In a very readable book Weiss presents a political philosophy which escapes easy categorization, for he at once believes in natural, social and positive law, laws of nature, and Laws of Civilization, all of which, he claims, are necessary ingredients of our public life. Weiss is concerned not only with the function of existing laws, but also with laws which ought to be recognized if certain goals of societies are accepted. A systematic treatment of political entities in which both individuals and groups find a role.

WEISS, Paul. *Philosophy In Process, V1: 1955–1960.* Carbondale S Illinois Univ Pr 1966.

In Weiss' book one prominent topic is symbolization. Weiss also refines the relations between powers and contexts. He criticizes the analogy between the perceptual factors in knowledge and ourselves and other social objects.

WEISS, Paul. *Philosophy In Process, V2: 1960–1964.* NY Feffer & Simons 1966.

WEISS, Paul. *Philosophy In Process, V5.* Carbondale S Illinois Univ Pr 1971.

This fifth volume of *Philosophy In Process*, containing journal entries from 1965 to 1968, offers Weiss' reflections on a variety of subjects ranging from God and religion to sex and games. The book is notable not only because it covers a wide range of traditional philosophic problems but also because of its treatment of topics not ordinarily studied by philosophers. However, much of the discussion is couched in the technical vocabulary of *Modes Of Being* and would present difficulties for anyone not already familiar with Weiss' work.

WEISS, Paul. *Philosophy In Process.* Carbondale S Illinois Univ Pr 1964.

Weiss has recorded day by day the thoughts that pass through his mind for an hour or so during the morning. Fascicle 4 is the publication of these recorded thoughts, beginning toward the end of a sentence in the last third of the entry for June 21, 1957,

and ending in the middle of a sentence in the middle of the entry for August 12, 1957. This fascicle reveals Weiss's thinking about the four modes: actuality, ideality, existence and God, presented in his *Modes of Being*, and about their togetherness. It also contains an informative passage on the composition of *Philosophy in Process* in which Weiss considers this work to be "an exhibition of an effort at 'open thinking'."

WEISS, Paul. *Religion And Art.* Milwaukee Marquette Univ Pr 1963.

In this extended lecture, Paul Weiss develops some of the religious implications of his esthetic (see his *Nine Basic Arts*, 1961). Architecture, sculpture and painting (all portraying space)—musical composition, story and poetry (creating time)—musical performance, theatre and dance (re-presenting process)—all nine arts are capable of religious orientation. The lecture abounds in highly personal insights and aphorisms. One example: "Religion is not a light matter. It can do irreparable harm." To balance this: "If we wish to reach God we can do nothing better than be religious. If we wish to grasp the nature of God as mediated by Existence, we must practice a religious art."

WEISS, Paul. *Sport: A Philosophic Inquiry.* Carbondale S Illinois Univ Pr 1969.

"Excellence," P Weiss writes, "excites and awes. It pleases and it challenges. It is what ought to be." This is why sport commands the extraordinary allegiance of so many members of the public. As to the athletes themselves, sport offers them, Weiss observes, "the most promising means for becoming excellent." This unique study of sport by a metaphysician affords many insights on the challenge of the body; the interrelations of sport with play and with the phenomenon of the game; the urge to win; the athlete as a man of action; the athlete's submission to stringent rules; and his dedication to the ideal of a superb performance.

WEISS, Paul. *The God We Seek.* Carbondale S Illinois Univ Pr 1964.

This book, one of a series of works in which Weiss expounds his original system of philosophy, has as its major topic "the experience and concern with God in privacy and in a community." Divided into three parts: 1) Experience, 2) The Sacred, and 3) The Quest, this book builds on Weiss's earlier works, in which God is considered speculatively as a mode of Being, and proceeds to explore the ways man establishes contact with God.

WEISS, Paul. *The Making Of Men.* Carbondale S Illinois Univ Pr 1967.

WEISS, Paul. *The World Of Art.* Carbondale S Illinois Univ Pr 1961.

This work aims to uncover the general principles and problems of art, and the special characteristics of its activities and products as they contrast with other enterprises. Philosophic concepts grasp actuality; mathematics and ethics grasp the ideal; worship grasps God. But the artist helps us to grasp the texture of existence. The author maintains that art is to equal to and at times superior to ethics, politics, religion, philosophy, and science. In a chapter on science and art, he attempts to demonstrate that the artist, like the scientist, reveals truth, and that, in fact, the artist is more of an experimenter than the scientist. An art product is unique, ideally complete, and existentially insistent, self-sufficient, final, an emotive creation of a new space, a new time, a new becoming in sensuous embodiment. An art object has 4 distinct modes of determination: actually compositional, existentially situational, ideally representative, and unitary accretive.

WEISS, Paul. *Adventurous Humility.* *Ethics* 51,337-348 Ap 41.

WEISS, Paul. *An Introduction To A Study Of Instruments.* *Phil Sci* 8,287-296 Jl 41.

WEISS, Paul and Burks, Arthur. Peirce's Sixty-Six Signs. *J Phil* 42,383-388 Jl 45.

WEISS, Paul. *Art, Substances, And Reality.* *Rev Metaph* 13,365-382 Mr 60.

WEISS, Paul. *Beauty, Individuality And Personality.* *Personalist* 23,34-43 Ja-Wint 42.

WEISS, Paul. *Cosmic Behaviorism.* *Phil Rev* 51,345-356 Jl 42.

WEISS, Paul. *Cosmic Necessities.* *Rev Metaph* 4,359-376 Mr 51.

WEISS, Paul. *Eighteen Theses In Logic.* *Rev Metaph* 11,12-27 S 57.

WEISS, Paul. *Essence, Existence And Being.* *Rev Metaph* 1,52-68 S 47.

WEISS, Paul. *Freedom Of Choice.* *Ethics* 52,186-199 Ja 42.

WEISS, Paul. *Good And Evil.* *Rev Metaph* 3,81-94 S 49.

WEISS, Paul. *Grünbaum's Relativity And Ontology.* *Rev Metaph* 7,123-124 S 53.

WEISS, Paul. *Guilt, God And Perfection, I.* *Rev Metaph* 8,30-48 S 54.

WEISS, Paul. *Guilt, God And Perfection, II.* *Rev Metaph* 8,246-263 D 54.

WEISS, Paul. *Habits, Instincts And Reflexes.* *Phil Sci* 9,268-274 Jl 42.

WEISS, Paul. *Historic Time.* *Rev Metaph* 15,573-585 Je 62.

The author examines five paradoxical aspects of the historical present: First, the historic present is extended; second, it has three distinctive boundaries and magnitudes; third, in the present there are concurrent events, some of which are completed earlier than others; fourth, the sequence of present occurrences apparently precludes the existence of a single present embracing them all; fifth, since the past is not, there seems to be no series for which the present would be a last term. This paper has been reprinted as a chapter of the author's *History: Written and Lived* (Carbondale, Illinois, 1962).

WEISS, Paul. *History And Historian.* *J Phil* 42,169-179 Mr 45.

WEISS, Paul. *Immortality.* *Rev Metaph* 1,87-103 Je 48.

WEISS, Paul. *Man's Existence.* *Int Phil Quart* 1,547-568 D 61.

WEISS, Paul. *Morality And Ethics.* *J Phil* 39,381-384 Jl 42.

WEISS, Paul. *On Being Together.* *Rev Metaph* 9,391-403 Mr 56.

WEISS, Paul. *On The Difference Between Actuality And Possibility.* *Rev Metaph* 10,165-171 S 56.

WEISS, Paul. *Our Knowledge Of What Is Real.* *Rev Metaph* 18,3-22 S 64.

The "identity theory of knowledge" maintains that the contents of knowledge (images, ideas, etc.) and the known (sensa, structures, etc.) are identical in nature; epistemological dualism sharply distinguishes them. The author discusses these views

and proposes a "functional identity theory of knowledge" which recognizes that identical contents may have different roles in different contexts. He then discusses the non-philosophical notion of knowledge as communally shared opinion, comments on the experiential knowledge of reality, enumerates eight operations involving perception and intelligible structures, and considers the interrelated concepts of objectivity, texture, design, force, and field.

WEISS, Paul. *Pain And Pleasure.* *Phil Phenomenol Res* 3,137-144 D 42.

WEISS, Paul. *Religious Experience.* *Rev Metaph* 17,3-17 S 63.

After briefly considering the differences among the ethical, the aesthetic, and the religious, the author discusses feelings often confused with religious experience and comments on the relationship between faith, religious affirmation, and religious experience. He then examines religious experience in its relation to the secular world. He concludes with a discussion of God as privately encountered in religious experience.

WEISS, Paul. *Sacrifice And Self-Sacrifice.* *Rev Metaph* 2,76-98 Mr 49.

WEISS, Paul. *Social, Legal, And Ethical Responsibility.* *Ethics* 57,259-273 Jl 47.

WEISS, Paul. *Ten Theses Relating To Existence.* *Rev Metaph* 10,401-411 Mr 57.

WEISS, Paul. *The Contemporary World.* *Rev Metaph* 6,525-538 Je 53.

WEISS, Paul. *The Elements Of The Physical Universe.* *Rev Metaph* 15,3-18 S 61.

After noting that the world known to science is the world of common sense bodies made intelligible, coherent, systematic, and abstract, the author examines the meanings of the expression "physical universe" and enumerates the conceptual movements of reflective philosophy by which one can pass from observed quantitative and qualitative features to the beings which make those features possible. He then discusses features as relations among objects and as boundary characters or summaries of the natures of beings themselves. The author concludes with comments on the objectives and methods of philosophy and science.

WEISS, Paul. *The Essence Of Peirce's System.* *J Phil* 37,253-264 My 40.

WEISS, Paul. *The Ethics Of Pacifism.* *Phil Rev* 51,476-496 S 42.

WEISS, Paul. *The Four Dimensions Of Reality.* *Rev Metaph* 7,558-562 Je 54.

WEISS, Paul. *The Gītā: East And West.* *Phil East West* 4,253-258 O 54.

WEISS, Paul. *The Golden Rule.* *J Phil* 38,421-429 Jl 41.

WEISS, Paul. *The Logic Of Semantics.* *J Phil* 39,169-176 Mr 42.

WEISS, Paul. *The Meaning Of Existence.* *Phil Phenomenol Res* 1,191-198 D 40.

WEISS, Paul. *The Nature And Locus Of Natural Law.* *J Phil* 53,713-721 N 56.

WEISS, Paul. *The Paradox Of Necessary Truth.* *Phil Stud* 6,31-32 1955.

WEISS, Paul. *The Paradox Of Necessary Truth, Once More.* *Phil Stud* 7,88 1956.

WEISS, Paul. *The Paradox Of Obligation.* *J Phil* 55,291-292 Mr 58.

WEISS, Paul. *The Past; Its Nature And Reality.* *Rev Metaph* 5,507-522 Je 52.

WEISS, Paul. *The Past: Some Recent Discussions.* *Rev Metaph* 7,299-306 D 53.

WEISS, Paul. *The Perception Of Stars.* *Rev Metaph* 6,233-238 D 52.

WEISS, Paul. *The Purpose Of Purpose.* *Phil Sci* 9,162-165 Ap 42.

WEISS, Paul. *The Quest For Certainty.* *Phil Rev* 55,132-151 Mr 46.

WEISS, Paul. *The Real Art Object.* *Phil Phenomenol Res* 16,341-352 Mr 56.

WEISS, Paul. *The Semantics Of Truth Today And Tomorrow.* *Phil Stud* 9,21-23 1958.

The author goes into the semantical definition of truth contending that the phrase "is true" refers to a correlation, requiring not only 'p' but the determinate fact that p—the assertion and that of which the assertion claims to be about. He argues that it is an error to suppose that expressions about future contingent occurrences are semantically determinate and that this error is avoidable if non-truth functional wholes relating to the future are understood to have components which do not claim to refer to such correlates.

WEISS, Paul. *The Social Character Of Gestures.* *Phil Rev* 52,182-186 Mr 43.

WEISS, Paul. *The Universal Ethical Standard.* *Ethics* 56,39-48 O 45.

WEISS, Paul. *The Use Of Ideas.* *Rev Metaph* 17,200-204 D 63.

The author discerns and examines six steps in the imposition of ideas upon experienced content. Those steps include the readiness or openness of concepts to content, their extralinguistic reference, their introduction into a new context, the bestowal of demanding concepts upon recalcitrant content, the resulting struggle and unification of idea and experience, and the subject's ultimate possession of the content thus mastered. The author then briefly compares his position to the views of analytic and existential philosophers and comments on the use of religious concepts.

WEISS, Paul. *Toward Unity Of Culture: A Program For A Program.* *Zygon* 2,223-230 S 67.

WEISS, Paul. *Twenty-Two Reasons For Continuing As Before.* *Phil Stud* 13,65-67 1962.

WEISSKOPF, Walter A. *Economic Growth Versus Existential Balance.* *Ethics* 75,77-86 Ja 65.

Continuous economic growth is incompatible with human needs on several levels or with an "existential balance" in life. The value system which supports the idea of indefinite growth must create in people a "need" for change. Alfred Marshall perceives that there is a hierarchy of human needs and that "... need satisfaction which continuously increases the supply of means along one level and neglects needs on a different level is contrary to human well-being. What is required is a balanced system of need satisfaction on various levels." This system would be a "balance of existence."

WEISSKOPF, Walter A. *Hidden Value Conflicts In Economic Thought.* *Ethics* 61,195-204 Ap 51.

WEISSKOPF, Walter A. *The Ethical Role Of Psychodynamics.* *Ethics* 62,184-190 Ap 52.

WEISSMAN, David. *Dispositional Properties.* Carbondale S Illinois Univ Pr 1965.

Weissman argues that dispositional properties also are genuine and irreducible elements of the world. Both minds and physical objects are characterized by these properties. Weissman uses a principle that he claims is taken from Kant: "this principle directs us to accept some aspect of experience as given, and to account for this aspect by isolating the categorical factors in thought or in being which are its necessary conditions." In applying this principle, Weissman argues that causes really produce their effects—a necessary connection joins causal conditions to their effects. And causality would not be possible unless there were dispositional properties. Weissman develops his own view by contrasting it to opposing views. The first opposing view that he considers is Hume's. After considering Hume, Weissman turns his attention to some modern accounts of counterfactual conditionals. The two philosophers he discusses are Carnap and Braithwaite. The book concludes with a characterization of dispositional properties.

WEISSMANN, Asriel. The Meaning Of Identity. *Phil Phenomenol Res* 16,461–475 Je 56.

WEISSMANN, Hans Asriel. "Freedom" In Ethics—A Transcausal Concept. *Phil Phenomenol Res* 19,341–353 Mr 59.

The purpose of the article is to show that the undetermined factors of chance are not able to vindicate that man has freedom of decision. By dismissing the assumption that nature is totally caused, we do not open the possibility of giving a foundation to freedom of the will. Freedom does not describe a part of reality, but presupposes consciousness and self-control—all properties which have nothing to do with chance. The author concludes that the Kantian transcendental method has lasting importance in a time which abandons physical determinism.

WEISWURM, Alcun A. *The Nature Of Human Knowledge According To Saint Gregory Of Nyssa.* Washington DC 1952.

WEITZ, Morris. *Hamlet And The Philosophy Of Literary Criticism.* Chicago Univ Of Chicago Pr 1964.

In this book Weitz examines concepts of criticisms by taking criticism of *Hamlet* as a test case. The principal critics considered are A C Bradley, Ernest Jones, G Wilson Knight, T S Eliot, Francis Fergusson, and J Dover Wilson; the criticism of Dryden, Pope, Johnson, Coleridge, and Tolstoy is also touched on. Weitz concludes that four irreducible procedures properly fall under the rubric "criticism"—description, explanation, evaluation, and poetic—and that only the first of these yields conclusions that can be called "true" or "false." Weitz states that the aim of his book is to clarify the conceptual apparatus of criticism and to help bridge the gap between philosophy and the humanities.

WEITZ, Morris. *Philosophy In Literature: Shakespeare, Voltaire, Tolstoy, And Proust.* Detroit 1963.

In this series of four lectures plus epilog Professor Weitz discusses the ways in which *Candide*, *Anna Karenina*, *Hamlet* and *Remembrance Of Things Past* embody various philosophical ideas, and how these ideas function aesthetically in their literary contexts.

WEITZ, Morris. *Philosophy Of The Arts.* Cambridge Harvard Univ Pr 1950.

Professor Weitz sets out to solve certain fundamental issues in contemporary aesthetic theory and in the arts themselves. He offers an organic theory of the nature of art, and discusses in varying detail, as illustrative of this theory, painting, poetry, music, the cinema, sculpture, architecture, etc. His familiarity with the contemporary scene in aesthetic criticism firmly buttresses his methodological technique in getting at the fundamental issues involved.

WEITZ, Morris. Analysis And Real Definition. *Phil Stud* 1,1–8 Ja 50.

WEITZ, Morris. Criticism Without Evaluation. *Phil Rev* 61,59–65 Ja 52.

WEITZ, Morris. Does Art Tell The Truth? *Phil Phenomenol Res* 3,338–348 Mr 43.

WEITZ, Morris. Oxford Philosophy. *Phil Rev* 62,187–233 Ap 53.

WEITZ, Morris. Philosophy And The Abuse Of Language. *J Phil* 44,533–545 S 47.

WEITZ, Morris. Professor Ryle's "Logical Behaviorism". *J Phil* 48,297–300 Ap 51.

WEITZ, Morris. Reasons In Criticism. *J Aes Art Crit* 20,429–438 Sum 62.

WEITZ, Morris. Symbolism And Art. *Rev Metaph* 7,466–481 Mr 54.

WEITZ, Morris. The Logic Of Art, A Rejoinder To Dr Hoekstra. *Phil Phenomenol Res* 5,378–383 Mr 45.

WEITZ, Morris. The Role Of Theory In Aesthetics. *J Aes Art Crit* 15,27–35 S 56.

WELBON, Guy Richard. *The Buddhist Nirvana And Its Western Interpreters.* Chicago Univ Of Chicago Pr 1968.

WELCH, E Parl. *The Philosophy Of Edmund Husserl: The Origin And Development Of His Phenomenology.* NY Columbia Univ Pr 1941.

"The purpose of this book is not only to trace the course of Edmund Husserl's philosophic development from his *Philosophie der Arithmetik* to *Meditations cartesiennes*, but also to give as explicit a statement as possible of 'what I believe to be the principal tenets of his fully developed 'phenomenology'...' the remarks to follow, with the exception of the final section, are deliberately expository." In this aim the author has succeeded in giving both the origin and the development and a summary of the final position of Husserl for the "still comparatively few American philosophers who are intimately conversant with it."

WELCH, E Parl. Edmund Husserl—An Appreciation. *Personalist* 21,159–166 Ap–Spr 40.

WELCH, Livingston and Mc Gill, V J. A Behaviorist Analysis Of Emotions. *Phil Sci* 13,100–122 Ap 46.

WELD, Hiram C. Walt Whitman: A Personalist. *Phil Forum (Boston)* 3,13–18 Spr 45.

WELDON, Lynn L. An Analysis Of Theodore Brameld's Philosophy Of Reconstructionism. *Educ Theor* 9,88–96 Ap 59.

WELDON, T D. *Vocabulary Of Politics.* Baltimore Penguin Books 1953.

WELDON, Thomas Dewar. *States And Morals, A Study In Political Conflicts.* NY Whittlesey House 1947.

WELLEK, Albert. The Relationship Between Music And Poetry. *J Aes Art Crit* 21,149–156 Wint 62.

WELLEK, RenAe. The Concept Of Baroque In Literary Scholarship. *J Aes Art Crit* 5,77–109 D 46.

WELLEK, René and Warren, Austin. *Theory Of Literature.* NY Harcourt, Brace 1949.

WELLEK, René. The Philosophical Basis Of Masaryk's Political Ideals. *Ethics* 55,298–304 Jl 45.

WELLMAN, Carl. *Challenge And Response: Justification In Ethics.* Carbondale S Illinois Univ Pr 1971.

The author explains and defends his theory of justification, especially as it applies to the justification of ethical statements. He distinguishes three kinds of reasoning—deduction, induction and conduction—and explains what role each plays in ethics. He then develops an original theory of reasoning as using or following arguments that would persuade the normal person after indefinite critical discussion and a theory of justification as meeting challenges. Finally he distinguishes challenges to truth, truth-value, meaningfulness, validity, validity-value, competence and knowability and explains some of the ways each can be adequately met.

WELLMAN, Carl. *Morals And Ethics.* Glenview IL Scott Foresman 1975.

This introductory text in ethics deals with six pairs of problems, specific moral problems paired with theoretical ethical problems. Each moral problem is defined, the main pro and con arguments are summarized, and the author presents and defends his own solution. Each ethical problem is posed, the main theories intended to solve it explained, and each theory evaluated briefly; the author then explains and defends his own theory very briefly.

WELLMAN, Carl. *The Language Of Ethics.* Cambridge Harvard Univ Pr 1961.

After a critical review of the main types of metaethics, the author presents and defends his own theory of the meaning of ethical sentences. He assesses the strong and weak points in ethical naturalism, ethical intuitionism, the emotive theory of ethics, and the ordinary-language approach. He then distinguishes descriptive, emotive, evaluative, directive and critical meaning. Finally, he argues that words like 'good' and 'bad' typically have evaluative meaning and that words like 'right', 'wrong' and 'ought' usually have critical meaning.

WELLMAN, Carl. A Reinterpretation Of Mill's Proof. *Ethics* 69,268–276 Jl 59.

The purpose of the article is to present a plausible interpretation of Mill's proof for utilitarianism. It is suggested that Mill gave no reasons for accepting a teleological rather than a deontological theory of obligation because he believed that the latter was not a reasonable alternative to his own position. It is suggested that the inference from being desired to being desirable is justified by Mill's presupposition that the only possible criticism of desire is in terms of some further end to which the object of desire is a means. The inference from the happiness of each person to the happiness of all persons is taken to be justified by the logical fact that logical inference by its very nature is implicitly universal.

WELLMAN, Carl. Judgments Of Value And Obligation. *Ethics* 74,143–149 Ja 64.

The author defends the distinction between value judgments and judgments of obligation which he drew in his book *The Language Of Ethics*. He maintains that these kinds of judgments have in common the characteristics of indication (of the subject of evaluation) and assertion-denial, but that value judgments express partiality while judgments of obligation express criticism. The idea that value judgments are not critical and judgments of obligation are not partial are defended against William K Frankena's questioning.

WELLMAN, Carl. Our Criteria For Third-Person Psychological Sentences. *J Phil* 58,281–293 My 61.

The purpose of the article is to show that Norman Malcolm's reply to scepticism with respect to other minds is inadequate because it rests upon several false presuppositions about our criteria for third-person psychological sentences. The author argues that even granted the existence of public criteria for such sentences, the possibility for scepticism remains, and that in fact the criteria that give meaning to descriptions of other minds might well be one's private experiences.

WELLMAN, Carl. The Ethical Implications Of Cultural Relativity. *J Phil* 60,169–183 Mr 63.

The purpose of the article is to distinguish between the genuine implications of cultural relativity for ethics and the spurious conclusions so often drawn by writers in ethics. It is important to distinguish between the relativity of mores, social institutions, human nature, acts, goals, value experiences, moral emotions, moral concepts, moral judgments, and moral reasoning; for each has different implications for ethics. The author argues that the revolutionary and sceptical conclusions so often drawn from cultural relativity are derived from unsound arguments. He also shows how some important ethical conclusions can be inferred from the facts of cultural relativity together with certain additional epistemological and ethical presuppositions.

WELLMAN, Carl. Wittgenstein's Conception Of A Criterion. *Phil Rev* 71,433–447 O 62.

The author explicates and criticizes the conception of a criterion present in the later writings of Wittgenstein. A careful examination of the relevant passages in *The Blue and Brown Books* establishes the main features of any criterion. The author then argues that Wittgenstein is correct in claiming that we often apply descriptive expressions on the basis of several criteria which may be present in varying degrees, that Wittgenstein fails to explain adequately precisely why descriptive language must be grounded in criteria, and that he is mistaken in alleging that our ultimate criteria are public.

WELLMAN, Robert R. A Note On Platonic Anamnesis. *Educ Theor* 16,169-175 Ap 66.

WELLMAN, Robert R. Dewey's Theory Of Inquiry: The Impossibility Of Its Statement. *Educ Theor* 14,103-110 Ap 64.

WELLMAN, Robert R. Further Notes On Dewey's Logic: A Response. *Educ Theor* 15,327-329 O 65.

WELLMAN, Robert R. The Question Posed At *Charmides* 165a-166c. *Phronesis* 9,107-113 1964.

WELLMUTH, John J. Philosophy And Order In Logic. *Proc Cath Phil Ass* 17,12-17 1941.

WELLMUTH, John J. Some Comments On The Nature Of Mathematical Logic. *New Scholas* 16,9-15 Ja 42.

WELLMUTH, John. *The Nature And Origins Of Scientism*. Milwaukee Marquette Univ Pr 1944.

In this very readable lecture to the Aristotelian Society of Marquette University, Father Wellmuth undertakes to define the philosophical attitude which he names "scientism," and to exhibit some of its medieval manifestations. Scientism, he says, is "the belief that science, in the modern sense of that term, and the scientific method as described by modern scientists, afford the only reliable natural means of acquiring such knowledge as may be available about whatever is real." The predominance of this attitude in the modern period of philosophy is indicated by brief allusions to the mathematicism of Descartes, the physicism of Kant, the positivism of Comte, and contemporary views of philosophy as a set of tentative generalizations from somewhat less tentative scientific findings.

WELLMUTH, John. The Reality Of Society. *Phil Forum (Pacific)* 1,4-47 My 63.

WELLMUTH, John. Two Views On Immediate Inference. *New Scholas* 18,123-146 Ap 44.

WELLS, Albert N. *Pascal's Recovery Of Man's Wholeness*. Richmond VA John Knox Pr 1965.

In "many basic ways Pascal is one of us and... he was never more relevant to any age than he is to our own." This theme is explicated through the interpretation of *Pensées* 792 which is the key passage summarizing the notion of "reality as wholeness," the central thought of the author. The recognition of wholeness provides the insight by which all reality is unified: science and religion, faith and reason, experience and the world, mystery and certitude, revelation and empirical knowledge, and the simplicity and complexity of the world. The conclusion holds to Pascal's vision as a perspective "from which a true Christian philosophy becomes a genuine possibility," and modern problems in science and religion can be approached in terms of their mutual relations.

WELLS, Donald A. *God, Man And The Thinker: Philosophies Of Religion*. NY Random House 1962.

This is a textbook in the philosophy of religion. The subject is conceived in a broad way as simply the attempt "to think critically about the subject of religion." The main concerns are the evaluation of the truth claims of religion and the evaluation of its significance in other ways than truth value. The focus is on the Judaeo-Christian tradition but there is considerable attention paid to Hinduism, Buddhism, and Jainism. Chapters deal with such topics as the nature of religion and the philosophy of religion; the concept of God and arguments for God's existence; the question of religious knowledge; the problems of evil, of immortality, of "inerrant scripture," of "progress" in religion, of fundamentalism, modernism and humanism; issues connected with psychology and religion, church and state, and religion and science. There are summary questions to guide student reading, bibliographies for each chapter, and an index.

WELLS, Donald A. Basic Propositions In Ayer And Russell. *J Phil* 51,124-127 F 54.

WELLS, Donald A. Description And Prescription In Value Judgments. *J Phil* 47,434-438 Jl 50.

WELLS, Donald A. Phenomenology And Value Theory. *J Phil* 52,64-69 F 55.

WELLS, Donald A. Some Implications Of Empirical Truth By Convention. *J Phil* 48,185-191 Mr 51.

WELLS, Donald A. The Psychological Surd In Statements Of Good And Evil. *J Phil* 48,682-689 O 51.

WELLS, G. A. Herder's Determinism. *J Hist Ideas* 19,105-113 Ja 58.

WELLS, G. A. Herder's Two Philosophies Of History. *J Hist Ideas* 21,527-537 O-D 60.

WELLS, Harry K. *Pragmatism: Philosophy Of Imperialism*. NY International 1954.

WELLS, Harry K. *Process And Unreality: A Criticism Of Method In Whitehead's Philosophy*. NY King's Crown Pr 1950.

The author attempts to demonstrate that Whitehead's philosophical method is inadequate to deal with the world characterized as process. Because Whitehead's method is rooted in the traditional formal logic, the author maintains that there is a fundamental contradiction between the method and the subject. Part I deals with Whitehead's natural philosophy. It shows how he is led to bifurcate nature into "events" and "objects," with "rhythms" as the only internal relationship between them. Part II investigates the nature and history of the method of formal logic, and at the same time traces the development of a new method based on contradiction from Heraclitus to Hegel. Part II reveals the lengths to which Whitehead is driven in an attempt to coordinate the two worlds posited in his natural philosophy, the world of time and process and the timeless world of "eternal objects."

WELLS, Harry K. *The Failure Of Psychoanalysis: From Freud To Fromm*. NY International 1963.

This is a sympathetic but conclusively devastating analysis of the failure of psychoanalysis. This failure is not accidental, but is endemic to the system which has several major and crucial contradictions. That the most flexible of psychoanalysts such as Horney, Sullivan, and Fromm are unable to extricate themselves from the

postulate of unconscious motives prevents them from calling for empirically open, social reform. The postulate of unconscious motivation, at its best, leads to utopian therapy; at its worst it leads to conformism and continued illness in the present social order.

WELLS, Harry K. Pavlov And Freud: II, Sigmund Freud, A Pavlovian Critique. NY International 1960.

In this work, Freud's theories are compared with Pavlov's science of brain functioning, and are criticized as inadequate. The author maintains that Freudian theory is a product of a temporary gap in the development of cerebral psychology, a gap bridged by Pavlov and his followers. Pavlov's contributions are defended for the light that they throw on mental behavior.

WELLS, Kate Merrell. The Fugue As An Expressive Vehicle. *J Aes Art Crit* 6,339-340 Je 48.

WELLS, Norman J. Capreolus On Essence And Existence. *Mod Sch* 38,1-24 N 60.

WELLS, Norman J. Descartes And The Modal Distinction. *Mod Sch* 43,1-22 N 65.

WELLS, Norman J. Descartes And The Scholastics Briefly Revisited. *New Scholas* 35,172-190 Ap 61.

WELLS, Norman J. Existence: History And Problematic. *Monist* 50,34-43 Ja 66.

An initial consideration is given of the tensions involved in the perspective of the historian of philosophy. Thereafter, Greek, Medieval and Early Modern positions on being or existence are discussed. Beginning with Parmenides and terminating with Plotinus, the dominant refrain of Greek philosophy is that being is form. With Avicenna, an aspect of being beyond form is isolated—the existential dimension. However, metaphysics still focuses on the formal; existence remains untapped. In a singular departure from tradition, existence for Thomas Aquinas is no longer a "topping off" of an autonomous essence. It is the primordial, most basic dimension of anything that is *really other than and different from essence*. However, this has always been interpreted with Avicennian or Aristotelian spectacles on. This has led to the position of Suarez affirming the identity of essence and existence. The stage is set for appreciating the concept of existence as completely empty and vacuous.

WELLS, Norman J. Suarez, Historian And Critic Of The Modal Distinction Between Essential Being And Existential Being. *New Scholas* 36,419-444 O 62.

WELLS, Ronald Vale. *Three Christian Transcendentalists: James Marsh, Caleb Sprague Henry, Frederic Henry Hedge*. NY Columbia Univ Pr 1943.

This is a very valuable contribution to the history of the romantic movement in America. In distinction from Emerson, Thoreau, Ripley, and their friends, these three men represent the movement in the church. Of the three, James Marsh is the most systematic philosopher. His absolute being of undivided reason exists or lives its unity in the infinite manifold of individuation. Henry is the least philosophical and is more concerned in applying transcendentalism to political and educational practice.

WELLS, Rulon S. Frege's Ontology. *Rev Metaph* 4,537-574 Je 51.

WELLS, Rulon S. Lewis' *An Analysis Of Knowledge And Valuation*. *Rev Metaph* 2,99-115 Mr 49.

WELLS, Rulon S. The Existence Of Facts. *Rev Metaph* 3,1-20 S 49.

WELLS, Rulon. Is Frege's Concept Of Function Valid? *J Phil* 60,719-730 N 63.

If a system of concepts achieves a certain technical purpose, such as consistency, this is a kind of fruitfulness and a minimal validity; if, furthermore, no other system achieves that purpose, then by default the system has maximal validity. The present criticism of Frege's concept of function—or of his whole system of concepts—can be put as follows: Frege attempts (though unsuccessfully) to establish minimal validity, but he does not even raise the question of maximal validity.

WELLS, Rulon. Leibniz Today, I. *Rev Metaph* 10,333-349 D 56.

WELLS, Rulon. Leibniz Today, II. *Rev Metaph* 10,502-524 Mr 57.

WELLS, Rulon. What Has Linguistics Done For Philosophy? *J Phil* 59,697-708 N 62.

Of the various ways in which empirical linguistics might be interesting to a philosopher, one is concentrated on here: the interest that may be called practical, or instrumental—Would the study of various particular languages or of the principles of linguistics make one a better philosopher? After criticizing linguists, and notably Whorf, for their own unclarity about identity conditions of a language and the way in which language functions as a cause, the paper concludes that to progress effectively the linguist needs those skills of analysis and theory construction which are a specialty of the philosopher.

WELLS, Rulon. Word And Object. *Rev Metaph* 14,695-703 Je 61.

WELSH, Paul (ed). *Fact, Value, And Perception: Essays In Honor Of Charles A Baylis*. Durham NC Duke Univ Pr 1975.

These essays fall into three groups. In logic: fact correlates and surrogates; the subject-predicate relation and Baylis' theory of facts; the universality of the proposition 'All men are mortal'. In ethics: reasonableness is the ultimate justification of moral rules; goodness and intentions to distinguish value properties from deontic ones; 'faith' in the Catholic, Calvinist and Lockean traditions; and personal discrimination from the viewpoint of ethical naturalism. In esthetics: views on skill and object; Baylis' realistic interpretation of perception; and the causal relation between the facts and the content of perceptual experience.

WELSH, Paul. Comments On Arnold Isenberg's "On Defining Metaphor". *J Phil* 60,622-623 O 63.

WELSH, Paul. Hall's Aesthetic Theory. *S J Phil* 4,193-206 Fall 66.

WELSH, Paul. Hypotheses, Plausibility, And Fiction. *Phil Rev* 62,102-107 Ja 53.

WELSH, Paul. On The Nature Of Inference. *Phil Rev* 66,509-524 O 57.

WELSH, Paul. Some Metaphysical Assumptions In Dewey's Philosophy. *J Phil* 51,861-867 D 54.

WELTER, Rush. The Idea Of Progress In America. *J Hist Ideas* 16,401-415 Je 55.

WELTFISH, Gene. The Perspective For Fundamental Research In Anthropology. *Phil Sci* 23,63-73 Ja 56.

WENDON, John. On Philosophy Of Education. *Educ Theor* 5,24-28 Ja 55.

WENDT, Gerald. A Time For Ethical Humanism. *Humanist* 21,267-284 S-O 61.

WENGERT, R G. The Development Of The Doctrine Of The Formal Distinction In The *Lectura Prima* Of John Duns Scotus. *Monist* 49,571-587 O 65.

This article is a discussion of the vocabulary and arguments in Scotus' *Prima Lectura* which seeks to show the close relationship between the doctrine of "formal distinction" and the notion of "ultimate abstraction." The paper also suggests that in the *Prima Lectura* one is in at the birth of the fully developed notion of "formal distinction" in Scotus' own thought.

WENKART, Antonia. Betweenness And Transition. *J Existent* 1,112-120 Spr 60.

WENKART, Antonia. Creativity In The Light Of Existentialism. *J Existent* 1,367-378 Fall 60.

WENKART, Antonia. Why Existentialism? *J Existent* 3,239-246 Wint 63.

WENKART, Simon. The Meaning Of Sports For Contemporary Man. *J Existent* 3,397-404 Spr 63.

WENZL, Aloys. New Ontological Problems In The Philosophy Of Nature. *Rev Metaph* 5,379-388 Mr 52.

WERKMEISTER, W H (ed). *Facets Of The Renaissance.* Los Angeles Univ Of S Calif Pr 1959.

WERKMEISTER, W H (ed). *Reflections On Kant's Philosophy.* Gainesville Univ Pr Of Florida 1975.

The book's seven essays discuss aspects of Kant's epistemology: Beck tracing some of the historical sources of the problem of *a priori* synthetic judgments; Gram denying the need for the "double affection" interpretation of Kant's theory of perception; and Van De Pitte suggesting a revision in Kant by viewing purposiveness as a constitutive rather than a regulative principle. G Schrader and G Funke address Kant's moral philosophy. W H Werkmeister argues that Kant goes beyond Newton's physical theories in such a way as to anticipate important developments in modern physics; while T B Humphrey contends that Kant's Copernican Revolution fails to yield a basis for certainty in geometry.

WERKMEISTER, W H. *Historical Spectrum Of Value Theories, I: The German-language Group.* Lincoln NE Johnsen 1970.

WERKMEISTER, W H. An Empirical Approach To Value Theory. *Personalist* 36,352-360 Autumn-O 55.

WERKMEISTER, W H. An Epistemological Basis For Quantum Physics. *Phil Sci* 17,1-25 Ja 50.

WERKMEISTER, W H. An Introduction To Heidegger's "Existential Philosophy". *Phil Phenomenol Res* 2,79-87 S 41.

WERKMEISTER, W H. Are There Two Kinds Of Empirical Propositions? *Phil Forum* (Boston) 10,41-42 Spr 52.

WERKMEISTER, W H. History And Human Destiny. *Personalist* 38,117-129 Spr-Apr 57.

WERKMEISTER, W H. Normative Propositions And The Ideal Of An Integrated And Closed System. *Phil Sci* 18,124-131 Ap 51.

WERKMEISTER, W H. On "Describing A World". *Phil Phenomenol Res* 11,303-326 Mr 51.

WERKMEISTER, W H. Problems Of Value Theory. *Phil Phenomenol Res* 12,495-512 Je 52.

WERKMEISTER, W H. Professor Margenau And The Problem Of Physical Reality. *Phil Sci* 18,183-192 Jl 51.

WERKMEISTER, W H. Prolegomena To Value Theory. *Phil Phenomenol Res* 14,293-308 Mr 54.

WERKMEISTER, W H. Reflections On The Possibilities Of Metaphysics. *Proc Amer Phil Ass* 38,37-48 O 1965.

WERKMEISTER, W H. Science, Its Concepts And Laws. *J Phil* 46,444-451 Jl 49.

WERKMEISTER, W H. Some Aspects Of Contemporary Personalism. *Personalist* 32,349-357 Autumn-O 51.

WERKMEISTER, W H. Some Aspects Of E S Brightman's Thesis In *Person And Reality* Re-examined. *Phil Forum* (Boston) 16,8-11 1958-59.

WERKMEISTER, W H. Some Philosophical Implications Of The Life Sciences. *Personalist* 35,117-127 Spr-Apr 54.

WERKMEISTER, W H. The Problem Of Physical Reality. *Phil Sci* 19,214-224 Jl 52.

WERKMEISTER, W H. The Symbolism Of Myth. *Personalist* 39,117-126 Spr-Apr 58.

WERKMEISTER, W H. Unified Science And Physicalistic Reductionism. *Personalist* 21,277-287 Jl-Sum 40.

WERKMEISTER, W H. Value Theory And The Problem Of Moral Obligation. *Personalist* 45,354-361 Sum-Jl 64.

WERKMEISTER, William H. *A Philosophy Of Science.* NY Harper 1940.

This comprehensive volume combines science, the history of science, and the philosophy of science in a manner which is somewhat unique in contemporary literature. The approach is by way of the history of science. The issues which make up the subject-matter of the philosophy of science are then shown to have emerged at a particular time and as a result of a certain configuration of problems. Similar treatment is accorded the other sciences, from mathematics to psychology.

WERKMEISTER, William H. *Man And His Values.* Lincoln 1967.

Despite the biological basis of his existence and his social environment, man is free and remains essentially a project—a task to be fulfilled through his own efforts. Whenever we commit ourselves, our own self is at stake. That is to say, our act of commitment is simply a manifestation of our own self, and the value considerations

leading to the commitment reflect only the value standards basic to our own existence as a person. Only by commitment are we at the level of self-fulfillment, and only at the level of self-fulfillment are we totally at stake as persons. The basic moral principle—the categorical imperative—states that it is your duty at all times to fulfill your obligation. An act is morally right when it is done in conformity with the highest commitment relevant to a given situation—a commitment in and through which we achieve or preserve our integrity as a person.

WERKMEISTER, William Henry. *The Basis And Structure Of Knowledge.* NY Harper 1948.

The volume is not so much a book on epistemology as one on the foundations of scientific methodology. In Part I, on language and meaning, the author develops the idea that, whereas language is a system of signs or words, meanings exist only as mental contents, more or less corresponding to the words used in communication of experiences. Part II deals with the knowledge of the external world, categories and truth; both truth and reality are interpreted as personal in origin, being two projected and complementary systems. Part III is devoted to the analysis of the place of logic and mathematics in science. And the last part discusses briefly the nature of the scientific method and, at a greater length, the meaning of scientific concepts, principles and laws.

WERKMEISTER, William Henry. *Theories Of Ethics: A Study In Moral Obligation.* Lincoln NE Johnsen 1961.

WERNECKE, H B. Anton Semeonovich Makarenko: Soviet Educator & Pedagogical Theoretician. *J Thought* 2,19-25 Ap 67.

WERNER, Charles G. Science And Philosophy. *S J Phil* 2,8-13 Spr 64.

WERNER, Charles G. The Ontological Argument For The Existence Of God. *Personalist* 46,269-283 Spr-Apr 65.

WERTHEIMER, Max. *Productive Thinking.* NY Harper 1945.

This posthumous volume by one of the founders of Gestalt psychology is published as he wrote it except for some linguistic revisions. It is based on material presented by Professor Wertheimer in recent years to his classes at the New School for Social Research, and was regarded by him as a prolegomenon to two other books he had hoped to write. The present volume thus contains his matured reflections on the nature of "living thought," and is an engaging introduction to the central conceptions of the Gestalt approach in psychology. Though it treats of technical matters, it exhibits Professor Wertheimer's informal manner, his contagious enthusiasm, and his charm.

WERTHEIMER, Roger. *The Significance Of Sense: Meaning, Modality And Morality.* Ithaca NY Cornell Univ Pr 1972.

The subtitle suggests that this is a study in ethical theory, but the author's aim is to consider certain linguistic questions about modal terms. His first chapter examines philosophic uses of 'good', 'right' and 'ought'—and the following four chapters study univocity as applied to each of these terms. He is insistent that there is no distinctive moral usage for good and right. Yet he concludes that "ethics is the most important study" and further that the moral philosopher "will learn no more about it [morality] by studying the word 'right' than he would by studying the word 'true': nothing."

WERTZ, S K. A Note On The Hidden Cartesianism In Hyland's Methodological Suggestions For Sports Inquiry. *J Philosophy Of Sport* 3,118-120 S 76.

This brief discussion shows that Drew A Hyland has a difficult time escaping from Cartesianism in his methodological suggestions for sports inquiry. Although Professor Hyland embraces Aristotelianism, i.e., multiple methods as opposed to a singular approach (which is characteristic of the Cartesian stance), some of his recommendations have Cartesian assumptions or presuppositions. These are pointed out, and a short reformulation of Hyland's original position is made along the lines of a passage from Aristotle's *Nicomachean Ethics*.

WESSELL, Andrew and Schon, Donald. Appeal To Rule. *J Phil* 53,495-501 Ag 56.

WESSON, Robert G. *Why Marxism: The Continuing Success Of A Failed Theory.* NY Basic Books 1976.

Wesson contends that Marxism is largely unoriginal, inconsistent, and outdated; its predictions did not come true; and it did not, where applied, produce abundance, freedom, and personal fulfillment. Wesson predicts that Marxism, as currently understood, will become less relevant, both in Communist countries and elsewhere, but a new reshaping of Marxism may emerge which will be called the "true meaning" of Marxism.

WESSON, Virginia Geiger. *Philosophy For Children.* NY Vantage Pr 1960.

WEST, E. Adam Smith. New Rochelle NY Arlington House 1969.

WEST, Francis. *Oral Tradition: A Study In Historical Methodology.* By Jan Vansina. *Hist Theor* 5,348-351 1966.

WEST, R F. *Alexander Campbell And Natural Religion.* New Haven Yale Univ Pr 1948.

WEST, Ranyard. The Inevitability Of Prejudice. *Ethics* 62,205-209 Ap 52.

WEST, Robert H. Milton's Angelological Heresies. *J Hist Ideas* 14,116-123 Ja 53.

WEST, Thomas Reed. *Nature, Community, And Will: A Study In Literary And Social Thought.* Columbia 1976.

This book contains brief literary essays on (1) George Fitzhugh and Thomas Carlyle, (2) Allen Tate, John Crowe Ransom and Paul Elmer More, and (3) Hannah Arendt, Theodore Roszak, and Paul Goodman—emphasizing their views of nature, community, morality; and feelings, intelligence and will. The longest essay is on More's religious Platonism.

WESTACOTT, E. *Roger Bacon In Life And Legend.* NY Philosophical Lib 1953.

WESTERMARCK, E. *Ethical Relativity.* NY Harcourt Brace 1947.

WESTFALL, R S (ed) and Giere, Ronald N (ed). *Foundations Of Scientific Method: The Nineteenth Century.* Bloomington Indiana Univ Pr 1973.

WESTFALL, Richard S. *Science And Religion In Seventeenth-Century England.* New Haven Yale Univ Pr 1958.

This is an approach to the interaction of the growing sciences and the Christian religion: "a case history of intellectual change," as mankind lays aside one world view and takes up another. The author examines the opinions of the *virtuosi*, who were at once committed to Christianity and natural science. Primary concern is shown to Boyle, Charleton, Glanvill, Locke, Newton, Ray, and Wilkins. While the *virtuosi* believed the study of nature to be a religious experience, some of the problems they posed sowed seeds of eventual conflict. Emphasis upon the natural order grew into a natural religion which finally questioned man's reasoning power when confronted with mysteries.

WESTLEY, Richard J. *A Philosophy Of The Concreted And The Concrete: The Constitution Of Creatures According To Gilbert De La Porrée.* *Mod Sch* 37,257-286 My 60.

WESTMAN, H. The Akedah. *J Existent* 1,512-528 Wint-Spr 61.

WESTON JR, John C. The Ironic Purpose Of Burke's *Vindication* Vindicated. *J Hist Ideas* 19,435-441 Je 58.

WESTON, Kenneth. On Predicate Letter Formulas Which Have No Substitution Instances Provable In A First Order Language. *Notre Dame J Form Log* 6,296-300 1965.

WESTPHAL, Merold. Temporality And Finitism In Hartshorne's Theism. *Rev Metaph* 19,550-564 Mr 66.

The author argues that, contrary to the basic tenets of Charles Hartshorne's neo-classical theism, God's knowing and loving a contingent world do not entail that he is subject to change and dependence. In support of his view, he critically examines Hartshorne's notions of divine temporality and finitude. Then, reviewing pertinent passages in Thomas Aquinas' *Summa Theologiae*, he demonstrates that classical theists could and did consistently maintain that while God is related to creatures he is not dependent upon them. He concludes that a morally objectionable Leibnizian necessitarianism is not the only coherent alternative to Hartshorne's position.

WETHERBEE, Winthrop. *Platonism And Poetry In The Twelfth Century: The Literary Influence Of The School Of Chartres.* Princeton NJ Princeton Univ Pr 1972.

This is a careful study of the ideas and poetry developed at the Cathedral School of Chartres, one of the finest in Latin Christendom during the eleventh and twelfth centuries. The introduction and the two first chapters deal with the movements that lead to the period under examination. In the remainder, the author discusses the dominant figures of Bernardus Silvestris [de Tours], Alain de Lille [1120-1203], and Jean de Hanville, and with special attention to the kind of Platonism the group inherited and developed. The special chapters also treat in context the background, forms and principles of poetry as cultivated at Chartres. It is shown that Chartian humanism must be understood as a theme for poetry as well as an act of self-definition implicit in the quest for wisdom.

WETTER, Gustav. Dialectical Materialism And Natural Science. *Phil Today* 2,196-206 Fall 58.

WEYL, Hermann. *Philosophy Of Mathematics And Natural Science.* Princeton NJ Princeton Univ Pr 1949.

WEYMANN-WEYHE, Walter. Ancient Cosmos, Modern Natural Science And Religion. *Phil Today* 7,124-133 Sum 63.

WEZE, A M. Personal Dimensions In The Spiritualism Of Louis Lavelle. *Phil Today* 2,37-45 Spr 58.

WHALLON, Robert E. On The Notion Of Causality In Psychology. *J Phil* 40,561-565 O 43.

WHALLON, Robert E. Unconscious Mental Events. *Phil Phenomenol Res* 25,400-403 Mr 65.

WHEAT, Leonard F. *Paul Tillich's Dialectical Humanism: Unmasking The God Above God.* Baltimore Johns Hopkins Pr 1970.

Paul Tillich's *Dialectical Humanism* is a significant attempt to grasp the "key" to the complexities of Tillich's archetectonic theological system. Wheat believes that all interpreters of Tillich are either wrong or terribly confused. Tillich is easily comprehensible for Wheat. Tillich is a "dialectical humanist, cast in a Hegelian mold." Tillich's philosophical orientation is based on a popular 19 Century German notion of *homo noumenon*, that God is man, and probably (Wheat affirms) was learned from Feuerbach and Marx and Schelling. Tillich, in other words, merely equivocates.

WHEATLEY, J M O. Bacon's Redefinition Of Metaphysics. *Personalist* 42,487-499 Autumn-O 61.

WHEATLEY, J M O. Note On Professor Leonard's Analysis Of Interrogatives, Etc. *Phil Sci* 28,52-54 Ja 61.

WHEATLEY, Jon James. *Language And Rules.* NY Humanities Pr 1970.

WHEATLEY, Jon. Austin On Implication And Entailment. *Phil Stud* 15,46-48 1964.

WHEELER, Arthur M. Margolis On Responsibility In Psychotherapy. *Mental Hygiene* 53,309-310 Ap 69.

Joseph Margolis, in *Psychotherapy and Morality*, argues that determinism does not rule out responsibility in psychotherapy. I argue that he settles this by definition. The same is true, I believe, of Margolis' claim that the patient must have acted in a relatively free way in order to undertake analytic therapy. For if John Hospers is correct, the patient is not even responsible for his cooperation with the analyst. Margolis does give the more traditional definition of determinism and then shows his own position deviates from that "extreme metaphysical position." But then why call his own view determinism, since, on the usual definition, it is indeterminism.

WHEELER, Arthur M. Mowrer And Nietzsche's "Superman". *Mental Hygiene* 51,30-31 Ja 67.

O Hobart Mowrer, in *The Crisis in Psychiatry and Religion*, says that Nietzsche's "Superman" was to live beyond good and evil, and Hitler and the mass extermination of the Jews were horrid manifestations of this dream. Nietzsche himself argues that he does not mean "beyond good and bad," which is a distinction originating in a ruling class, a distinction meaning practically the same as "noble" and "despicable." To Nietzsche the antithesis "good" and "evil" is put forth by slave morality, a morality put forth by men of rancor. So, to Nietzsche, to live "beyond good and evil" is to live beyond slave morality.

WHEELER, Arthur M. Niebuhr, Dewey, And God. *Journal Of Religious Thought* 25,42-48 1968-69.

Reinhold Niebuhr believes that myth is needed; if we take Biblical symbols literally, Christian faith is reduced to metaphysical truths which need not be apprehended inwardly by faith. The credibility of Christianity is hampered by a literal interpretation. Niebuhr usually says God is known by faith, but he does give a brief argument, that the creation is contemplated as pointing to a Creator, already known in man's moral experience. I conclude that if Niebuhr is correct, the sort of God thus known is Dewey's God, not a supernatural being, but rather, ideal ends which have been imaginatively projected.

WHEELER, Arthur M. On Lewis' Imperatives Of Right. *Phil Stud* 12,59-60 1961.

In his review of C I Lewis' "The Ground and Nature of the Right" (*Philosophical Review*, July, 1957), Professor William Frankena says Lewis' view seems to be that naturalism is false for the basic imperatives of right. Does Lewis regard such imperatives as analytic? In *Our Social Inheritance*, Lewis writes that fundamental moral principles are definitive of justice. Earlier, Lewis said in every science there are fundamental laws which are *a priori* because they formulate definitive concepts by which investigation becomes possible. Lewis also states that the basic principle of social morals must be in some sense *a priori*. Since Lewis holds that the *a priori* and the analytic coincide, I conclude that Lewis' view is that the basic imperatives of right are analytic.

WHEELER, Arthur M. Trueblood, Religious Experience And Unanimity. *Crane Review* 68-78 Wint 65.

In *The Logic of Belief* David Elton Trueblood argues that religious experience is cognitive and supports religious belief. I argue that he begs the question by saying religious experience reports itself as limited by the nature of the real as known. The question is whether it can legitimately so report itself. I argue that Trueblood's implicit move from a similarity of the ideal of saintliness to a similarity of the experience of God is illegitimate. I conclude that Trueblood begs the question by omitting examples which go against his assumption of the unanimity of religious experience and by talking of "normative experience."

WHEELER, Harvey. Constitutional Obsolescence In A Duocratic Party System. *Ethics* 67,79-88 Ja 57.

WHEELER, James E and Ratner, Sidney. A Reply To Lyle Eddy's Review Of *John Dewey And Arthur Bentley: A Philosophical Correspondence, 1932-1951.* *Stud Phil Educ* 4,121-122 Spr 65.

WHEELER, James E. Education And The Aristoi. *Educ Theor* 1,41-46 My 51.

WHEELER, James E. The Thought Of John Dewey In Its Historical Setting. *Educ Theor* 4,87-94 Ap 54.

WHEELER, John Archibald. The Universe In The Light Of General Relativity. *Monist* 47,40-76 Fall 62.

WHEELER, M C. Actual Grace According To St Thomas. *Thomist* 16,334-360 Jl 53.

WHEELER, M C. The Concept Of Christianity In Hegel. *New Scholas* 31,338-363 Jl 57.

WHEELER, Marcus. Self-Sufficiency And The Greek City. *J Hist Ideas* 16,416-420 Je 55.

WHEELER, Mary Cecelia. *Philosophy And The Summa Theologica Of Saint Thomas Aquinas.* Washington DC Cath Univ Of Am Pr 1956.

This is a dissertation for the Ph D Degree. It contains a discussion of the historical, metaphysical, and psychological grounds for relating philosophy and theology; and it shows how philosophical considerations determined the order and method of the *Summa Theologica*.

WHEELIS, Allen. *The Quest For Identity.* NY Norton 1958.

A philosophical essay by a professional psychoanalyst (including six fictional sketches by the author), the book deals with "man in mid-twentieth-century America... his changing character... the loss of his old identity... his search for a new one." The long chapter on value (Chapter 6) develops the view that "values determine goals, and goals define identity." Loss of identity, "a coherent sense of self," is linked to loss of a strong, institutional framework in American society. "Psychoanalysis provides no value system, nor should it." Supplemented by sociology and anthropology, it provides knowledge on the basis of which a new identity may be formed. Constant change makes it impossible to re-form identity based on strong institutional values. Dewey's instrumentalism offers a solution: "We must settle for a path of progress... for a direction rather than an end." "Identity is not... to be found; it is to be created and achieved."

WHEELWRIGHT, Philip Ellis. *Philosophy As The Art Of Living.* Stockton CA Col Of The Pacific 1956.

WHEELWRIGHT, Philip. *Heraclitus.* Princeton NJ Princeton Univ Pr 1959.

WHEELWRIGHT, Philip. *Metaphor And Reality.* Bloomington Indiana Univ Pr 1962.

If Reality or What-Is is "presential, perspectival and coalescent," then only the tensive language of metaphor is adequate to express and reveal it. Dividing metaphor into epiphor, movement from the concrete to the strange, and diaphor, movement through the heterogeneous, Wheelwright extends the terms to myth as a

- narrative or story. The author intertwines the complexities of anthropology, mythology, poetry, and philosophy.
- WHEELWRIGHT, Philip.** A Preface To Phenosemantics. *Phil Phenomenol Res* 2,511–519 Je 42.
- WHICHER, George F (ed).** *The Transcendentalist Revolt Against Materialism*. Boston Heath 1949.
- WHITAKER, Carl A And Others.** Experiential Psychotherapy: Evaluation Of Relatedness. *J Existent* 3,247–254 Wint 63.
- WHITAKER, Robert H.** The *Timaues* As A Basis For Plato's Ethics. *Phil Forum (Boston)* 1,19–23 Spr 43.
- WHITBY, G Stanley.** Justice. *Ethics* 52,395–433 Jl 42.
- WHITBY, G Stanley.** Nature And Morality. *Ethics* 51,49–65 O 40.
- WHITCOMB-HESS, M.** The Language Of Poetry. *Phil Rev* 53,484–492 S 44.
- WHITE JR, Lynn.** Christian Myth And Christian History. *J Hist Ideas* 3,145–158 Ap 42.
- WHITE, Alan R.** A Linguistic Approach To Berkeley's Philosophy. *Phil Phenomenol Res* 16,172–187 D 55.
- WHITE, Alan Richard.** *The Philosophy Of Mind*. NY Random House 1967.
- WHITE, Alan Richard.** *Truth*. Garden City NY Anchor Books 1970.
- WHITE, Alan R.** Moore On A Tautology. *Phil Stud* 9,1–3 1958.
- The article goes into G E Moore's position that "'Z' means that Z" is not a tautology with the purpose of clarifying the notion of a tautology. According to the author much of Moore's argument hangs on whether someone knows that a statement is a tautology such as when half of a proposition is in a foreign language. He concludes that much of the difficulty in being able to distinguish between a tautological statement and an empirical statement about language is that changes in the meaning of our words can turn an expression of a tautology into the expression of a nontautology.
- WHITE, Alan R.** On Claiming To Know. *Phil Rev* 66,180–192 Ap 57.
- WHITE, C Dale.** Some Thoughts On The Mind-Body Problem. *Phil Forum (Boston)* 11,28–33 1953.
- WHITE, David.** Moksa As Value And Experience. *Phil East West* 9,145–162 O 59–Ja 60.
- WHITE, David.** Translation And Oriental Philosophy: An Introductory Study. *Phil East West* 6,247–256 O 56.
- WHITE, Edward A.** *Science And Religion In American Thought: The Impact Of Naturalism*. Stanford CA Stanford Univ Pr 1952.
- The author is concerned with the impact of the Darwin theory of evolution on American thought during the later 19th– and early 20th–centuries, since he considers that much of contemporary opinion on the issue of science vs religion stems from that era. His presentation takes the form of a discussion of the attitudes of six American philosophers on the central question including John William Draper, John Fiske, Andrew Dickson White, William James, David Starr Jordan, and John Dewey.
- WHITE, Hayden V.** *Metahistory: The Historical Imagination In Nineteenth-century Europe*. Baltimore Johns Hopkins Pr 1973.
- WHITE, Hayden V.** *The Later Philosophy Of R G Collingwood*, By Alan Donagan. *Hist Theor* 4,244–251 1965.
- WHITE, Hayden V** and Schapiro, J Salwyn and Coates, Wilson H (ed) and others. *The Emergence Of Liberal Humanism: An Intellectual History Of Western Europe*. NY McGraw-Hill 1966.
- WHITE, Hayden V.** The Burden Of History. *Hist Theor* 5,111–134 1966.
- WHITE, Hayden V.** The Gregorian Ideal And Saint Bernard Of Clairvaux. *J Hist Ideas* 21,321–348 Jl–S 60.
- WHITE, Howard B.** Royce's Philosophy Of Loyalty. *J Phil* 53,99–102 F 56.
- WHITE, John (ed).** *Frontiers Of Consciousness: The Meeting Ground Between Inner And Outer Reality*. NY Julian Pr 1974.
- This book consists of a collection of essays by various authors. The essays are unified by a common commitment to "transpersonal psychology"—a fourth force psychology which seeks to go beyond behaviorism, psychoanalysis, and humanistic psychology.
- WHITE, Leslie A.** The Locus Of Mathematical Reality. *Phil Sci* 14,289–303 O 47.
- WHITE, Leslie A.** The Symbol: The Origin And Basis Of Human Behavior. *Phil Sci* 7,451–463 O 40.
- WHITE, Morton (ed).** *Academic Freedom, Logic, And Religion*. Philadelphia Univ Of Penn Pr 1953.
- WHITE, Morton G.** A Note On The Method Of History. *J Phil* 40,317–319 Je 43.
- WHITE, Morton Gabriel.** *Social Thought In America; The Revolt Against Formalism*. NY Viking Pr 1949.
- WHITE, Morton Gabriel.** *The Origin Of Dewey's Instrumentalism*. NY Columbia Univ Pr 1943.
- Mr White presents a chronicle of Dewey's intellectual development, from uncritical Hegelianism in his earliest works to the beginnings of instrumentalism in the *Studies In Logical Theory* of 1903. The essay analyzes Dewey's first four books. The book is also a contribution to the history of American philosophy. It offers an exposition of the views held by George Sylvester Morris, and Franklin Ford and Alfred Lloyd, all of whom, White demonstrates, had a marked bearing on Dewey's thought. Perhaps the most valuable aspect of White's book is its direct and implied pointing to the elements of Hegelian idealism which persist in Dewey's later categories.
- WHITE, Morton G.** On The Church-Frege Solution Of The Paradox Of Analysis. *Phil Phenomenol Res* 9,305–308 D 48.
- WHITE, Morton G.** Professor Aaron On Universals. *J Phil* 44,12–15 Ja 47.
- WHITE, Morton G.** The Attack On The Historical Method. *J Phil* 42,314–331 Je 45.
- WHITE, Morton G.** The Revolt Against Formalism In American Social Thought Of The Twentieth Century. *J Hist Ideas* 8,131–152 Ap 47.
- WHITE, Morton G.** Value And Obligation In Dewey And Lewis. *Phil Rev* 58,321–329 Jl 49.
- WHITE, Morton.** *Foundations Of Historical Knowledge*. NY Harper & Row 1965.
- This philosophy of history focuses on the roles of factual statements, lawful generalizations and value judgments in historical investigation and writing. The author argues that explanatory statements imply the existence of lawful generalizations, though not the specific laws themselves. Confirmation of such explanatory statements is to be found either in a deductive argument having the antecedent of the singular statement as premise and the consequent as conclusion, or in an inductive argument for the existence of such a deductive argument. White says value judgments are not involved which would lead to the assertion or implication of false propositions.
- WHITE, Morton.** *Religion, Politics, And The Higher Learning: A Collection Of Essays*. Cambridge Harvard Univ Pr 1959.
- WHITE, Morton.** *Science And Sentiment In America, Philosophical Thought From Jonathan Edwards To John Dewey*. NY Oxford Univ Pr 1972.
- The author has chosen as the theme of his study on "Philosophical Thought from Jonathan Edwards to John Dewey," the book's subtitle, what he thinks is "... the most important and interesting strain in the development of American philosophy—its response to the challenge of modern science and scientific method." The work will reinforce his reputation as a historian of philosophy gained from his earlier study of *Social Thought in America: The Revolt Against Formalism*. Chapters are devoted to: the legacy of Locke; Edwards [1703–1758], the Revolutionary thinkers; Transcendentalism; Emerson; Wright; Peirce; James; Royce; Santayana; and Dewey.
- WHITE, Morton.** *Toward Reunion In Philosophy*. Cambridge Harvard Univ Pr 1956.
- The author traces parallel developments during the past fifty years in the fields of metaphysics, epistemology, and ethics through three periods labeled analytic Platonist, orthodox logical positivist, and pragmatic, and characterized as "the age of meanings, the age of words, and the age of decision." In offering "a philosophical outlook that goes beyond" the three, Professor White advocates "a breakdown of the epistemological differences between the logical, the physical and the ethical... between the analytic, the synthetic and the emotive." It is contended that "we cannot distinguish radically between different methods of discovering what is, what must be and what should be."
- WHITE, Morton.** A Finitistic Approach To Philosophical Theses. *Phil Rev* 60,299–316 Jl 51.
- WHITE, Morton.** Experiment And Necessity In Dewey's Philosophy. *Antioch Rev* 19,329–343 Fall 59.
- WHITE, Morton.** Memories Of G E Moore. *J Phil* 57,805–809 D 60.
- The author recalls G E Moore's impact on the New York philosophical community in the 1940's. Despite difficulties in his own method of analysis, Moore allowed his students to see that something like analysis was of fundamental importance in philosophy.
- WHITE, Morton.** Ontological Clarity And Semantic Obscurity. *J Phil* 48,373–380 Je 51.
- The author suggests serious problems have arisen in linguistic philosophy as a result of modern analysis. Ontological progress is being made at the expense of semantic obscurity. He recommends metalinguistic notions, which are as problematic as that which they were introduced to eliminate, must be examined and a new type of investigation should be considered.
- WHITE, Nicholas P.** *Plato On Knowledge And Reality*. Indianapolis IN Hackett 1976.
- This book is an examination of Plato's attempt to show how we can conceive that there is an objective reality, independent of what we may happen to believe, for our efforts at cognition to be right or wrong about. A number of dialogues are discussed, in chronological order.
- WHITE, William.** Robinson Jeffers's Space. *Personalist* 44,175–179 Spr–Ap 63.
- WHITEHEAD, Alfred North.** *American Essays In Social Philosophy*, A H Johnson (ed). NY Harper 1959.
- WHITEHEAD, Alfred.** *Dialogues Of Alfred Whitehead, As Recorded By Lucien Price*. Boston Little Brown 1954.
- Thanks to the gifted Lucien Price, editorial writer for the Boston *Globe*, this book contains almost verbatim accounts of lengthy conversations at the famous Sunday evenings at the Whiteheads during the last fifteen years of the philosopher's life from 1932 to 1947. They are not for the most part philosophical dialogues in any technical sense. The themes of Whitehead's philosophy, such as process, contingency, incompleteness, infinite possibility, and aesthetic sensibility to nuances, are ever present beneath the surface of the discussions, which range far and wide, but they do not often form the substance of any dicta which add to the sum total of Whitehead's system.
- WHITEHOUSE, Walter Alexander.** *Christian Faith And The Scientific Attitude*. NY Philosophical Lib 1952.
- WHITEMAN, Michael.** *Philosophy Of Space And Time And The Inner Constitution Of Nature: A Phenomenological Study*. NY Humanities Pr 1967.
- WHITESIDE, Mary Brent.** Dante Alighieri: Pilgrim Of Eternity And Prophet Of Tomorrow. *Personalist* 27,51–63 Ja–Wint 46.
- WHITESIDE, Mary Brent.** The Creative Arts In The Post-War World. *Personalist* 26,72–81 Ja–Wint 45.
- WHITMAN, M Jay.** Is Pacifism Self-Contradictory? *Ethics* 76,307–308 Jl 66.
- WHITMORE, Charles E.** Communication And Agreement. *J Phil* 48,741–749 N 51.
- WHITMORE, Charles E.** Communication. *J Phil* 43,266–274 My 46.

- WHITMORE, Charles E.** Mill And Mathematics: An Historical Note. *J Hist Ideas* 6,109-112 Ja 45.
- WHITMORE, Charles E.** Perception And Experiment. *J Phil* 54,401-408 Je 57.
- WHITMORE, Charles E.** The Analogy Of The Record. *J Phil* 37,711-719 D 40.
- WHITMORE, Charles E.** The Status Of Prediction. *J Phil* 39,5-13 Ja 42.
- WHITMORE, Charles E.** Thoughts On The Problem Of Mechanism. *J Phil* 45,489-498 Ag 48.
- WHITROW, G J.** Is The Physical Universe A Self-Contained System? *Monist* 47,77-93 Fall 62.
- WHITSON, Robley E.** American Pluralism: Toleration And Persecution. *Thought* 37,492-526 D 62.
- WHITSON, Robley Edward.** The Concept Of Origins. *Thought* 37,245-268 Je 62.
- WHITSON, Robley E.** Immanence And Transcendence In Egyptian Thought. *Int Phil Quart* 2,515-537 D 62.
- WHITT-HANSEN, John.** Some Remarks On Philosophy In Denmark. *Phil Phenomenol Res* 12,377-391 Mr 52.
- WHITTAKER, Edmund Taylor.** *Space And Spirit; Theories Of The Universe And The Arguments For The Existence Of God.* Hinsdale IL Regnery 1948.
- WHITTAKER, Edmund.** *From Euclid To Eddington: A Study Of Conceptions Of The External World.* NY Cambridge Univ Pr 1949.
- WHITTAKER, John F.** The Position Of Mathematics In The Hierarchy Of Speculative Science. *Thomist* 3,467-506 Jl 41.
- WHITEMORE, Robert C.** Does The Neo-Intuitionist Theory Of Obligation Rest On A Mistake? *Tulane Stud Phil* 6,101-127 1957.
- WHITEMORE, Robert C.** Hegel As Panentheist. *Tulane Stud Phil* 9,134-164 1960.
- WHITEMORE, Robert C.** Metaphysical Foundations Of Sartre's Ontology. *Tulane Stud Phil* 8,111-121 1959.
- WHITEMORE, Robert C.** Philosophy As Comparative Cosmology. *Tulane Stud Phil* 7,135-146 1958.
- WHITEMORE, Robert C.** The Case For Sociography. *Tulane Stud Phil* 11,97-115 1962.
- WHITEMORE, Robert C.** The Contemporary Relevance Of Lester Ward. *S J Phil* 1,27-39 Wint 63.
- WHITEMORE, Robert C.** The Metaphysics Of Whitehead's Feelings. *Tulane Stud Phil* 10,109-113 1961.
- WHITEMORE, Robert C.** The Rational Psychology Of Laurens Hickok. *Tulane Stud Phil* 13,80-110 1964.
- WHITEMORE, Robert C.** The Relevance Of Indian Philosophy. *S J Phil* 4,27-32 Spr 66.
- WHITEMORE, Robert C.** Time And Whitehead's God. *Tulane Stud Phil* 4,83-92 1955.
- WHITEMORE, Robert C.** Whitehead's Process And Bradley's Reality. *Mod Sch* 32,56-74 N 54.
- WHITEMORE, Robert.** Dogma And Sufficient Reason In The Cosmology Of Leibniz. *Tulane Stud Phil* 2,103-122 1953.
- WHITEMORE, Robert.** Iqbal's Panentheism. *Rev Metaph* 9,681-699 Je 56.
- WHITEMORE, Robert.** The Metaphysics Of The Seven Formulations Of The Moral Argument. *Tulane Stud Phil* 3,133-161 1954.
- WHITTIER, Duane H.** Basic Assumption And Argument In Philosophy. *Monist* 48,486-500 O 64.
- The basic assumptions underlying a philosophical position must be defended. But no reasons can be given for a basic assumption that do not themselves already presuppose that very assumption as the ground which establishes their "goodness." Moreover, the presuppositional framework that occasions any given philosophical problem, also prevents any solution of it, as long as that framework is adhered to. These two theses are presented by way of examining five specific philosophical disputes. The author concludes that, when philosophers contend over basic assumptions, this contending involves the creation of new rules-of-meaning, rather than appeal to any established rules-of-meaning.
- WHITTIER, Duane H.** Causality And The Self. *Monist* 49,290-303 Ap 65.
- This paper's thesis is that there is no proper way of conceiving the self so that freedom and determinism can be made to conflict. Libertarians who hold the self to be an unconditional power of self-determination, and determinists who consider the self as never responsible for its acts, alike make the mistake of thinking that causality works upon us, rather than through us. The will is neither externally determined, nor is it a center of absolute freedom which non-determinately responds to confronting causal forces. Rather, we are a history of causation which interacts with present causal circumstances. In developing this thesis the "imputation" theory of free will is examined and judged consonant with, rather than an alternative to, determinism.
- WHOLEY, Joseph S.** Persistence And Herbrand Expansions. *J Sym Log* 28,280-282 D 63.
- WHORF, Robert P.** Fields In Physics, Biology And Parapsychology. *Main Currents* 6,70-75 Wint 49.
- WHYTE, Lancelot Law (ed).** *Roger Joseph Boscovich, S.J., 1711-1787: Studies Of His Life And Work On The 250 Anniversary Of His Birth.* NY Humanities Pr 1961.
- WHYTE, Lancelot Law.** *Accent On Form: An Anticipation Of The Science Of Tomorrow.* NY Harper 1954.
- The author is concerned with the concepts of "structure" and "form," and presents some of the history of the latter. Seeing a small number of concepts as being of great importance: number, space, time, atoms, energy, organism, mind, unconscious mind, historical process, statistics, and perceiving also historical changes in acceptable scientific explanations, Whyte predicts the emergence of "form" to dominance in the science of a half-century hence.
- WHYTE, Lancelot Law.** *The Next Development In Man.* NY Holt 1948.
- WHYTE, Lancelot Law.** Man And His Task. *Main Currents* 23,38 N-D 66.
- WICK, Warner A.** A Note On Professor McKeon's Remarks. *Ethics* 63,305-307 Jl 53.
- WICK, Warner A.** Minds, Artificial Languages, And Philosophy. *Phil Phenomenol Res* 14,228-238 D 53.
- WICK, Warner A.** Moral Problems, Moral Philosophy, And Metaethics: Some Further Dogmas Of Empiricism. *Phil Rev* 62,3-22 Ja 53.
- WICK, Warner A.** Philosophy In Community And Communication. *Ethics* 62,282-292 Jl 52.
- WICK, Warner Arms.** *Metaphysics And The New Logic.* Chicago Univ Of Chicago Pr 1942.
- In this book, which is an examination of the work of Logical Empiricism in relation to the problems of metaphysics, Dr Wick traces the internal development of the Positivist's conception of equating the study of philosophy with that of the logic of science. For the positivist, it is apparent that this view of the nature of the philosophical function eliminates a great deal of traditional philosophy with its many metaphysical problems; however, to Dr Wick, such is not the case.
- WICK, Warner Arms.** On The Identification Of Philosophy With Logical Analysis. *Phil Rev* 51,508-513 S 42.
- WICK, Warner A.** Social Problems In Precept And Example. *Ethics* 60,198-207 Ap 50.
- WICK, Warner A.** The "Political" Philosophy Of Logical Empiricism. *Phil Stud* 2,49-57 Je 51.
- WICK, Warner A.** The Pursuit Of Wisdom: Reflections On Some Recent Pursuers. *Ethics* 59,257-270 Jl 49.
- WICK, Warner.** Generalization And The Basis Of Ethics. *Ethics* 72,288-298 Jl 62.
- WICK, Warner.** More About Duties To Oneself. *Ethics* 70,158-163 Ja 60.
- WICK, Warner.** Still More About Duties To Oneself. *Ethics* 71,213-217 Ap 61.
- WICKE, Myron F.** Literature And Integration. *Personalist* 29,55-59 Wint-Ja 48.
- WICKHAM, John F.** The Worldly Ideal Of Iñigo Loyola. *Thought* 29,209-236 Je 54.
- WICKUM, Carl.** *The Total State: A Philosophical Interpretation Of Contemporary And Future Society.* Boston Forum 1964.
- The author contends that even the most democratic states are growing larger, more complex and more purposeful as a result of the desire for economic sufficiency and security and the conviction that these will come only through strengthened governmental controls and restraint of individual freedoms. The overwhelming majority do not even want "free will democracy," and are not best suited to function in it anyway. Free will is a mirage, in fact completely out of harmony with evolution. We cannot escape our fate as cogs in a vast social machine, and as the machine grows larger the cogs become smaller, more integrated, and less important. Future progress lies in an ever tighter cohesion of the integral parts into a "Total State," a totalitarian supra-nationalist socialism or "Totalism." The author predicts this will inevitably come about, but he also says we have to be prepared to use force and compulsion, instead of discussion and persuasion, to bring it about.
- WIDEN, Irwin.** Should Parochial Schools Receive Public Funds? *Educ Theor* 3,293-306 O 53.
- WIDGERY, Alban G.** *A Philosopher's Pilgrimage.* NY Crowell 1961.
- WIDGERY, Alban G.** *Christian Ethics In History And Modern Life.* NY Round Table Pr 1940.
- Alban G Widgery's book is neither a history of Christian ethics nor a systematic account of its first principles, but consists rather of prolegomena to both. It deals with selected historical manifestations of Christian ethics and its application to typical modern problems which have been centers of contention. As a theistic philosophical realist, Professor Widgery renounces any authority save that of experience and reason.
- WIDGERY, Alban Gregory.** *What Is Religion?* NY Harper 1953.
- WIDMER, Gabriel.** An Essay In Protestant Philosophy. *Phil Today* 6,112-124 Sum 62.
- WIDMER, Kingsley.** The Primitive Aesthetic: D H Lawrence. *J Aes Art Crit* 17,344-353 Mr 59.
- WIEDORN JR, William S.** Method In Research In Psychiatry. *Phil Sci* 25,259-262 O 58.
- WIEGAND, Charmion.** The Meaning Of Mondrian. *J Aes Art Crit* 2,62-70 Fall 43.
- WIELAND, Wolfgang.** Die Aristotelische Theorie Der Notwendigkeitsschlüsse. *Phronesis* 11,35-60 1966.
- WIEMAN, Henry N** and others. *Religious Liberals Reply.* Boston Beacon Pr 1947.
- The "seven men of philosophy" whose contributions are included in this little volume are all liberals. That is to say, they believe that human activities should be liberating. Most of the seven are technically able in philosophic analysis, and have little difficulty in disposing of the illogic of such exponents of neo-obscurantist movements as Reinhold Niebuhr, Karl Barth, Emil Brunner, Paul Tillich, and the master of them all, Kierkegaard.
- WIEMAN, Henry N.** *Man's Ultimate Commitment.* Carbondale S Illinois Univ Pr 1958.
- This volume summarizes the religious naturalism which the author has worked out philosophically and preached as a practical discipline for fifty years. The principle of "creative interchange" On which this theory of commitment rests implies the reciprocal advantages that accrue to individuals and groups from an interchange and appreciative understanding of the individuality of each. Such creative understanding is possible only when carried out with "reason, faith, and unanimity." The second half of the volume applies this doctrine to the church, education, industry, government, industrial civilization and the interpretation of history.
- WIEMAN, Henry N.** Democracy And Language. *Ethics* 52,216-221 Ja 42.

WIEMAN, Henry Nelson. *Intellectual Foundation Of Faith.* NY Philosophical Lib 1961.

Professor Wieman formulates the questions raised by faith—e.g., What operates to expand the vision of man and to enable him to do what he cannot now do to make life better?—and he examines the answers provided by John Dewey, by personalists (especially Peter Bertocci), by Paul Tillich, and by Karl Barth. Concluding that a transcendent but not supernatural creativity is basically what we have faith in, he discusses the relevance of creativity to "world community" (broad-scale human cooperation), to education, and to freedom.

WIEMAN, Henry Nelson. *The Directive In History.* Boston Beacon Pr 1949.

Of the "directive" he seeks, the author comments, "Complex and widely interwoven into our lives and mixed with all manner of other processes, it will be difficult to know with clarity." In this volume the author provides a searching account of naturalistic theism, to the end that this "directive" should provide humanity with a hope for the future.

WIEMAN, Henry Nelson. *The Source Of Human Good.* Chicago Univ Of Chicago Pr 1946.

This book is devoted mainly to a study of value and what follows from a theory of it in the fields of religion, ethics, knowledge, faith, beauty. He calls his view "contextualism," giving to that term specific meaning.

WIEMAN, Henry Nelson. Co-operative Functions Of Science And Religion. *Zygon* 3,32–58 Mr 68.

WIEMAN, Henry Nelson. Commentaries On Resources From The Social Sciences. *Zygon* 1,81–84 Mr 66.

WIEMAN, Henry Nelson. Fact And Value. *Zygon* 4,286–290 S 69.

WIEMAN, Henry Nelson. Science And A New Religious Reformation. *Zygon* 1,125–139 Je 66.

WIEMAN, Henry Nelson. The Problem Of Religious Inquiry. *Zygon* 1,373–400 D 66.

WIEMAN, Henry N. Perception And Cognition. *J Phil* 40,73–77 F 43.

This is a notable article pertaining to the notion of the immediacies of experience as they relate directly to Wieman's empirical method. His epistemology sought to express the element of creative activity and purposive growth empirically and valuationally at work within the world. In his theory of the generic nature of perception presented here Wieman describes man's most elemental feeling capacity as it relates directly to experience as the foundation of the philosophy of organism. Perception is the apprehension of something as a single unitary whole with its parts so ordered that they are distinguishable and vivify one another, and yet all together compose an indivisible being.

WIEMAN, Henry N. The Responsibility Of Philosophical Inquiry. *J Phil* 38,365–374 JI 41.

WIEMANN, Henry Nelson. Intrinsic, Instrumental, And Creative Value. *J Phil* 42,180–185 Mr 45.

WIENER, N and Rosenbluth, A. Purposeful And Non-purposeful Behavior. *Phil Sci* 17,318–326 O 50.

WIENER, Norbert. *Cybernetics; Or, Control And Communication In The Animal And The Machine.* NY Wiley 1948.

WIENER, Norbert. *God And Golem, Inc: A Comment On Certain Points Where Cybernetics Impinges On Religion.* Cambridge MA MIT Pr 1964.

The intention of the author is to discuss certain areas in which the "communication and control" sciences (Cybernetics) impinge on religion. The author singles out three such areas. One has to do with machines which learn, another concerns machines which reproduce themselves, and a third relates to the coordination of machine and man as in a game of checkers in which the machine also learns. Throughout the discussion, the author relates his ideas to some of the concepts commonly employed in religion, and suggests the need of re-examining them.

WIENER, Norbert. *The Human Use Of Human Beings: Cybernetics And Society.* Boston Houghton Mifflin 1950.

WIENER, Norbert and Bigelow, Julian and Rosenbluth, Arturo. Behavior, Purpose And Teleology. *Phil Sci* 10,18–24 Ja 43.

WIENER, Norbert and Rosenbluth, Arturo. The Role Of Models In Science. *Phil Sci* 12,316–322 O 45.

WIENER, Norbert. Sound Communication With The Deaf. *Phil Sci* 16,260–262 JI 49.

WIENER, Philip P. A Soviet Philosopher's View Of Peirce's Pragmatism. *Trans Peirce Soc* 3,3–12 Spr 67.

WIENER, Philip P. Chauncey Wright's Defense Of Darwin And The Neutrality Of Science. *J Hist Ideas* 6,19–45 Ja 45.

WIENER, Philip P. Did Hume Ever Read Berkeley? *J Phil* 58,207–208 Ap 61.

WIENER, Philip P. Did Hume Ever Read Berkeley? *J Phil* 56,533–534 Je 59.

WIENER, Philip P. Did Hume Ever Read Berkeley? *J Phil* 58,327–328 Je 61.

WIENER, Philip P. G M Beard And Freud On American Nervousness. *J Hist Ideas* 17,269–274 Ap 56.

WIENER, Philip P. Leibniz's Project Of A Public Exhibition Of Scientific Inventions. *J Hist Ideas* 1,232–240 Ap 40.

WIENER, Philip P. Logical Significance Of The History Of Thought. *J Hist Ideas* 7,366–373 Je 46.

WIENER, Philip P. On Methodology In The Philosophy Of History. *J Phil* 38,309–323 Je 41.

WIENER, Philip P. Peirce's Experimentalism And Practicalism. *Phil Stud* 7,65–68 1956.

WIENER, Philip P. Peirce's Metaphysical Club And The Genesis Of Pragmatism. *J Hist Ideas* 7,218–233 Ap 46.

WIENER, Philip P. Philosophical, Scientific, And Ordinary Language. *J Phil* 45,260–266 My 48.

WIENER, Philip P. Some Problems And Methods In The History Of Ideas. *J Hist Ideas* 22,531–548 O–D 61.

WIENER, Philip P. The Central Role Of Time In Lovejoy's Philosophy. *Phil Phenomenol Res* 23,480–492 Je 63.

WIENER, Philip P. The Pragmatic Legal Philosophy Of Nicholas St John Green. *J Hist Ideas* 9,70–92 Ja 48.

WIENPAHL, Paul D. Are All Signs Signs? *Phil Rev* 58,243–256 My 49.

WIENPAHL, Paul D. Philosophy Of Ethics, Ethics, And Moral Theory. *J Phil* 45,57–66 Ja 48.

WIENPAHL, Paul. *The Matter Of Zen: A Brief Account Of Zazen.* NY New York Univ Pr 1964.

According to Wienpahl, Zen is better understood when practiced, but words do help in certain ways. Zazen is of two kinds: formal and informal. Both kinds consist in looking infinitively into things.

WIENPAHL, Paul. On The Meaninglessness Of Philosophical Questions. *Phil East West* 15,135–144 Ap 65.

WIENPAHL, Paul. Reflections On Life And Death. *Phil Forum (Pacific)* 3,6–67 My 65.

WIENPAHL, Paul. The Practice Of Zen. *Phil East West* 12,343–356 Ja 63.

WIETTING JR, Hardy Lee. Philosophical Problems In Majority Rule And The Logrolling Solution. *Ethics* 76,85–101 Ja 66.

One problem involved in the voting procedure of majority rule is that it does not allow for strength or intensity of preference. An "apathetic majority" can thus tyrannize an "intense minority," which seems wrong. In *The Calculus of Consent* J M Buchanan and G Tullock propose as a solution that we admit logrolling, "The process in which one voter trades his vote on some issue for that of another voter on some other issue...." Their argument is marred by a failure to distinguish clearly between intrapersonal and interpersonal differences in strength of preference. An actual institutionalization of log-rolling would not increase, but decrease, fairness in the voting procedure.

WIGGINS, Forrest Oran. Individualism And Individuality. *Personalist* 27,41–50 Ja–Wint 46.

WIGGINS, Forrest Oran. William James And John Dewey. *Personalist* 23,182–198 Ap–Spr 42.

WIGGINS, James W (ed) and Schoeck, Helmut (ed). *Relativism And The Study Of Man.* Princeton NJ Van Nostrand 1961.

The authors are concerned about the extension of methodological relativism into the area of human values, and particularly in the determination of broad policy questions concerning conflicting values. Among the participants are Ludwig Von Mises, Eliseo Vivas, Leo Stauss, Richard Weaver, and others.

WIGGINS, James W (ed) and Schoeck, Helmut (ed). *Scientism And Values.* Princeton NJ Van Nostrand 1960.

This anthology contains papers by 12 scholars from the natural sciences, social sciences, and humanities. The major target of their criticism is "scientism," understood as the attempted use of certain natural science methods and techniques in areas that the present critics regard as inappropriate. In his Introduction, Schoeck says: "Scientism implies a cynical world view—in the original meaning of the word: it is a doglike view of man, or shall we say ratlike?" Reductive views of man, behaviorism, and positivism are strongly opposed. Some of the authors see scientism as related to collectivism and the elevation of social "engineers."

WIGHT, Frederick S. Henry Moore: The Reclining Figure. *J Aes Art Crit* 6,95–104 D 47.

WIGHT, Frederick S. The Revulsions Of Goya: Subconscious Communications In The Etchings. *J Aes Art Crit* 5,1–28 S 46.

WIGHTMAN, William Persehouse Delisle. *The Growth Of Scientific Ideas.* New Haven Yale Univ Pr 1951.

The author seeks to trace the growth of the major scientific concepts. In scope his treatment ranges from Thales to the present. The volume is divided into two parts, one on matter and motion, and the other on nature and life. Astronomy, mathematics, the Newtonian revolution, waves, the atom, life, static and dynamic theories of form, Darwin, the biological concept of continuity and organization—these and countless other ideas are discussed, related to past and future steps of discovery, and explored for their significance and place in the panorama that is the history of science.

WIGNER, E P (ed). *Physical Science And Human Values.* Princeton NJ Princeton Univ Pr 1947.

WIGNER, E. P. *Physical Science And Human Values, A Symposium.* Princeton NJ Princeton Univ Pr 1947.

WIGNER, E P and Margenau, H. Comments On Professor Hilary Putnam's "Comments On The Paper Of David Sharp, 'The Einstein–Podolsky–Rosen Paradox Re-examined'". *Phil Sci* 29,292–293 JI 62.

WIGNER, Eugene P and Margenau, Henry. Reply To Professor Putnam's "Comments On Comments On Comments". *Phil Sci* 31,7–9 Ja 64.

WIGNER, Eugene Paul. *Symmetries And Reflections: Scientific Essays.* Bloomington Indiana Univ Pr 1967.

WIGNER, Eugene P. Two Kinds Of Reality. *Monist* 48,248–264 Ap 64.

The author attempts to arrive at an epistemology based on a general analysis of "what we mean by real," with quantum theory forming the background of the analysis. The two kinds of reality are: (1) our consciousness, perceptions, sensations and (2) everything else, the former being immediate and absolute, the latter consisting "in the usefulness of thinking in terms of it. This reality is relative and changes from

object to object, from concept to concept." The author concludes that the reason for the existence of any of (2), and for the consistency and accuracy of our picture of the world, is profoundly baffling, and that the same is true of the reality of the concepts of science.

WILKUND, Rolf A. A Short Introduction To The Neofinlist Philosophy Of Raymond Ruyer. *Phil Phenomenol Res* 21,187-198 D 60.

Ruyer opposes a mechanistic universe and in his philosophy shows the essential purposiveness of life. Meaning and direction are inherent in inorganic and organic worlds, and there is a natural prolongation of this in man's conscious activity. The search for knowledge implies freedom. Ruyer's phrase is: "I am seeking a first truth, a certitude, therefore I am free." His ideas of freedom, existence, work and invention are explored, and finally, his notion of God as the supreme ideal.

WILBER, Charles G. Biological Warfare. *Thought* 24,244-254 Je 49.

WILBUR, J B (ed) and Laszlo, Ervin (ed). *Value Theory In Philosophy And Social Science*. NY Gordon & Breach 1973.

WILBUR, James B (ed) and Laszlo, Ervin (ed). *Human Values And Natural Science: Proceedings Of The 3rd Conference On Value Inquiry, SVNey, Geneseo, 1969*. NY Gordon & Breach 1970.

WILBUR, James B (ed) and Laszlo, Ervin (ed). *Human Values And The Mind Of Man: Proceedings Of The IVth Conference On Value Inquiry*. NY Gordon & Breach 1971. This book is made up of thirteen papers. The first paper by J B Rhine relates parapsychology to religion and "the science of man." Abraham Edel's paper points out that the concept of virtue has been neglected of late but may be a topic of renewed interest in philosophical discussion. Larry Holmes argues that men differ from machines in that only men can set goals or purposes for themselves. Ruth Macklin read a paper on "the Language of Action."

WILCOX, John T. *Truth And Value In Nietzsche: A Study Of His Metaethics And Epistemology*. Ann Arbor 1974.

The book is a study of Nietzsche's theory of truth, reason, and knowledge, in general and with special reference to his theory of value. It is shown in detail how Nietzsche seems to be on both sides of the cognitivist/noncognitivist dichotomy; then an interpretation is developed which will resolve at least most of the apparent antinomies. Emphasis is placed on the Kantian thing-in-itself and categories; on evolutionary motifs; on the simplifying nature of concepts; on Nietzsche's deeply rationalistic rhetoric, especially in his critique of Christianity; and on the will to power.

WILCOX, John T. A Question From Physics For Certain Theists. *Journal Of Religion* 41,293-300 O 61.

The question is whether relativity physics is compatible with "temporalistic" conceptions of God, as developed by Hartshorne, Whitehead perhaps, and others. I explain why the problem is so great for these theisms and argue that William Christian's proposed solution is inadequate. This article has been widely discussed; see the survey in *Process Philosophy and Christian Thought*.

WILCOX, John T. From Is To Ought Via Psychology. *Rev Metaph* 18,254-266 D 64.

Some philosophers in the past have grounded their normative principles on psychological givens; they claimed that it was not necessary to prove that we ought to seek our own happiness (e.g.) because we all already do seek it. Many recent critics reject not only the psychological premise but also the logic of the inference. I argue that the inference is unobjectionable. I connect periods (eighteenth, twentieth centuries) in which an is-ought gap is perceived with doubt about the psychological premise, in the form in which ethical theory needs it. This essay won the 1964 SSPP Junior Award.

WILCOX, John. The Beginnings Of L'Art Pour l'Art. *J Aes Art Crit* 11,360-377 Je 53.

WILCOX, L R and Kershner, R B. *The Anatomy Of Mathematics*. NY Ronald Pr 1950.

WILCOX, Stewart C. The Unity Of "Ode On A Grecian Urn". *Personalist* 31,149-156 Spr-Apr 50.

WILCOX, Stewart C. The Water Imagery Of The "Ancient Mariner". *Personalist* 35,285-292 Sum-Jl 54.

WILD, John (ed). *The Return To Reason*. Chicago Regnery 1953.

WILD, John And Others. *Classics Of Religious Devotion*. Boston Beacon Pr 1950.

WILD, John Daniel. *Plato's Modern Enemies And The Theory Of Natural Law*. Chicago Univ Of Chicago Pr 1953.

WILD, John Daniel. *The Radical Empiricism Of William James*. Garden City NY Doubleday 1969.

WILD, John. *Being And Time: A Reply*. *Rev Metaph* 17,610-616 Je 64.

In this note, the author responds to questions raised by Karsten Harries in his critique of the author's 1962 review of Martin Heidegger's *Being and Time*. He addresses himself to the significance of the "turning" in Heidegger's thought, the anthropocentrism of Heidegger's world, and the relation between world and being in Heidegger's ontology.

WILD, John. *Existence And The World Of Freedom*. Englewood Cliffs NJ Prentice-Hall 1963.

Professor Wild hopes his five sectioned work will acquaint the reader with a "new way of thinking that is growing in the Western World of our time, and with certain fundamental insights already achieved." Using the method in his way the author discusses the human life world by contrasting scientific fact to the life world. Wild (Section II) discusses questions of freedom and responsibility. Freedom, he holds, is the source of understanding. The core of the notion of responsibility is (responsible) action—a unity of action and meaning. Sections III and IV encompass some traditional questions in the light of the new approach. The issues include value, the individual and society, the notion of Transcendence.

WILD, John. *Human Freedom And Social Order: An Essay In Christian Philosophy*. Durham NC Duke Univ Pr 1959.

Christian philosophy has remained an unrealized possibility, according to Wild, because Christian Faith has hitherto, for the most part, been combined only with Greek Rationalism and the long Western tradition of abstract and objectivist thought. A New Christian Philosophy, using the method of phenomenological analysis of the *Lebenswelt* is developed in the areas of ethics and social philosophy. An ethics of self-realization is rejected in favor of self-transcendence. The book is carefully argued and Wild attempts to answer the objections which will surely be raised: that this philosophy is irrational, subjective, and a surrender of the autonomy of reason.

WILD, John. *The Challenge Of Existentialism*. Bloomington Indiana Univ Pr 1955.

Professor Wild believes that Anglo-American philosophy with its emphasis on logical analysis and "essentialism" is failing to fulfill its cultural function. As an antidote to the "breakdown of modern philosophy," he proposes that serious attention be given to the existentialist thought that has been developing in Western Europe. In this book he presents a sympathetic account of the chief trends of existentialism, as it began with Kierkegaard and has been developed by Heidegger, Jaspers, Sartre, and Marcel, pointing out the many respects in which he finds their thought penetrating and significant.

WILD, John. A Critique Of Brightman's *Person And Reality*. *Phil Forum (Boston)* 16,12-18 1958-59.

WILD, John. A Realistic Defense Of Causal Efficacy. *Rev Metaph* 2,1-14 Je 49.

WILD, John. A Reply To Mr Gale's "natural Law And Human Rights". *Phil Phenomenol Res* 21,377-383 Mr 61.

WILD, John. An English Version Of Martin Heidegger's *Being And Time*. *Rev Metaph* 16,296-315 D 62.

WILD, John. An Examination Of Critical Realism With Special Reference To Mr C D Broad's Theory Of Sensa. *Phil Phenomenol Res* 14,143-162 D 53.

WILD, John. An Introduction To The Phenomenology Of Signs. *Phil Phenomenol Res* 8,217-233 D 47.

WILD, John. Analysis Vs Empiricism: Some Comments On Mr Ryle's *Concept Of Mind*. *Phil Forum (Boston)* 11,19-27 1953.

WILD, John and Cobitz, J L. Reply To Professor Beck's "Remarks On The Distinction Between Analytic And Synthetic". *Phil Phenomenol Res* 9,728-730 Je 49.

WILD, John and Cobitz, Joseph. Comments On Mr Hartman's "The Epistemology Of The A Priori". *Phil Phenomenol Res* 9,737-740 Je 49.

WILD, John and Coblitz, J L. On The Distinction Between The Analytic And The Synthetic. *Phil Phenomenol Res* 8,651-667 Je 48.

WILD, John and Earle, William and Edie, James M. *Christianity And Existentialism*. Evanston IL 1963.

This is a series of six lectures, two each by Professors Edie, Earle and Wild. Edie discusses historic themes in Chapter I, "Faith as Existential Choice," and contrasts Heidegger's views with Tillich's in Chapter V, "The Absence of God." Earle, in Chapter III, "The Paradox and Death of God," compares and contrasts Kierkegaard and Nietzsche as thinkers and, therefore, in this context, as human beings. Earle also contributes an especially exciting and illuminating chapter on Sartre—"Man as the Impossibility of God." Wild's contributions include a chapter on Christian Rationalism, primarily Aquinas and Maritain, and the final chapter, "The Rebirth of the Divine." Wild's thesis, and it appears to be the thesis of the volume, is that the absent God may now again return to us "making use of new images and new symbols."

WILD, John. Authentic Existence. *Ethics* 75,227-239 Jl 65.

WILD, John. Barber's Realistic Analysis Of Possibility. *Rev Metaph* 6,487-500 Mr 53.

WILD, John. Being, Meaning And The World. *Rev Metaph* 18,411-429 Mr 65.

Heidegger maintains that being is the primary factor from which world and meaning derive. In response, the author argues that the more encompassing notion of world horizon is prior to being and meaning. To establish his thesis, he elucidates the basic differences between the notions of world and being in common usage, shows that two senses of being presuppose the world, and explains the experiences of wonder and absurdity in terms of the independence of being and meaning. He concludes that perhaps the great philosophical error of the past is a forgetfulness not of being but of the world.

WILD, John. Contemporary Phenomenology And The Problem Of Existence. *Phil Phenomenol Res* 20,166-180 D 59.

WILD, John. Discussion: Truth In The Contemporary Crisis. *Phil Phenomenol Res* 4,411-419 Mr 44.

WILD, John. Ethics As A Rational Discipline And The Priority Of The Good. *J Phil* 51,776-787 N 54.

WILD, John. Existentialism As A Philosophy. *J Phil* 57,45-61 Ja 60.

WILD, John. Existentialism Old And New. *Rev Metaph* 1,80-92 Mr 48.

WILD, John. Hartshorne's *The Divine Relativity*. *Rev Metaph* 2,65-77 D 48.

WILD, John. In Reply To Mr Read's "The Problems Of Empirical Metaphysics". *Phil Phenomenol Res* 2,410-413 Mr 42.

WILD, John. Is There A World Of Ordinary Language? *Phil Today* 2,150-161 Fall 58.

WILD, John. Kierkegaard And Classic Philosophy. *Phil Rev* 49,536-551 S 40.

WILD, John. Natural Law And Modern Ethical Theory. *Ethics* 63,1-13 O 52.

WILD, John. On Professor Ducasse's Explanation Of His Theory Of Semiosis. *Phil Phenomenol Res* 8,239-241 D 47.

WILD, John. On The Nature And Aims Of Phenomenology. *Phil Phenomenol Res* 3,85-95 S 42.

- WILD, John.** Reply To Father Adelman And Professor Schrag. *Phil Phenomenol Res* 22,412-415 Mr 62.
- WILD, John.** Reply To Professor Frankena's "J D Wild On Responsibility". *Phil Phenomenol Res* 27,97-102 S 66.
Wild defends Aristotle's distinction—that, if the causes of an act lie outside the agent, then they are forced upon him. If the causes are his own desires (within him) then they are voluntary acts and he is responsible. Wild argues that freedom and responsibility are opposed to compulsion and entail internal causation. One should therefore distinguish voluntary acts from compulsive acts solely on the basis of two kinds of causation. He concludes that responsibility is a certain type of internal causation, caused with intention (meaning), and the normative is within this world of meaning.
- WILD, John.** Tendency: The Ontological Ground Of Ethics. *J Phil* 49,461-474 Jl 52.
- WILD, John.** The Cartesian Deformation Of The Structure Of Change And Its Influence On modern Thought. *Phil Rev* 50,36-59 Ja 41.
- WILD, John.** The Concept Of The Given In Contemporary Philosophy. *Phil Phenomenol Res* 1,70-82 S 40.
- WILD, John.** The Concept Of Existence. *Monist* 50,1-16 Ja 66.
Existence differs from other concepts in avoiding certain traditional dichotomies which apply to them. For example, it is neither objective nor subjective in its reference, neither actual nor possible, neither individual nor universal, but in each case, both. Lived existence cannot be explained nor taken over by any conceptual system. It can be clarified by a radically empirical method which appeals to feeling and perception as well as conceptual thought. This method has been able to shed a new light on certain patterns of existence such as being-in-the-world, the lived body, responsibility, and freedom. In general ontology, it is developing a new view according to which being and meaning are not necessarily but only contingently joined.
- WILD, John.** The Divine Existence: An Answer To Mr Hartshorne. *Rev Metaph* 4,61-84 S 50.
- WILD, John.** The Exploration Of The Life-World. *Proc Amer Phil Ass* 34,5-24 O 1961.
- WILD, John.** The New Empiricism And Human Time. *Rev Metaph* 7,537-557 Je 54.
- WILD, John.** The Philosophy Of Martin Heidegger. *J Phil* 60,664-676 O 63.
This paper is divided into two major divisions: (I) a summary account of Heidegger's way of thinking: (a) his destruction of Western ontology, (b) the new analysis of human existence presented in his early work *Sein und Zeit*, and (c) the later development of these ideas in later works, especially *Holzwege*; and (II) a critical discussion of the ideas raised by this challenge.
- WILD, John.** Weiss's Four-Fold Universe. *Rev Metaph* 11,610-631 Je 58.
- WILD, John.** What Is Realism? *J Phil* 44,148-157 Mr 47.
- WILD, John.** William James And Existential Authenticity. *J Existent* 5,243-256 Spr 65.
- WILDE, Paula Marie.** A New Condition For A Modular Lattice. *Notre Dame J Form Log* 3,284-286 Je 1962.
- WILEY, Margaret.** Sir Thomas Browne And The Genesis Of Paradox. *J Hist Ideas* 9,303-322 Je 48.
- WILFORD, F A.** The Status Of Reason In Plato's Psychology. *Phronesis* 4,54-58 1959.
- WILFRED, Thomas.** Composing In The Art Of Lumia. *J Aes Art Crit* 7,79-93 D 48.
- WILFRED, Thomas.** Light And The Artist. *J Aes Art Crit* 5,247-255 Je 47.
- WILHELM, Hellmut.** The Problem Of Within And Without, A Confucian Attempt In Syncretism. *J Hist Ideas* 12,48-60 Ja 51.
- WILHELMSEN, Frederick D.** *The Metaphysics Of Love*. NY Sheed & Ward 1962.
This book ranges over many problems: the meaning of existence and human life, the differences of national and religious cultures. The author is as much at home in theistic existentialism as he is in traditional Thomism. Running through the book is the theme that being is not a static, logical category but the concrete openness of one person to another. Thus considered, being tends toward a climax of love. wilhelmsen contrasts classical metaphysics and Christian existentialism. Two contemporary Spaniards, Ortega y Gasset and Xavier Zubiri, illustrate one way of approaching being through love. The conclusion is: a Catholic vision of love is distinct from a Protestant one, because Catholicism is based on a societal, rather than a personal, view of love.
- WILHELMSEN, Frederick D.** *The Paradoxical Structure Of Existence*. Irving TX Univ Of Dallas Pr 1970.
- WILHELMSEN, Frederick D.** The Aesthetic Act And The Act Of Being. *Mod Sch* 29,277-292 My 52.
- WILHELMSEN, Frederick D.** The Philosopher And The Myth. *Mod Sch* 32,39-55 N 54.
- WILHELMSEN, Frederick.** History And Existence. *Thought* 36,190-214 Je 61.
- WILHOYTE, Robert L.** Is It Meaningful To Assert That Philosophy And Philosophy Of Education Are Logically Related? *Educ Theor* 15,13-18 Ja 65.
- WILK, Kurt.** Law And The State As Pure Ideas: Critical Notes On The Basic Concepts Of Kelsen's Legal Philosophy. *Ethics* 51,158-184 Ja 41.
- WILKENS, George Alfred.** *Justice Of The Universe: A Philosophy In Accord With Science*. Boston Christopher 1957.
- WILKINS, Burleigh Taylor.** *Hegel's Philosophy Of History*. Ithaca NY Cornell Univ Pr 1974.
This is an exposition and sympathetic assessment of Hegel's philosophy of history. The first chapter seeks to clarify the relationship between the various forms of historians' history and philosophical history. Chapter Two construes the relationship of philosophical to non-philosophical history in terms of Hegel's view of the relationship between mechanism and teleology in the *Logic*. The final chapter involves analyses of Hegel's understanding of possibility, causality, the difference between externally and self determined entities, and the relationship between scientific and philosophical explanation.
- WILKINS, Burleigh Taylor.** James, Dewey, And Hegelian Idealism. *J Hist Ideas* 17,332-346 Je 56.
- WILKINS, Burleigh Taylor.** Nagel's Critique Of Psychoanalysis. *Phil Phenomenol Res* 24,383-396 Mr 64.
Nagel examines the logical structure and empirical content of psychoanalytic theory, as well as the nature of the evidence used to support the theory. He opposes Freudian theory in its structure and in its basic assumptions concerning the nature of human conduct. He points out the difficulty in deducing determinate consequences from the theory and objects to the way in which the theoretical notions are related to observable materials by correspondence rules. Finally, he criticizes the assumptions that all conduct is motivated or wish-fulfilling, and that there are unconscious motives.
- WILKINS, Burleigh Taylor.** Teleology In Kant's Philosophy Of History. *Hist Theor* 5,172-185 1966.
- WILKINS, Burleigh.** *Turner And Beard*, By Lee Benson. *Hist Theor* 3,261-265 1963.
- WILKINS, Burleigh.** Some Notes On Burckhardt. *J Hist Ideas* 20,123-137 Ja 59.
- WILKINS, Ernest H.** *Studies In The Life And Works Of Petrarch*. Cambridge Mediaeval Academy 1955.
- WILKINSON, John.** Technology And Government. *Phil Forum (Pacific)* 2,84-94 D 63.
- WILKINSON, John.** The Concept Of Information And The Unity Of Science. *Phil Sci* 28,406-413 O 61.
- WILKINSON, W W J.** The Meaning Of The Renaissance. *Thought* 16,444-456 S 41.
- WILL JR, Frederic.** Cognition Through Beauty In Moses Mendelssohn's Early Aesthetics. *J Aes Art Crit* 14,97-105 S 55.
- WILL, Frederic.** *Flumen Historicum: Victor Cousin's Aesthetic And Its Sources*. Chapel Hill Univ Of NC Pr 1965.
- WILL, Frederic.** A Confrontation Of Kierkegaard And Keats. *Personalist* 43,338-350 Sum-Jl 62.
- WILL, Frederic.** Aristotle And The Question Of Character In Literature. *Rev Metaph* 14,353-359 D 60.
The author contends that Aristotle's failure in the *Poetics* to clarify his views on the relation between plot and character constitutes a serious weakness in his theory of tragedy. After stating Aristotle's position on plot (mythos), action (praxis), and character (ethos), he examines this weakness. He then investigates proposed analogies between the unity of plot and character in tragedy, on the one hand, and the structure of existence, on the other, and suggests that character is its actions.
- WILL, Frederic.** Aristotle And The Source Of The Art-work. *Phronesis* 5,152-168 1960.
- WILL, Frederic.** Blake's Quarrel With Reynolds. *J Aes Art Crit* 15,340-349 Mr 57.
- WILL, Frederic.** Heidegger And The Gods Of Poetry. *Personalist* 43,157-166 Spr-Apr 62.
- WILL, Frederick L.** *Induction And Justification: An Investigation Of Cartesian Procedure In The Philosophy Of Knowledge*. Ithaca NY Cornell Univ Pr 1974.
Will argues that rationalism and empiricism both suppose that knowledge is grounded in intuition and developed by expanding it. But this makes most knowledge impossible: e.g., induction. Actually, knowledge claims are not to be justified by a linear chain of previous claims, but by a variety of grounds and techniques. Justification theory assumes that all knowledge can be scrutinized simultaneously. Rather, the philosopher must seek a broad, coherent account of the practices of cognitive disciplines. For even basic intuitions involve complex social practices; and all knowledge is subject to revision, even the most fundamental. The practices in a discipline resemble a political constitution: it can answer many questions, but sometimes it must be changed. Doing so rationally requires information about the practices in question. Decisions about the rationality of practices necessarily involves other practices; and they, too, might at some time have to be re-examined.
- WILL, Frederick L.** Consequences And Confirmation. *Phil Rev* 75,34-58 Ja 66.
There is a traditional argument in the philosophy of induction designed to establish, by means of a simple principle in the calculus of probability, the thesis that, under certain canonical conditions C, a law is confirmed (i.e., its probability is increased) with an increasing number of positive instances. This thesis is criticized here by an argument utilizing the very principle that has been traditionally employed in its support. The principle does not validate the thesis, according to the argument. Rather, if it can be relied upon in the matter, it shows that the thesis cannot logically be maintained.
- WILL, Frederick L.** Donald Williams' Theory Of Induction. *Phil Rev* 57,231-247 My 48.
- WILL, Frederick L.** Intention, Error, And Responsibility. *J Phil* 61,171-178 F 64.
G E M Anscombe (*Journal of Philosophy*, Volume 60,1963) raises what seems to her a difficulty embedded in the rationale of exoneration in those cases in which the grounds for exoneration are ignorance of law or moral principle, in contrast to ignorance of fact. The contention is that Anscombe's problem is a gratuitous one, arising from a mistaken analysis of certain terms employed in imputing action and responsibility to agents. Correcting this error dissolves the difficulty for maintaining, as Anscombe wishes to maintain, that the rationale of exoneration is basically the same in both cases.
- WILL, Frederick L.** Internal Relations And The Principle Of Identity. *Phil Rev* 49,497-514 S 40.
- WILL, Frederick L.** Is There A Problem Of Induction? *J Phil* 39,505-512 S 42.
- WILL, Frederick L.** Justification And Induction. *Phil Rev* 68,359-372 Jl 59.
- WILL, Frederick L.** Kneale's Theories Of Probability And Induction. *Phil Rev* 63,19-42 Ja 54.

- WILL, Frederick L.** Language, Usage, And Judgment. *Antioch Rev* 23,273-290 Fall 63.
- WILL, Frederick L.** Relativism And Experimental Inference. *Phil Sci* 18,155-169 Ap 51.
- WILL, Frederick L.** Skepticism And The Future. *Phil Sci* 17,336-346 O 50.
- WILL, Frederick L.** The Justification Of Theories. *Phil Rev* 64,370-388 Jl 55.
- WILL, Frederick L.** The Preferability Of Probable Beliefs. *J Phil* 62,57-66 F 65.
- "Why should a man prefer probability, in the way of belief over improbability?" The author discusses, by way of a concrete historical illustration, weaknesses in certain philosophical views of probability. He confines himself to "the so-called frequency view" though his central criticism is meant to apply equally well to other, contrary views. He examines, among others, Peirce's account of probability and Urmson's discussion of "parenthetical verbs."
- WILL, Frederick L.** Verifiability And The External World. *Phil Sci* 7,182-191 Ap 40.
- WILL, Frederic.** The Knowing Of Greek Tragedy. *J Aes Art Crit* 16,510-518 Je 58.
- WILL, Frederic.** Two Critics Of The Elgin Marbles: William Hazlitt And Quatremère De Quincy. *J Aes Art Crit* 14,462-474 Je 56.
- WILLARD, Charity Cannon.** The Manuscript Tradition Of The *Livre Des Trois Vertus* And Christine de Pizan's Audience. *J Hist Ideas* 27,433-444 Jl-S 66.
- This article studies the professional life of Christine de Pizan, a Fifteenth century author whose works are considered important in studies of the history of the book. It considers her relation to miniaturist artists of her time, and to literary patrons. It further traces the history of several manuscripts of her work, as a means of studying what type of readers were attracted to her poetry and prose. The author concludes that further study of this material may better reveal Christine's role in the intellectual life of the Fifteenth century.
- WILLARD, R. L.** The Organized Disintegration Of Higher Education. *Main Currents* 20,108-113 My-Je 64.
- WILLARD, Robert L.** The Web Of Symbols. *Main Currents* 18,115-117 My-Je 62.
- WILLERS, Jack Conrad.** Unamuno Centennial. *Educ Theor* 15,317-320 O 65.
- WILLEY, Basil.** Darwin And Butler, Two Versions Of Evolution. NY Harcourt Brace 1960.
- WILLEY, Basil.** More Nineteenth-century Studies: A Group Of Honest Doubters. NY Columbia Univ Pr 1956.
- WILLEY, Basil.** Nineteenth Century Studies: Coleridge To Matthew Arnold. NY Columbia Univ Pr 1949.
- WILEY, Basil.** The Eighteenth Century Background: Studies On The Idea Of Nature In The Thought Of The Period. NY Columbia Univ Pr 1941.
- This is a study of the development of the idea of "nature" in various eighteenth and early nineteenth century writers in the fields of religion, ethics, philosophy and politics. Though not strictly speaking a history of this almost magical idea, the book covers the most important writers of the period and shows the various shifts in meaning which the term underwent. It covers the thought of such men as the various Deists, Shaftesbury, Joseph Butler, the satirists, Hume, Hartley, Holbach, Priestley, the Revolutionists and their critics, and Wordsworth.
- WILLHOITE JR, Fred H.** Beyond Nihilism: Albert Camus's Contribution To Political Thought. Baton Rouge 1968.
- According to the author, Camus was not a systematic thinker, but nevertheless was one who believed we could discover norms for ourselves when authoritarian ones vanished. True rebellion continues to develop new norms fitting to man's continuous experience. Camus's main thrust is against any form of totalist ideology that cripples free dialogue and expansion of consciousness.
- WILLIAM, Mary.** The Relationships Of The Intellectual Virtue Of Science And Moral Virtue. *New Scholas* 36,475-505 O 62.
- WILLIAMS, Bernard A O.** Morality: An Introduction To Ethics. NY Harper & Row 1972.
- From the start B Williams (Cambridge University) states that he "offers no systematic theory" of ethics. His book is a critical review of several positions popular in British moral philosophy: amoralism, subjectivism, relativism and theological approbation are discussed and then dismissed as inadequate. Examination of the notion of human well-being leads to a final consideration of utilitarianism, in Bentham's sense. The reader is led to expect that utilitarianism will be approved but Williams keeps his promise and finally rejects both act- and rule-utilitarianism.
- WILLIAMS, Cornelius.** The Sacrifice Of The Mass As An Act Of The Virtue Of Religion. *Thomist* 27,357-384 Ap-Jl-O 63.
- WILLIAMS, Daniel D.** Moral Obligation In Process Philosophy. *J Phil* 56,263-270 Mr 59.
- WILLIAMS, Daniel D.** Tillich's Doctrine Of God. *Phil Forum (Boston)* 18,40-50 1960-61.
- WILLIAMS, David Rhys.** Faith Beyond Humanism. NY Philosophical Lib 1963.
- WILLIAMS, Donald Cary.** The Ground Of Induction. Cambridge Harvard Univ Pr 1947.
- WILLIAMS, Donald C.** Dispensing With Existence. *J Phil* 59,748-762 N 62.
- The one certainty, said Parmenides, is that Being is and not-being is not. But the thesis here is that Being is not, though it is granted to Parmenides that not-being is not either. There is no Being or Existence as such. Though it has become customary to translate statements about "something" into statements ostentatiously existential, it is suggested that the notion of something is the ontologically prior and correct one and that we should work on dispensing Existence in its favor.
- WILLIAMS, Donald C.** E S Brightman, The Great Truths, And Philosophies Of The Big Lie. *Phil Forum (Boston)* 16,3-7 1958-59.
- WILLIAMS, Donald C.** Form And Matter, I. *Phil Rev* 67,291-312 Jl 58.
- WILLIAMS, Donald C.** Form And Matter, II. *Phil Rev* 67,499-521 O 58.
- WILLIAMS, Donald C.** More On The Ordinarity Of History. *J Phil* 52,269-276 My 55.
- WILLIAMS, Donald C.** Mr Chatalian On Probability And Deduction. *Phil Stud* 4,28 1953.
- WILLIAMS, Donald C.** Necessary Facts. *Rev Metaph* 16,601-626 Je 63.
- The author argues that there are, as of necessity, necessary facts about the world. To explain his position, he first distinguishes facts from objects and analyzes intrinsic partitive and comparative relations and extrinsic relations of spatio-temporal location. He then discusses necessity, contingency, and entailment in terms of the categories of relation thus defined, and examines the distinctions between abstracts and universals and between the concrete and the general. He concludes with remarks on recent conventionalist theories of the a priori and on essence and existence.
- WILLIAMS, Donald C.** Of Essence And Existence And Santayana. *J Phil* 51,31-41 Ja 54.
- WILLIAMS, Donald C.** On The Credibility Of Personalism. *Phil Forum (Boston)* 9,23-27 Spr 51.
- WILLIAMS, Donald C.** On The Elements Of Being: I. *Rev Metaph* 7,3-18 S 53.
- WILLIAMS, Donald C.** On The Elements Of Being: II. *Rev Metaph* 7,171-192 D 53.
- WILLIAMS, Donald C.** Professor Carnap's Philosophy Of Probability. *Phil Phenomenol Res* 13,103-121 S 52.
- WILLIAMS, Donald C.** Professor Linsky On Aristotle. *Phil Rev* 63,253-255 Ap 54.
- WILLIAMS, Donald C.** Remarks On Causation And Compulsion. *J Phil* 50,120-124 F 53.
- WILLIAMS, Donald C.** The External World And Mr Chatalian. *J Phil* 50,13-17 Ja 53.
- WILLIAMS, Donald C.** The Myth Of Passage. *J Phil* 48,457-471 Jl 51.
- WILLIAMS, Donald C.** The Social Scientist As Philosopher And King. *Phil Rev* 58,345-359 Jl 49.
- WILLIAMS, Donald.** Mind As A Matter Of Fact. *Rev Metaph* 13,203-225 D 59.
- WILLIAMS, Donald.** Naturalism And The Nature Of Things. *Phil Rev* 53,417-443 S 44.
- WILLIAMS, Donald.** On The Derivation Of Probabilities From Frequencies. *Phil Phenomenol Res* 5,449-484 Je 45.
- WILLIAMS, Donald.** Rejoinder To Professor Black On "Some Questions About Donald Williams' Defense Of Materialism". *Phil Rev* 46,580-586 S 46.
- WILLIAMS, Donald.** The Challenging Situation In The Philosophy Of Probability. *Phil Phenomenol Res* 6,67-86 S 45.
- WILLIAMS, Donald.** The Problem Of Probability. *Phil Phenomenol Res* 6,619-622 Je 46.
- WILLIAMS, Elgin.** Can We Save Science? *Phil Sci* 15,333-340 O 48.
- WILLIAMS, Elgin.** Sociologists And Knowledge. *Phil Sci* 14,224-230 Jl 47.
- WILLIAMS, Forrest.** A Problem In Values: The Faustian Motivation In Kierkegaard And Goethe. *Ethics* 63,251-261 Jl 53.
- WILLIAMS, Forrest.** Cézanne And French Phenomenology. *J Aes Art Crit* 12,481-492 Je 54.
- WILLIAMS, Forrest.** Doubt And Phenomenological Reduction: An Appendix To The Natanson-Ames Controversy. *Phil Phenomenol Res* 18,379-381 Mr 58.
- WILLIAMS, Forrest.** Faust As A Renaissance Man. *Personalist* 34,393-397 Autumn-O 53.
- WILLIAMS, G.** Absolute Truth And The Shadow Of Doubt. *Phil Sci* 15,211-224 Jl 48.
- WILLIAMS, Gardner.** Humanistic Ethics. NY Philosophical Lib 1951.
- WILLIAMS, Gardner.** Free-Will And Determinism. *J Phil* 38,701-711 D 41.
- WILLIAMS, Gardner.** Freedom And Natural Causation. *Humanist* 20,259-264 S-O 60.
- WILLIAMS, Gardner.** Freedom Of Choice In The Pre-Determined Future. *Phil Phenomenol Res* 12,130-134 S 51.
- WILLIAMS, Gardner.** Hedonic Individual Ethical Relativism. *J Phil* 55,143-152 F 58.
- WILLIAMS, Gardner.** Hedonism, Conflict, And Cruelty. *J Phil* 47,649-656 N 50.
- The conception of hedonism presented by Professor W H Sheldon in *The Journal of Philosophy*, Volume XLVII, Number 10 is considered in this article. The author considers Sheldon's view similar to Mill's view in that each forsakes "the principle that good and duty are always relative to some individual point of view." He advocates the position that an ethical system must be hedonic as well as being an individual relativism.
- WILLIAMS, Gardner.** Human Freedom And The Laws Of Nature. *J Phil* 41,411-415 Jl 44.
- WILLIAMS, Gardner.** Individual, Social, And Universal Ethics. *J Phil* 45,645-654 N 48.
- WILLIAMS, Gardner.** Logical And Natural Compulsion In Free Will. *J Phil* 42,185-191 Mr 45.
- WILLIAMS, Gardner.** Naturalistic Metaphysics And The Two Evolutions Of Man. *Phil Phenomenol Res* 14,221-227 D 53.
- WILLIAMS, Gardner.** Normative Naturalistic Ethics. *J Phil* 47,324-330 My 50.
- WILLIAMS, Gardner.** Some Traditional Skeptical Principles; And Their Application, Especially To Mathematics And Logic. *J Phil* 37,599-608 O 40.
- WILLIAMS, Gardner.** Subjective Ethics And The Subconscious Value Judgments Of The Average Citizen. *Phil Phenomenol Res* 25,201-207 D 64.
- The article defines "right" as that which is most deeply satisfactory to an individual in the long run, and "good" as the satisfactory joy and loss of suffering. It is proposed that a theory of hedonic ethical relativism makes man's moral experience more intelligible than any alternative axiological system. One must combine an interest theory of value with some of Epicurus and some of Utilitarianism.

- WILLIAMS, Gardner.** Subjectivism And The Ethical Ultimacy Of The Individual. *Ethics* 69,281-284 JI 59.
- WILLIAMS, Gardner.** The Individual Aspects Of Ethics—A Reply To Professor Garnett. *J Phil* 46,472-477 JI 49.
- WILLIAMS, Gardner.** The Moral Insignificance Of The Total Of All Value. *Ethics* 55,216-221 Ap 45.
- WILLIAMS, Gardner.** The Natural Causation Of Free Will. *Zygon* 3,72-84 Mr 68.
- WILLIAMS, Gardner.** The Natural Causation Of Human Freedom. *Phil Phenomenol Res* 19,529-531 Je 59.
- WILLIAMS, Gardner.** Truth, Probability, And Certainty: A Reply. *Phil Rev* 51,595-599 N 42.
- WILLIAMS, Gardner.** Universalistic Hedonism Vs Hedonic Individual Relativism. *J Phil* 52,72-76 F 55.
- WILLIAMS, Gardner.** Universality And Individuality In Ethics. *J Phil* 40,348-355 Je 43.
- WILLIAMS, Gardner.** Wrath, Responsibility, And Progress In A Deterministic System. *J Phil* 39,458-467 Ag 42.
- WILLIAMS, Glanville.** *The Sanctity Of Life And The Criminal Law.* NY Knopf 1957.
- WILLIAMS, Gwyn A.** The Concept Of 'Egemonia' In The Thought On Antonio Gramsci: Some Notes On Interpretation. *J Hist Ideas* 21,586-599 O-D 60.
- WILLIAMS, Henry Horace.** *Logic For Living, Lectures Of 1921-22* (edited By Jane Ross Hammer). NY Philosophical Lib 1951.
- Horace Williams teaches more than the logic of Hegel—which he does most ably and not uncritically. He uses the events of the day in the college environment to frame in Socratic fashion a true "Logic for Living" that reverberated in the novels of Thomas Wolfe, the opinions of Judge John Parker and in the academic and political career of many other noted students. Nature, history, logic of quality, quantity and relation and their import upon government, law, religion and life as a whole all unfold before the reader as if he were under the spell of the classroom.
- WILLIAMS, John E.** Proposed Aids And Possible Obstacles To World Order. *Proc Cath Phil Ass* 20,129-135 1945.
- WILLIAMS, Lloyd P.** The Experimentalist's Conception Of Authority. *Educ Theor* 3,208-211 JI 53.
- WILLIAMS, Lloyd P.** The Experimentalist's Conception Of Freedom. *Educ Theor* 4,105-112 Ap 54.
- WILLIAMS, Martha E.** Gabriel Marcel's Notion Of Personal Communication. *Mod Sch* 35,107-116 Ja 58.
- WILLIAMS, Martha E.** Gabriel Marcel's Notion Of Value. *Mod Sch* 37,29-38 N 59.
- WILLIAMS, Mary B.** "The Logical Structure Of Functional Explanation In Biology" in *PSA, F Suppe And P Asquith* (eds), 37-46. East Lansing MI Phil Of Sci Assoc 1976.
- This paper: 1) gives a schema of the logical structure of functional explanation in biology; 2) shows that it falls under the covering law model of explanation by proving that the explanandum follows from the explanans; and 3) supports the claim that it captures the logical structure underlying the biological usage by analyzing in detail two cases from biology.
- WILLIAMS, Melvin G.** Auden's "Petition"—A Synthesis Of Criticism. *Personalist* 46,222-232 Spr-Apr 65.
- WILLIAMS, Milton H (ed)** and Denise, Theodore C (ed). *Retrospect And Prospect On The Retirement Of T V Smith.* Syracuse NY Syracuse Univ Pr 1956.
- WILLIAMS, Preston N (ed).** *Ethical Issues In Biology And Medicine.* Cambridge MA Schenkman 1973.
- WILLIAMS, Raymond.** *The Language Of Politics,* By James T Boulton. *Hist Theor* 4,380-386 1965.
- WILLIAMS, Richard Hays.** Scheler's Contributions To The Sociology Of Affective Action, With Special Attention To The Problem Of Shame. *Phil Phenomenol Res* 2,348-358 Mr 42.
- WILLIAMS, Thomas Rhys.** The Evolution Of A Human Nature. *Phil Sci* 26,1-13 Ja 59.
- WILLIAMS, William Carlos.** *The Embodiment Of Knowledge,* Ron Loewinsohn (ed). NY New Directions 1974.
- Essays dedicated to his sons, prose essays, and five philosophical essays express the originating root convictions of Williams the poet: knowledge as bodily assimilation and mastery, the primacy of words in "the modern primer", grotesque and shameful Science and Philosophy, clarity, wholeness, sad scholars, living vivid speech, the formation of personal integrity by sensory contact with things and people and by symbols, knowledge of "place," knowledge by art, seeing and appreciating and praising, and knowledge for love. Shakespeare as writer is the paragon of human knowledge: "His words are knowledge in themselves."
- WILLIAMSON, John.** Realization And Unconscious Inference. *Phil Phenomenol Res* 27,11-26 S 66.
- Two things are attempted here: to explore the relation between realizing, inferring, perceiving, remembering, and being conscious; and to argue that equating normal visual perception with unconscious inference is a *prima facie* absurdity. A few cases are discussed to show that realizing is a mental event that can sometimes but not always be identified with perceiving, with inferring, or with not-forgetting. A borderline case is described in order to maximize the temptation to identify perceiving with inferring. Some reasons are given for saying that it is hard to make sense of the notion of unconscious inference, especially if ordinary visual perception is claimed to be an instance of it.
- WILLNER, Dorothy.** *Decisions, Values And Groups, VI.* NY Pergamon Pr 1960.
- This volume consists of a collection of papers written by behavioral scientists and philosophers. Five groups of papers are included on the following topics: mathematical models in decision making; designs for research on values; the theory of small group research; psychodynamic patterns of behavior; and special military problems. The general aim of the group was to help develop an empirical theory of human behavior.
- WILLOWER, Donald J.** The Form Of Knowledge And The Theory-Practice Relationships. *Educ Theor* 13,47-52 Ja 63.
- WILLS, Garry.** "Being" In *The Sophist.* *Mod Sch* 36,197-204 Mr 59.
- WILLS, Vernon L.** The Importance Of The Choice Of Work. *J Thought* 1,32 N 66.
- WILSHIRE, Bruce.** *William James And Phenomenology: A Study Of The Principles Of Psychology.* Bloomington Indiana Univ Pr 1968.
- WILSON, Alan B** and Edwards, T Bentley. Attitudes Toward The Study Of School Subjects. *Educ Theor* 8,275-283 O 58.
- WILSON, Arthur M.** *Diderot: The Testing Years, 1713-1759.* NY Oxford Univ Pr 1957.
- WILSON, Bryan R (ed).** *Rationality.* Evanston IL Harper & Row 1970.
- WILSON, Colin.** *Beyond The Outsider: The Philosophy Of The Future.* Boston Houghton Mifflin 1965.
- WILSON, Curtis.** *William Heytesbury: Medieval Logic And The Rise Of Mathematical Physics.* Madison 1956.
- WILSON, David H.** Brightman's Personalistic Vision. *Rev Metaph* 12,285-293 D 58.
- WILSON, Edmund** and others. *The Intent Of The Critic,* Donald A Stauffer (ed). Princeton NJ Princeton Univ Pr 1941.
- This collection of essays provides an excellent cross section of serious literary criticism today. The essays contain crucial conflicts but also express basic agreements which Professor Stauffer seeks to analyze in his introductory essay. Professor Stauffer himself lays primary stress on the work of art, though he does not minimize the part which other interests play in esthetic experience, nor the necessity of the critic to set up standards and attempt to judge. "No man is a literary critic, excellent though he be as esthetician, scholar, or creative artist, in whose writings our primary pleasure does not spring from seeing specific works of art more clearly, easily, or completely."
- WILSON, Edwin H.** The Religious Element In Humanism. *Humanist* 22,173-177 N-D 62.
- WILSON, Edwin H.** Theological Reaction And Liberal Vitality. *Humanist* 1,145-146 Wint 41.
- WILSON, Francis G.** Public Opinion In The Theory Of Democracy. *Thought* 20,235-252 Je 45.
- WILSON, Francis G.** The Anatomy Of Conservatives. *Ethics* 70,265-281 JI 60.
- WILSON, Francis G.** The Ethics Of Political Conservatism. *Ethics* 53,35-45 O 42.
- WILSON, Francis G.** The Social Scientist And His Values. *Thought* 33,21-42 Mr 58.
- WILSON, Fred.** Implicit Definition Once Again. *J Phil* 62,364-373 JI 65.
- The claim that uninterpreted axioms "implicitly define" the primitive descriptive signs they contain could only be based on the belief that there exists some fairly close analogy between a sign's being defined and a sign's occurring as primitive in an axiomatic system. In Part I, I show that the two kinds of "definition," so-called, differ in two respects which are so crucial that the use of the same word cannot but be misleading: Quine has recently presented himself as a defender of "implicit definition." However, his real purpose is to argue that the analytic-synthetic distinction cannot be explicated. He claims to be able to find for every true scientific theory an axiomatic development of the same theory whose truths follow deductively from those of arithmetic. In Part II distinctions are made which show that the two axiomatic developments are *not* of the same theory. Thus, Quine's argument fails.
- WILSON, George Arthur.** *Reckoning With Life.* New Haven Yale Univ Pr 1942.
- The first two parts, entitled respectively "Nature" and "Ourselves," deal mainly with epistemological topics. Part III deals with "Some Basic Enigmas," namely, with the problems of evil, immortality and ontological being.
- WILSON, George Arthur.** *Reckoning With Life.* New Haven Yale Univ Pr 1942.
- Reckoning with Life* is a considered statement of the author's reasons for believing that "life as a whole has a meaning which can give assurance and direction." The first third of the book consists of an analysis of the implications of sense perception. They are, according to Professor Wilson, that the human perceiver is faced by a cosmic power which is a unity that "must know what it is doing." The second deals with "Ourselves," concluding that the self is "a unique unity," but not a substance in the usual sense, which must remain a mystery to the objectively minded intellect. In Part Three, "Some Basic Enigmas," the author wrestles with the speculative problems of evil, immortality, and "ultimately real."
- WILSON, H Van Rensselaer.** Causal Discontinuity In Fatalism And Indeterminism. *J Phil* 52,70-71 F 55.
- WILSON, Harold S.** Some Meanings Of "Nature" In Renaissance Literary Theory. *J Hist Ideas* 2,430-448 O 41.
- WILSON, Hugh Van Rensselaer.** How Valid Is Jordan's Disillusionment With Life And Thought? *Ethics* 66,279-283 JI 56.
- WILSON, Jerry B.** *Death By Decision: The Medical, Moral, And Legal Dilemmas Of Euthanasia.* Philadelphia Westminster Pr 1975.
- This book explores the medical, legal, and moral dilemmas of euthanasia. Wilson argues from the perspective of a morality of theocentric love which seeks to serve the needs of the patient as a person. Wilson's account is especially helpful in citing numerous legal precedents in which euthanasia has been leniently handled.
- WILSON, John B.** An Analogue Of Transcendentalism. *J Hist Ideas* 27,459-461 JI-S 66.
- WILSON, John B.** Darwin And The Transcendentalists. *J Hist Ideas* 26,286-290 Ap-Je 65.
- The author here describes the first encounters of the transcendentalists with Darwinism. Early transcendental views were favorable, for they saw Darwin as

- embodying idealism; later transcendentalist interpretations of Darwin rejected him for opposing idealism. The article also includes a discussion of the relationship of transcendentalism to science. As a group, transcendentalists did not dismiss science easily, but tried to incorporate the new science into transcendental thought.
- WILSON, John.** *Language And The Pursuit Of Truth.* NY Cambridge Univ Pr 1956.
- WILSON, John.** *Logic And Sexual Morality.* Baltimore Penguin Books 1965.
- WILSON, John.** *Thinking With Concepts.* NY Cambridge Univ Pr 1963.
- WILSON, M T.** *Shelley's Later Poetry.* NY Columbia Univ Pr 1957.
- WILSON, N L.** Class Identity As Presupposing Individual Identity. *Phil Stud* 11,55-57 1960.
- This article attempts to lay down identity conditions for individuals. The author challenges the space-time view, pointing out that it involves treating time as a dimension on a par with the three spatial dimensions. He argues that it makes sense to talk about one mile east, one mile north, and one mile up, but it does not make sense to talk about one mile earlier. Therefore, he concludes, time is not a dimension "just like" a spatial dimension. He suggests that the substance view of individuation will ultimately prove to be the right one.
- WILSON, N L.** Comments On Jerrold Katz's "The Relevance Of Linguistics To Philosophy". *J Phil* 62,605-606 O 65.
- WILSON, N L.** Modality And Identity: A Defense. *J Phil* 62,471-476 S 65.
- WILSON, N L.** Property Designation And Description. *Phil Rev* 64,389-404 JI 55.
- WILSON, N L.** Psychologism, Logic, And Mr Myhill. *Phil Math* 1,1-4 1964.
- WILSON, N L.** Reply To Professor Rescher's "Identity, Substitution, And Modality". *Rev Metaph* 14,714-720 Je 61.
- In his 1960 review article, "Identity, Substitution, and Modality," Nicholas Rescher wrote that the primary aim of N L Wilson's book, *The Concept of Language* (Toronto, 1959), was an attack on the logic of modality on the ground of its clash with Leibniz's Rule. He further professed to find a lack of fundamental or thematic unity in the book. The author responds to these and other charges by tracing the logical development of his chapters, discussing his notion of propositions, and clarifying his views, in opposition to Rescher's, on modal logic.
- WILSON, N L.** Space, Time, And Individuals. *J Phil* 52,589-598 O 55.
- WILSON, N L.** Substances Without Substrata. *Rev Metaph* 12,521-539 Je 59.
- WILSON, N L.** The Indestructibility And Immutability Of Substances. *Phil Stud* 7,46-48 1956.
- WILSON, Neil L.** Designation And Description. *J Phil* 50,369-383 Je 53.
- WILSON, Neil L.** In Defense Of Proper Names Against Descriptions. *Phil Stud* 4,72-77 1953.
- WILSON, P R.** On The Argument By Analogy. *Phil Sci* 31,34-39 Ja 64.
- WILSON, Patrick.** The Need To Justify. *Monist* 50,267-280 Ap 66.
- Must we justify things? Which things need justifying? What constitutes a justification? Wilson outlines a possible method of justifying aesthetic values and concludes probably no final argument can be given for one particular way of justifying. But if "good" and "bad" are translated into "likes" and "dislikes" no justification is required. One justifies then only if one feels the need. Choice of method will depend on whichever method allows one to feel all right.
- WILSON, Raymond Jackson.** *In Quest Of Community: Social Philosophy In The United States, 1860-1920.* NY Wiley 1968.
- WILSON, Richard Albert.** *The Miraculous Birth Of Language.* NY Philosophical Lib 1948.
- WILSON, Robert N** and Kolaja, Jiri. The Theme Of Social Isolation In American Painting And Poetry. *J Aes Art Crit* 13,37-45 S 54.
- WILSON, Robert N.** Literary Experience And Personality. *J Aes Art Crit* 15,47-57 S 56.
- WILSON, Robert N.** Literature, Society, And Personality. *J Aes Art Crit* 10,297-309 Je 52.
- WILSON, Robert N.** The Poet And The Projective Test. *J Aes Art Crit* 16,319-327 Mr 58.
- WILSON, W K (ed)** and Davis, J W (ed) and Hockney, D J (ed). *Philosophical Logic.* NY Humanities Pr 1970.
- WIMSATT JR, W K.** Is A General Theory Of Arts Of Any Practical Value In The Study Of Literature: The Domain Of Criticism. *J Aes Art Crit* 8,213-220 Je 50.
- WIMSATT JR, W K.** Poetic Tension: A Summary. *New Scholas* 32,73 Ja 58.
- WIMSATT JR, W K.** Poetry And Christian Thinking. *Thought* 26,219-232 Sum 51.
- WIMSATT JR, W K.** Poetry And Morals: A Relation Reargued. *Thought* 23,281-299 Je 48.
- WIMSATT JR, W K.** Symbol And Metaphor. *Rev Metaph* 4,279-290 D 50.
- WIMSATT, W K.** Sparshott On Aesthetics: A Guided Tour. *Rev Metaph* 20,71-87 S 66.
- F E Sparshott describes *The Structure of Aesthetics* (Toronto and London, 1963) as a pluralistic guide to aesthetic issues and arguments. In this critical study, however, the author argues that, despite its seeming objectivity as a reasoned catalogue of opinions, Sparshott's work implicitly advances an aesthetic theory of its own. In support of his interpretation, he examines Sparshott's polar concepts of representation (or reference), form, and expression as descriptive aspects of the work of art.
- WINANCE, E.** Intention And Nature Of Fussler's Logic. *Phil Math* 2,69-85 1965.
- WINANCE, Eleuthère.** A Forgotten Chinese Thinker: Mo Tzu. *Int Phil Quart* 1,593-619 D 61.
- WINANCE, Eleuthère.** A Forgotten Chinese Thinker: Mo Tzu. *Int Phil Quart* 1,593-619 D 61.
- WINCH, Peter (ed).** *Studies In The Philosophy Of Wittgenstein.* NY Humanities Pr 1969.
- WINCH, Peter.** *The Logic Of Social Enquiry,* By Quentin Gibson. *Hist Theor* 2,74-78 1962.
- WINCH, Peter.** Understanding A Primitive Society. *Amer Phil Quart* 1,307-324 O 64.
- If the institutions and practices of a primitive society are understood by its members according to criteria of intelligibility which are very remote from those in terms of which a western social anthropologist tries to understand things, what will count as an understanding of those institutions by him? What sort of lesson can we learn from the study of such societies? These questions are discussed first by way of a criticism of E E Evans-Pritchard's *Witchcraft, Oracles and Magic among the Azande*, in which an attempt is made to bring out some of the confusions involved in assessing the rationality of something like Zande witchcraft by reference to western scientific and technological standards. An attempt is then made to meet objections made by Alasdair MacIntyre against the account of social action offered in the author's *The Idea of a Social Science*. Finally, some suggestions are made on how to develop certain of Vico's ideas on the distinction between what is universal and what is transitory in human social life.
- WINCH, Peter.** Universalizability Of Moral Judgements. *Monist* 49,196-214 Ap 65.
- Sidgwick's theses that "if I judge any action to be right for myself, I implicitly judge it to be right for any other person whose nature and circumstances do not differ from my own in certain important respects" fails to differentiate moral judgments of importantly different kinds and, in particular, overlooks peculiarities of a kind of judgment, made by a prospective agent, about what he ought to do. The court-martial in Melville's *Billy Budd* is closely examined as an example. Although we can speak of such an agent "finding out" what he ought to do, he is not finding out what anyone ought to do in such a situation, but something about himself: something, however, which can only be expressed in moral categories.
- WINDOLPH, F Lyman.** *Leviathan And Natural Law.* Princeton NJ Princeton Univ Pr 1951.
- WINETROUT, Kenneth.** *F C S Schiller And The Dimensions Of Pragmatism.* Columbus OH Ohio State Univ Pr 1967.
- WINETROUT, Kenneth.** Aspects Of Academic Freedom. *Educ Theor* 2,29-32 Ja 52.
- WINETROUT, Kenneth.** Aspects Of F C S Schiller's Concept Of Truth. *Educ Theor* 6,105-122 Ap 56.
- WINETROUT, Kenneth.** Buber: Philosopher Of The I-Thou Dialogue. *Educ Theor* 13,53-57 Ja 63.
- WINETROUT, Kenneth.** F C S Schiller (1864-1937): Some Centennial Thoughts. *Personalist* 45,301-315 Sum-JI 64.
- WINETROUT, Kenneth.** Must Pragmatists Disagree: Dewey And Schiller. *Educ Theor* 10,57-65 Ja 60.
- WINETROUT, Kenneth.** William James And F C S Schiller: An Essay In Honor Of Schiller's Centennial Year 1964. *Educ Theor* 14,158-167 JI 64.
- WINGELL, Albert E.** *Vivere Viventibus Est Esse* In Aristotle And St Thomas. *Mod Sch* 38,85-120 Ja 61.
- WINGO, Glenn Max.** *The Philosophy Of American Education.* Boston Heath 1965.
- WINICK, Charles** and Holt, Herbert. The Consention Approach To Dreams. *J Existent* 1,219-232 Sum 60.
- WINKELMANN, Alfons.** Formal Logic In Soviet Philosophy. *Phil Today* 1,26-28 Mr 57.
- WINN, R B.** Mind And Nature. *Phil Sci* 13,41-52 Ja 46.
- WINN, Ralph B (ed).** *American Philosophy.* NY Philosophical Lib 1955.
- This book consists of three distinct parts: "Fields and Problems of American Philosophy" by seven authors besides the editor; "Sources and Choices of Philosophy" by nine contributors; and "American Thinkers" consisting of vignettes of twenty-five philosophers and near-philosophers from the pen of the editor. Each of the latter sketches includes one or two very brief excerpts from the subject's works.
- WINN, Ralph B.** Our Pre-Copernican Notion Of Time. *J Phil* 40,403-410 JI 43.
- WINN, Ralph B.** Reflections On "Causation And Perception". *Phil Rev* 55,77-80 Ja 46.
- WINN, Ralph B.** The Beauty Of Nature And Art. *J Aes Art Crit* 2,3-13 Spr 42.
- WINN, Ralph B.** The Language Of Art. *J Aes Art Crit* 3,49-54 Spr-sum 44.
- WINN, Ralph B.** The Nature Of Causation. *Phil Sci* 7,192-204 Ap 40.
- WINN, Ralph B.** The Nature Of Relations. *Phil Rev* 50,20-35 Ja 41.
- WINNIE, John A.** Theoretical Terms And Partial Definitions. *Phil Sci* 32,324-328 O 65.
- WINOKUR, Stephen (ed)** and Radner, Michael (ed). *Analyses Of Theories And Methods Of Physics And Psychology.* Minneapolis 1970.
- WINSLOW, O E.** *Jonathan Edwards, 1703-1758: A Biography.* NY Macmillan 1940.
- WINSPEAR, Alban Dewes.** *The Genesis Of Plato's Thought.* NY Dryden Pr 1940.
- The objective of this important contribution to the growing literature of the sociology of knowledge is to present the philosophy of Plato in its socio-historical matrix, with the double purpose—if one is to judge by the effect—of illuminating the Platonic concepts and of illustrating the importance of sociological method in the writing of history of philosophy. In fulfillment of his objective the author finds it necessary to begin his study with the age of the Epic. The book is thus a fairly comprehensive sociological analysis of Greek religious and philosophical thought from Homer to Aristotle.
- WINSTON, Alexander.** Barth's Concept Of The Nihil. *Personalist* 40,54-61 Wint-Ja 59.
- WINTER, Gibson.** *Elements For A Social Ethic: Scientific And Ethical Perspectives On Social Process.* NY Macmillan 1966.

- WINTERS, Francis X.** A Note On St Augustine's View Of Man's Knowledge Of God During Life. *Mod Sch* 39,383-385 My 62.
- WINTERS, Yvor.** In Defense Of Reason. NY Morrow 1948.
- WINTHROP, Henry.** A Structural Analysis Of The Context Of Value. *J Existent* 6,81-88 Fall 65.
- WINTHROP, Henry.** American National Character And The Existentialist Posture. *J Existent* 6,405-420 Sum 66.
- WINTHROP, Henry.** Conceptual Difficulties In Modern Economic Theory. *Phil Sci* 12,30-39 Ja 45.
- WINTHROP, Henry.** Culture And Individuality. *Educ Theor* 13,65-73 Ap 63.
- WINTHROP, Henry.** Empathy And Self-Identity Versus Role-Playing And Alienation. *J Existent* 5,37-50 Sum 64.
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- WINTHROP, Henry.** Existential And Phenomenological Frontiers, Part II. *J Existent* 6,459-485 Sum 66.
- WINTHROP, Henry.** Experimental Education: Its Bearing On Social And Behavioral Research. *Educ Theor* 15,135-142 Ap 65.
- WINTHROP, Henry.** Indian Thought And Humanistic Psychology: Contrasts And Parallels Between East And West. *Phil East West* 13,137-154 Al 63.
- WINTHROP, Henry.** Metaphysics And Paradox In The Concept Of Metalanguage. *Phil Rev* 54,607-610 N 45.
- WINTHROP, Henry.** Methodological And Hermeneutic Functions In Interdisciplinary Education. *Educ Theor* 14,118-127 Ap 64.
- WINTHROP, Henry.** Phenomenological And Existential Considerations Surrounding The Problem Of Value. *J Existent* 2,175-192 Fall 61.
- WINTHROP, Henry.** Phenomenological Method From The Standpoint Of The Empiricist Bias. *J Phil* 46,57-73 F 49.
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- WINTHROP, Henry.** Social Zombiism—The Anti-Existential In Modern Life. *J Existent* 3,343-360 Spr 63.
- WINTHROP, Henry.** Specialization And Intellectual Integration In Liberal Education. *Educ Theor* 17,25-31 Ja 67.
- WINTHROP, Henry.** The Constitution Of Error In The Phenomenological Reduction. *Phil Phenomenol Res* 9,741-748 Je 49.
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- WIRTALA, Arnold.** Taste In The Arts: A Problem Of Aesthetic Value. *Educ Theor* 5,118-124 Ap 55.
- WIRTH, Arthur G.** *John Dewey As Educator: His Design For Work In Education, 1894-1904.* NY Wiley 1966.
- WIRTH, Arthur G.** H Gordon Hullfish And A Vision Of Teaching. *Educ Theor* 13,207-211 Jl 63.
- WIRTH, Arthur G.** On Existentialism, The Emperor's New Clothes And Education. *Educ Theor* 5,152-157 Jl 55.
- WIRTH, Arthur G.** Response To Beck's "The Social And Educational Philosophy Of New Humanism And New Conservatism". *Proc Phil Educ* 16,104-108 Ap 60.
- WIRTH, Arthur G.** The Psychological Theory For Experimentation In Education At John Dewey's Laboratory School, The University Of Chicago, 1896-1904. *Educ Theor* 16,271-280 Jl 66.
- WIRTH, Arthur G.** Viktor E Frankl And 'The Responsible Self'. *Educ Theor* 12,241-246 O 62.
- WISAN, R N.** A Note On Silence. *J Phil* 53,448-449 JI 56.
- WISAN, R N.** Lambert's Presuppositions. *Phil Stud* 13,91-93 1962.
- WISDOM, John Oulton.** *Philosophy And Its Place In Our Culture.* NY Gordon & Breach 1975.
- Part I analyzes seven modes of philosophizing: (1) Metascience, (2) Epistemology, (3) Ontology of science, (4) Parascientific ontology, (5) Cosmological ontology, (6) "Meta-Ontological Negativism," and (7) Philosophy also means the life style of the ideas we live by. Part II is an extended criticism of these modes. Part III looks at the goals of optimists and pessimists, rationalists and empiricists. Part IV suggests an eighth mode for philosophy today as a personal and social outlook.
- WISDOM, John.** *Philosophy And Psycho-analysis.* NY Philosophical Lib 1953.
- WISDOM, John.** Some Forms Of Intolerance (Note: A Special Edition). *Phil Forum (Pacific)* 2,28-31 S 63.
- WISDOM, William A.** A Phenomenological Review Of Mysticism And Childhood Experience. *Phil Phenomenol Res* 21,397-401 Mr 61.
- WISDOM, William A.** On How Donnellan Knows What He Is Doing. *J Phil* 60,589-590 S 63.
- WISDOM, William A.** Possibility-elimination In Natural Deduction. *Notre Dame J Form Log* 5,295-298 1964.
- WISDOM, William A.** Potterization, Palmerizing, And Pegasus. *Phil Stud* 17,19-20 1966.
- WISE, Jennings Cropper.** *Philosophic History Of Civilization; Showing The Spiritual And Material Factors Involved In The Evolution Of Nations.* NY Philosophical Lib 1955.
- WISE, John Edward.** *The Nature Of The Liberal Arts.* Milwaukee Bruce 1947.
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- WISH, Harvey.** Aristotle, Plato, And The Mason-Dixon Line. *J Hist Ideas* 10,254-266 Ap 49.
- WITMER, Enos E and Biser, Erwin.** Methodology Of Research And Progress In Science. *Phil Sci* 14,275-288 O 47.
- WITTGENSTEIN, Ludwig.** *Preliminary Studies For The Philosophical Investigations, Generally Known As The Blue And Brown Books.* NY Harper 1958.
- WITTGENSTEIN, Ludwig.** A Lecture On Ethics. *Phil Rev* 74,3-11 Ja 65.
- In non-ethical contexts judgments of value (i.e., "This is the right way to Granchester") are judgments of relative value, and can be converted to statements of fact. In ethics and religion, we find what appear to be judgments of *absolute* value. All such "judgments" turn out to be incoherent expressions, however. As attempts to say more than facts, they are attempts to go beyond the world, and so beyond the bounds of significant language.
- WITTGENSTEIN, Ludwig.** Notes On Logic, September, 1913. *J Phil* 54,231-245 Ap 57.
- WITTKOWER, Rudolf.** Individualism In Art And Artists: A Renaissance Problem. *J Hist Ideas* 22,291-302 Jl-S 61.
- WITTKOWSKY GEORGE.** Swift's *Modest Proposal*. *J Hist Ideas* 4,75-104 Ja 43.
- WITZEMANN, Edgar J.** Chemistry And Evolution. *Phil Sci* 12,179-189 JI 45.
- WITZEMANN, Edgar J.** The Role Of Catalysis In Biological Causation. *Phil Sci* 10,176-183 JI 43.
- WITZEMANN, Edgar J.** The Scope, Objectives And Limitations Of Modern Science As Seen In The Light Of Its History. *Phil Sci* 14,44-55 Ja 47.
- WOETZEL, Robert.** *The Philosophy Of Freedom.* NY Oceana 1966.
- This book is composed of two long essays, "Outline of a Philosophy of Freedom" and "Freedom in the Modern State"; an epilogue discussing the state of freedom in the United States and proposing a program of implementation of greater freedom in the United States; a transcription of a discussion of the author's views at the Center for the Study of Democratic Institutions; and appendices containing the texts of the Universal Declaration of Human Rights and of the European Convention for the Protection of Human Rights and Fundamental Freedoms. The first essay discusses individual rights in relation to government, economic planning, international struggles, and cultural values. The second essay looks at problems of freedom in a democratic state, a Roman republic (such as the DeGaulle regime), and a socialist state. Woetzel says in the discussion section, "The basic thesis is that man the individual is the be-all of all government; and the aim of man which I prefer perhaps *a priori*, is the quest for happiness—individual happiness according to standards which he chooses."
- WOJCIECHOWSKI, Jerzy A.** Analytic Philosophers' View Of Science: An Appraisal. *Proc Cath Phil Ass* 34,194-199 1960.
- WOJCIECHOWSKI, Jerzy A.** Do Scientific Laws Give A True Image Of Reality? *Proc Cath Phil Ass* 37,206-210 1963.
- WOJCIECHOWSKI, Jerzy A.** Dubitable Elements In Our Knowledge. *Proc Cath Phil Ass* 40,176-180 1966.
- WOJCIECHOWSKI, Jerzy A.** The Epistemological Problems Of De-Anthropomorphization Of Modern Science. *Proc Cath Phil Ass* 33,58-63 1959.
- WOLF, Abraham.** *A History Of Science, Technology, And Philosophy In The 16th And 17th Centuries, I-II.* Magnolia MA Smith 1968.
- WOLF, Theodore.** Alteration, The Way To Generation And Corruption. *Mod Sch* 23,194-199 My 46.
- WOLFARD, Merl R.** *Thinking About Thinking.* NY Philosophical Lib 1955.
- This book is a series of observations on a variety of epistemological and psychological themes aiming at two major conclusions: first, that the traditional materials employed in understanding mental processes can be rendered more productive if redefined in terms of mass-energy relationships; and second, that such a reconstruction reveals new validity criteria which suggest, among other things, that modern philosophic scepticism of whatever order can be shown to be untenable.
- WOLFE, Bertram D.** *Marxism: One Hundred Years In The Life Of A Doctrine.* NY Dial Pr 1965.
- Wolfe begins this book by stating that "of *Das Kapital*'s basic intellectual structure nothing now stands up." We also soon find that "there is no Leninist theory of imperialism either." On the other hand, "The materialist interpretation of history, once its monistic, reductionist claims are rejected, can contribute some useful insights to historical thought." Yet "Marxism fails to take account of this age-old nature of war itself." Throughout the book is a large collection of "marxist failures-to-predict." Marxism cannot explain other things: "Henri de Man records, 'my Marxism received a mortal blow, for it could not explain the behavior of the masses.'" Perhaps all this may be explained by what Wolfe calls "the natural authoritarianism of Marx's temperament?"
- WOLFE, Bertram D.** "War Is The Womb Of Revolution": Lenin "Consults" Hegel. *Antioch Rev* 16,190-197 Je 56.
- WOLFE, Bertram D.** Marxism Today. *Antioch Rev* 18,471-486 Wint 58.
- WOLFE, Bertram D.** Rosa Luxemburg And V I Lenin: The Opposite Poles Of Revolutionary Socialism. *Antioch Rev* 21,209-225 Sum 61.

WOLFE, Don M. *The Image Of Man In America.* Dallas 1957.

The author claims that the American image of human nature is that of a plastic being capable of either cruelty or generosity, but that given the environmental opportunity he can develop for the best. He traces this theme in Jefferson, Emerson, Horace Mann, O W Holmes, Henry George, Veblen, James, Dewey, and others. He holds that the science of man in the future must uncover the roots of talent from which genius can emerge.

WOLFE, J. M. Social And Moral Relevants Of The Psychological And Philosophical Concepts Of Personality And Individuality. *New Scholas* 18,334-375 O 44.

WOLFENSTEIN, Martha. Social Background Of Taine's Philosophy Of Art. *J Hist Ideas* 5,332-358 Je 44.

WOLFF, Etienne. A Biologist Reflects. *Phil Today* 8,170-172 Fall 64.

WOLFF, Hans Julius. The Origin Of Judicial Litigation Among The Greeks. *Traditio* 4,31-88 1946.

WOLFF, K. H. The Unique And The General: Toward A Philosophy Of Sociology. *Phil Sci* 15,192-210 JI 48.

WOLFF, Kurt H (ed) and Moore, Barrington (ed). *The Critical Spirit: Essays In Honor Of Herbert Marcuse.* Boston Beacon Pr 1967.

The editors have brought together a number of essays written by twenty-five writers responding to major themes already treated in Marcuse's works or to challenges he has made central for others. The essays are written from independent points of view, sharing a common concern for issues and problems but not each other's proposed solutions. The essays are grouped in four parts as follows: 1) "The Political Concern of Philosophy," 2) "Art, Literature, and Society," 3) "Industrial Society and Its Plight," 4) "Marcuse as Teacher" and "Marcuse Bibliography."

WOLFF, Kurt H. On The Scientific Relevance Of "Imputation". *Ethics* 61,69-73 O 50.

WOLFF, Kurt H. Surrender And Autonomy And Community. *Humanitas* 1,173-182 Fall 65.

WOLFF, Kurt H. The Sociology Of Knowledge: Emphasis On An Empirical Attitude. *Phil Sci* 10,104-123 Ap 43.

WOLFF, Peter. Necessary And Contingent Effects. *Rev Metaph* 11,202-214 D 57.

WOLFF, Robert Paul. *In Defense Of Anarchism.* NY Harper & Row 1970.

This book deals with the problem of the State as normative. Political philosophy is the philosophy of the state. The authority of the State to command obedience conflicts irreducibly with the autonomy of the individual.

WOLFF, Robert Paul. *Kant's Theory Of Mental Activity: A Commentary On The Transcendental Analytic Of The Critique Of Pure Reason.* Cambridge Harvard Univ Pr 1963.

After an introduction which briefly describes the doctrine of the *Inaugural Dissertation of 1770* and the problem Kant set himself thereafter, Wolff addresses his exegesis to one main task: "Can an argument be found in the *Critique* which, beginning with the fact of consciousness, advances by a rigorous deduction to the validity of the law of causation?" The result is a step-by-step commentary on the *Transcendental Analytic*, that presents for each section in turn (1) a general statement of its place in the critical philosophy and in Kant's purposes (2), an outline of its doctrine and its function in this argument, and (3) certain specific textual explanations, especially of difficulties or inconsistencies. This is nothing like a complete commentary or explanation, but a careful presentation of a sequential argument.

WOLFF, Robert Paul. *The Autonomy Of Reason: A Commentary On Kant's Groundwork Of The Metaphysic Of Morals.* NY Harper & Row 1973.

This commentary gives special attention to reconciling Kant's ethical position with the first *Critique's* doctrines concerning causation and the restriction of knowledge to the phenomenal world. Kant's references to the conflict between reason and desire, duty and inclination, are examined against the background of his competing characterization of all willing as rational with the latter doctrine being taken to be the more defensible one. Kant's position is taken as most correct in seeing that morality must have an *a priori* ground and that the major problem is to reconcile the causally deterministic with the moral account of human action.

WOLFF, Robert Paul. *The Poverty Of Liberalism.* Boston Beacon Pr 1968.

WOLFF, Robert Paul. A Refutation Of Rawls' Theorem On Justice. *J Phil* 63,179-190 Mr 66.

John Rawls, in "Justice as Fairness," offers two principles which he says constitute the content of our concept of justice as it applies to institutions. As evidence for the analysis he asserts as a theorem that a society of rationally self-interested agents, convened to settle by unanimous agreement upon principles for the resolution of all future disputes over their practices, would necessarily choose those same principles after a period of bargaining. The theorem is false. The principles actually define a notion "more just than" which is inadequate to sort alternative proposals into a unique and complete ordering, and hence could not be used to settle disputes. Furthermore, even if the principles were satisfactory, they would not be chosen by individuals of the sort Rawls describes. The inadequacies of the supposed theorem also reveal that Rawls has committed the familiar utilitarian error of confusing justice with welfare.

WOLFF, Robert Paul. Reflections On Game Theory And The Nature Of Value. *Ethics* 72,171-179 Ap 62.

WOLFF, Robert P. Kant's Debt To Hume Via Beattie. *J Hist Ideas* 21,117-123 Ja-Mr 60.

WOLFSON, H. A. Infinite And Privative Judgments In Aristotle, Averroes, And Kant. *Phil Phenomenol Res* 8,173-187 D 47.

WOLFSON, Harry A. A Case Study In Philosophic Research And Spinoza. *New Scholas* 14,268-294 JI 40.

WOLFSON, Harry A. Extradeical And Intradeical Interpretations Of Platonic Ideas. *J Hist Ideas* 22,3-32 Ja-Mr 61.

WOLFSON, Harry Austryn. *Philo; Foundations Of Religious Philosophy In Judaism, Christianity, And Islam.* Cambridge Harvard Univ Pr 1947.

WOLFSON, Harry Austryn. *The Philosophy Of The Church Fathers, Volume I: Faith, Trinity, Incarnation.* Cambridge Harvard Univ Pr 1956.

A monumental work of scholarship, consisting of thorough and comprehensive treatments of four relatively distinct motifs in the thought of the early Church Fathers. Part One deals with the origin of the problem of faith and reason, together with the various solutions proposed; Part Two treats the Trinity, the Logos, and Platonic Ideas; Part Three examines the three Christian "mysteries"—the Trinity, the Incarnation, and the generation of the Logos; and Part Four details the rise of the heresies, particularly gnosticism. This is a work of exposition rather than of philosophical evaluation; but its scope and detail make it an indispensable starting-point for any future effort to appraise the thought of the early Church Fathers.

WOLFSON, Martin. A Note On "Insight". *J Phil* 44,684-685 D 47.

WOLFSON, Martin. What Is Philosophy? *J Phil* 55,322-336 Ap 58.

WOLFSON, Philip J. Friedrich Meinecke (1862-1954). *J Hist Ideas* 17,511-525 O 56.

WOLGAST, Elizabeth H. A Question About Colors. *Phil Rev* 71,328-339 JI 62.

Wolgast discusses our generic notion of colors, e.g., our notion of blue which covers the color of a material object like a wall, apparent colors like the blue of the sky or of a reflection, and the color of something blue in our memory. She asks how we can compare these colors when we cannot put them side by side to look at them. Her answer is that to say of a material object and of the sky that they are both of the same color is to say that they have similar descriptions.

WOLGAST, Elizabeth H. Perceiving And Impressions. *Phil Rev* 67,226-236 Ap 58.

WOLGAST, Elizabeth H. The Experience In Perception. *Phil Rev* 69,165-182 Ap 60.

WOLIN, Sheldon S. *Politics And Vision: Continuity And Innovation In Western Political Thought.* Boston Little Brown 1960.

This book is written in defense of traditional political philosophy. The author surveys the broad sweep of political philosophizing from Plato to the present. The theme is "that political theory must once again be viewed as that form of knowledge which deals with what is general and integrative to men, a life of common involvements." The thesis is developed by interpretative and evaluative commentary on many of the greats. The author thinks that there have been four sets of answers to the fundamental questions of political obligation: Platonic, Christian, Liberal, and Pluralist. Each set is developed with emphasis and approach appropriate to the period of discussion. This is an original book.

WOLLHEIM, Richard. *Art And Its Objects, An Introduction To Aesthetics.* NY Harper And Row 1968.

The traditional question "What is art?" is answered, in 65 short, highly compressed sections, in an untraditional way. Though we cannot say for all X what an X is, we can recognize an X and say what it is not, and why not, when offered a false, misleading, or distorting definition, the X's here being instances of works of art. The argument develops from consideration of the denial of the hypothesis that works of art are physical objects, that is, of the two claims that (a) it is clearly true of some works of art that they cannot be plausibly identified with physical objects, and (b) works of other kinds have been wrongly identified with what are indisputably physical objects. The (b) raises the issue of ascription of representational and expressive properties to art works.

WOLLHEIM, Richard. Democracy. *J Hist Ideas* 19,225-242 Ap 58.

WOLMAN, Benjamin (ed) and Nagel, Ernest (ed). *Scientific Psychology, Principles And Approaches.* NY Basic Books 1965.

This volume thus attempts to bring about a rapprochement between scientific psychology and the philosophy of science. Thirty well-known philosophers and psychologists focus their attention on a number of current issues: how do the schools of contemporary psychology relate to pragmatism, behaviorism, analytic philosophy and existentialism? what are some key questions in social psychology, learning theory, psychoanalysis, testing, animal behavior, neuro-psychology, perception, information theory, and predictability in human behavior?

WOLMAN, Benjamin B. *Contemporary Theories And Systems In Psychology.* NY Harper 1960.

This volume presents a comprehensive account of contemporary psychological theory. Priority is given to general psychological theory and to methodological concepts, such as concept formation, methods of research, relationships to other sciences, and interpretations of empirical data. Part I deals with theories which have a natural science orientation (Pavlov, Watson, etc.); Part II with psychoanalytic theories (Adler, Jung, Fromm, Rank, etc.); Part III with the theories influenced by Kant, Windelband, Husserl, Dilthey and the Cultural Sciences (Spranger, Stern, Allport, Lewin). In Part IV on Scientific Method the author presents his own philosophy of psychology. This is largely a defence of experimentalism, "transitionism" in answer to reductionism (i.e., the continuous transition of organic life from one stage to another), "the lust for life," a "three level" theory of motivation, and a bio-social theory of personality.

WOLMAN, Benjamin. The Theory Of History: A Cooperative International Project. *J Phil* 46,342-350 My 49.

WOLPERT, J. F. The Myth Of Revolution. *Ethics* 58,245-255 JI 48.

WOLSTEIN, Benjamin. A Note On The Functional Theory Of Habit. *J Hist Ideas* 11,490-492 O 50.

WOLSTEIN, Benjamin. Addison W Moore: Defender Of Instrumentalism. *J Hist Ideas* 10,539-566 O 49.

WOLSTEIN, Benjamin. The Meaning Of Power In Scientific Inference. *Phil Phenomenol Res* 10,420-425 Mr 50.

- WOLSTEIN, Benjamin.** The Romantic Spinoza In America. *J Hist Ideas* 14,439–450 Je 53.
- WOLTER, Allan B.** Causality. *Proc Cath Phil Ass* 32,1–27 1958.
- WOLTER, Allan B.** Duns Scotus And The Existence And Nature Of God. *Proc Cath Phil Ass* 28,94–130 1954.
- WOLTER, Allan Bernard.** *The Transcendentals And Their Function In The Metaphysics Of Duns Scotus.* Washington DC 1946.
A study of Duns Scotus' Conception of transcendentalism and of the function of each of the more important classes of transcendentals. Theologic implications are emphasized.
- WOLTER, Allan B.** The "Theologism" Of Duns Scotus (Part II). *Fran Stud* 7,367–414 D 47.
- WOLTER, Allan B.** The "Theologism" Of Duns Scotus. *Fran Stud* 7,257–273 S 47.
- WOLTER, Allan B.** The Formal Distinction. *Stud Phil Hist Phil* 3,45–60 1965.
- WOLTER, Allan B.** The Realism Of Scotus. *J Phil* 59,725–735 N 62.
According to the realism of Duns Scotus, the specific nature of an existing individual possesses a unity that is real but less than numerical. This view is based on another of Scotus's theories, that between the individual's nature and that positive and unique feature that differentiates it from all other individuals is a formal distinction. The paper explains in detail the formal distinction in question and then turns to a discussion of what Scotus says of the formal constitution of the individual. A twofold problem for Scotus is that he must explain why this nature is individual in reality and universal in the mind.
- WOLTER, Allan B.** The Unspeakable Philosophy Of The Late Wittgenstein. *Proc Cath Phil Ass* 34,168–193 1960.
- WOLTER, Allan.** Duns Scotus And The Necessity Of Revealed Knowledge—Prologue To The *Ordinatio* Of John Duns Scotus (translation). *Fran Stud* 11,231–272 S–D 51.
- WOLTER, Allan.** Duns Scotus On The Natural Desire For The Supernatural. *New Scholas* 23,281–317 JI 49.
- WOLTER, Allan.** Professor Renoir's Cosmology. *Fran Stud* 12,139–147 Mr 52.
- WOLTERSTORFF, Nicholas.** *On Universals: An Essay In Ontology.* Chicago Chicago Univ Pr 1970.
In Part I, N Wolterstorff distinguishes subjects from predicates and general terms from singular. In Part II he argues that there are non-linguistic predicable entities, defending the principle that "if something is-*f*, then there is such a thing as *f*-ity." States and actions as well as properties, he says, are predicables. In Part III he maintains that such things as symphonies and books are universals: not predicable universals but *substance* universals. In Part IV, Wolterstorff denies that universals are either paradigms, exemplars or perfect copies of themselves.
- WOLTERSTORFF, Nicholas** and Fleming, Noel. On 'There Is'. *Phil Stud* 11,41–48 1960.
The authors attempt to show that 'there is' and 'exists' are not univocal terms, and that 'there is' does not always mean the same as 'exists'. They give examples of three different uses of 'there is': (1) one in which it is synonymous with 'exists', (2) one in which it is not the same as 'exists', (3) one which is ambiguous. Evidence that they are not the same can be found, according to the authors, in the fact that it is true that there are things that don't exist, such as unicorns.
- WOLTERSTORFF, Nicholas.** Are Properties Meanings? *J Phil* 57,277–280 Ap 60.
Against Quine and Carnap, the author argues that the identity of properties and attributes is not determined by the meanings of terms. In the traditional sense, then, properties and attributes are not intensional entities; they are intensional only if an intensional entity is one whose identity is not determined by the entity or entities which possess it.
- WOLTERSTORFF, Nicholas.** Qualities. *Phil Rev* 69,183–200 Ap 60.
- WOLZ, H G.** The Function Of The Will In Descartes' Proofs For The Existence Of God. *New Scholas* 20,295–322 O 46.
- WOLZ, H G.** The Will As A Factor In Descartes' Proof For The Existence Of Material Things. *New Scholas* 22,209–226 Ap 48.
- WOLZ, Henry G.** Extrapolation: Its Use And Misuse In Plato, Augustine And Dante. *S J Phil* 2,116–129 Fall 64.
- WOLZ, Henry G.** Philosophy As Drama: An Approach To The Dialogues Of Plato. *Int Phil Quart* 3,236–270 My 63.
- WOLZ, Henry G.** Plato's Discourse On Love In The *Phaedrus*. *Personalist* 46,157–170 Spr–Ap 65.
- WOLZ, Henry G.** The Protagoras Myth And The Philosopher-Kings. *Rev Metaph* 17,214–234 D 63.
According to a prevailing view, Plato resorted to myth only when he reached the higher realms of truth where dialectical argument and ordinary language prove inadequate. The author contests this rigid conception of the relationship between mythos and logos in the dialogues. Specifically, he argues in this study that the Protagoras myth, like the idea of the good and the role of the philosopher-kings in the Republic, is an extrapolation meant to lead from the empirical to the transempirical, not in order to attain absolute truth, but to illuminate the human condition.
- WOLZ, Henry G.** The Republic In The Light Of The Socratic Method. *Mod Sch* 32,115–142 Ja 55.
- WOLZ, Henry G.** The Double Guarantee Of Descartes' Ideas. *Rev Metaph* 3,471–490 Je 50.
- WOLZ, Henry G.** The Empirical Basis Of Anselm's Arguments. *Phil Rev* 60,341–361 JI 51.
- WOLZ, Henry G.** The Function Of Faith In The Ontological Argument. *Proc Cath Phil Ass* 25,151–163 1951.
- WOLZ, Henry G.** The Universal Doubt In The Light Of Descartes's Conception Of Truth. *Mod Sch* 27,253–279 My 50.
- WOOD, Allen W.** *Kant's Moral Religion.* Ithaca NY Cornell Univ Pr 1970.
The study attempts to demonstrate the basic consistency of Kant's theory of religion with the fundamentals of critical thinking. Following Heidegger's interpretation of Kant, Wood insists that Kant's moral faith is based on his conviction of man's finitude of both reason and will, and thus human sensibility, as condition of both moral life and empirical knowledge. The test of this thesis is a discussion of radical evil and divine grace.
- WOOD, Ernest E.** *The Glorious Presence; A Study Of The Vedanta Philosophy And Its Relation To Modern Thought.* NY Dutton 1951.
In this volume, Professor Wood offers a study of the Vedanta philosophy as exemplified by the teachings of Shankara. The general philosophical statement and the methods for maturing the mind and attaining the Wisdom, as distinct from Knowledge, constitute the first two sections of the book. The third section contains a translation in full, and a commentary on Shankara's nine meditations on the South Facing Form. The final section is a comparison of Vedanta with other schools of thought, including chapters on Greek philosophy, German Idealism, British Realism, and American Modernism.
- WOOD, Ernest.** *Great Systems Of Yoga.* NY Philosophical Lib 1954.
- WOOD, H G.** *Belief And Unbelief Since 1850.* NY Cambridge Univ Pr 1955.
- WOOD, Ledger.** *The Analysis Of Knowledge.* Princeton NJ Princeton Univ Pr 1940.
Professor Wood's book is a contribution to the literature of epistemology. It aims to examine different types of cognition in the light of the authentic findings of modern psychology, and thereby to discover the common pattern exhibited in the varieties of cognitive experience.
- WOOD, Ledger.** Inspection And Introspection. *Phil Sci* 7,220–228 Ap 40.
- WOOD, Robert E (ed).** *The Future Of Metaphysics.* Chicago Quadrangle Books 1970.
- WOOD, Robert E.** *Martin Buber's Ontology: An Analysis Of I And Thou.* Evanston IL 1969.
The center of this book is a section-by-section commentary on Buber's *I and Thou*. Other works of Buber receive attention mainly insofar as they attempt to clarify or develop the themes discussed in *I and Thou*. Buber's intention to build, out of his own experience, a descriptive philosophical anthropology is founded on ontological assumptions.
- WOOD, Robert E.** The Self And The Other. *Phil Today* 10,48–63 Spr 66.
- WOOD, Robert.** *Principles And Problems Of Ethics.* St Louis Herder 1962.
- WOODBIDGE, Frederick J E.** *An Essay On Nature.* NY Columbia Univ Pr 1940.
What is Nature? To Woolbridge, the question is crucial for the total enterprise of inquiry. It is, indeed, the philosopher's question. He perceived its primacy with the direct vision of the Greek. He phrased the question in many ways, and with disarming but intentional simplicity. The sciences, the many sciences, are concerned with Nature.
- WOODCOCK, George.** *Anarchism: A History Of Libertarian Ideas And Movements.* Cleveland Meridian Books 1962.
- WOODGER, J H** and Martin, R M. Toward An Inscriptional Semantics. *J Sym Log* 16,191–203 S 51.
- WOODHEAD, A Geoffrey.** *Thucydides On The Nature Of Power.* Cambridge Harvard Univ Pr 1970.
- WOODHOUSE, A S P.** Religion And Some Foundations Of English Democracy. *Phil Rev* 61,503–531 O 52.
- WOODMAN, Ross G.** Shelley's Changing Attitude To Plato. *J Hist Ideas* 21,497–510 O–D 60.
- WOODS, Eleanor.** The Furtherance Of All Life. *Humanist* 24,70–72 My–Je 64.
- WOODY, Thomas.** *Liberal Education For Free Men.* Philadelphia Univ Of Penn Pr 1951.
- WOODY, Thomas.** Liberal State And Education: The Dilemma Of Dissent. *Educ Theor* 1,229–240 D 51.
- WOODYARD, Ella** and Powel, Lydia and Thorndike, E L. The Aesthetic Life Of Communities. *J Aes Art Crit* 2,51–58 Fall 42.
- WOLF, Harry (ed).** *Science As A Cultural Force.* Baltimore Johns Hopkins Pr 1964.
These four independent lectures discuss some of the problems and promises of the interactions of science and government.
- WOOLLEN, C J.** The Buddhist Parody. *Personalist* 32,381–390 Autumn–O 51.
- WOOLEY, Anthony Douglas.** *Theory Of Knowledge: An Introduction.* NY Barnes & Noble 1966.
- WORKMAN, Allen John.** Aesthetic In A Modern Philosophy Of Life. *Personalist* 38,27–36 Wint–Ja 57.
- WORKMAN, Rollin W.** Is Indeterminism Supported By Quantum Theory? *Phil Sci* 26,251–259 JI 59.
- WORKMAN, Rollin W.** Two Extralogical Uses Of The Principle Of Induction. *Phil Stud* 13,27–32 1962.
The article goes into the ontological and epistemological ways in which the principle of induction is used. Concerning the ontological, the author examines the "determinism"–"indeterminism" argument, introducing a class of events which he calls "adetermined", viz., those which take place "naturally." These are described as uncased but not indetermined. Concerning the epistemological, he offers objections to it as it has been traditionally formulated and points to recent reformulations such as "Similar groups of objects behave in similar ways though similar objects themselves do not."
- WORKMAN, Rollin W.** What Makes An Explanation. *Phil Sci* 31,241–254 JI 64.

- WORMHOUDT, Arthur.** Newton's Natural Philosophy In The Behmenistic Works Of William Law. *J Hist Ideas* 10,411-429 Je 49.
- WORRINGER, Wilhelm.** Transcendence And Immanence In Art. *J Aes Art Crit* 12,205-212 D 53.
- WORSFOLD, Victor L.** A Philosophical Justification Of Children's Rights. *Harvard Educational Review* 44,142-157 1974.
The author discusses the status of children's rights according to various philosophical conceptions of social justice. He describes three traditional paternalist views of children and concludes that, on the whole, they are discouraging in their implications for children. After analyzing some of the difficulties of previous philosophical attempts to create systems of justice ensuring children's rights the author sets forth three criteria which any adequate justification for children's rights must fulfill. He argues that these criteria are best met within the theory of justice proposed by John Rawls which, while still paternalistic, presents a more adequate framework for securing children's rights to fair treatment.
- WREN, Thomas.** *Agency And Urgency: The Origin Of Moral Obligation.* NY Precedent 1974.
- WRENN, C. L.** T. S. Eliot And The Language Of Poetry. *Thought* 32,239-254 Je 57.
- WRENN, Harold Holmes** and Boas, George. *What Is A Picture?* Pittsburgh Pittsburgh Univ Pr 1964.
What is a picture? The authors attempt to answer this question by discussing a picture as design, as representation, as interpretation, as allegory, and as emblem. They conclude that a painting is a complex phenomenon which may fulfill an unlimited combination of purposes. Since painting means different things to different people, no one can be forced to see what the artist intended. The viewpoint of the artist and the observer must be kept distinct, and the observer has to interpret a picture for himself and classify it as he wishes in relation to his own interests. Furthermore, the critic must recognize that paintings are rarely completely good or bad regardless of the standards of excellence employed. Thus Boas and Wrenn offer a relativistic answer to the question posed—a picture is what the observer sees it as being at a given time in a given period. No absolute rules exist which establish what a picture should be.
- WRIGHT, Andrew H.** Irony And Fiction. *J Aes Art Crit* 12,111-118 S 53.
- WRIGHT, Arthur (ed)** and Twitchett, Denis (ed). *The Confucian Personalities.* Stanford CA Stanford Univ Pr 1962.
This is the fifth and final symposium volume presented by the Committee on Chinese Thought of the Association for Asian Studies. Earlier studies treated Confucianism in its relation to various institutions and the political process, or showed how Confucianism has appeared in diverse aspects of Chinese culture. The present volume studies the effects of Confucianism in the lives of twelve important Confucians between the sixth and twentieth centuries. Obscure periods and aspects of Chinese history also receive attention. The symposiasts are twelve distinguished scholars from five countries.
- WRIGHT, Arthur F (ed).** *The Confucian Persuasion.* Stanford CA Stanford Univ Pr 1960.
This volume attempts "a further exploration of the interrelations of Confucianism and the civilization it dominated for so many centuries." Ten scholars contribute essays designed to clarify the role of the traditional Confucian ideal, "the perfected man living in a stable harmonious socio-political order," as it manifested itself throughout the civilization of China. The book further seeks to trace Confucianism as a traditional morality and to show how it dealt with rebel and protest movements. Finally, the inability of the tradition to withstand modern pressures exerted upon it is discussed at some length.
- WRIGHT, Arthur F.** Fu I And The Rejection Of Buddhism. *J Hist Ideas* 12,33-47 Ja 51.
- WRIGHT, Arthur F.** Professor Northrop's Chapter On The Traditional Culture Of The Orient. *J Hist Ideas* 10,143-149 Ja 49.
- WRIGHT, Arthur F.** The Study Of Chinese Civilization. *J Hist Ideas* 21,233-255 Ap-Je 60.
- WRIGHT, Benjamin F.** *The Federalist On The Nature Of Political Man* (note: A Supplementary Issue). *Ethics* 59,1-31 Ja 49.
- WRIGHT, H W.** Intellect Versus Emotion In Political Co-operation. *Ethics* 56,19-29 O 45.
- WRIGHT, H W.** Psychological Worlds. *J Phil* 38,600-608 O 41.
- WRIGHT, H W.** The Values Of Personal Association. *Ethics* 52,447-462 Jl 42.
- WRIGHT, Henry W.** Note On Communication As A Principle Of Metaphysical Synthesis. *J Phil* 56,730-732 Ag 59.
- WRIGHT, John J.** A Philosophy Of Education For The Post-War World. *Proc Cath Phil Ass* 19,88-108 1943.
- WRIGHT, John.** Mary Immaculate, Patroness Of The United States. *Thomist* 17,428-432 O 54.
- WRIGHT, Louis B.** The Noble Savage Of Madagascar In 1640. *J Hist Ideas* 4,112-118 Ja 43.
- WRIGHT, Quincy.** Keeping The Peace. *Ethics* 53,110-114 Ja 43.
- WRIGHT, Quincy.** Moral Standards In Government And Politics. *Ethics* 64,157-168 Ap 54.
- WRIGHT, Quincy.** The War And The Peace. *Ethics* 53,64-68 O 42.
- WRIGHT, Sewall.** Biology And The Philosophy Of Science. *Monist* 48,265-290 Jl 64.
Given the drastic revision since the turn of the century of basic concepts in science the author, writing mostly as a geneticist, asks about the impact of that revision on philosophy, with particular focus on the question of other minds, especially the minds of lower organisms. After discussing specific problems in biology and genetics, together with philosophical questions of mind and matter, freedom of will, and methodology, the author (leaning throughout toward panpsychism) draws certain conclusions regarding the limitations of science.
- WRIGHT, Thomas B.** Necessary And Contingent Being In St Thomas. *New Scholas* 25,439-466 O 51.
- WRIGHT, William Kelley.** The End Of The Day. *Phil Rev* 55,321-342 Jl 46.
- WRONG, Dennis Hume (ed).** *Max Weber.* Englewood Cliffs NJ Prentice-Hall 1970.
- WU, John C. H.** *Fountain Of Justice: A Study In The Natural Law.* NY Sheed & Ward 1955.
- WU, John C. H.** The Wisdom Of Chuang Tzu: A New Appraisal. *Int Phil Quart* 3,5-36 F 63.
- WU, Kathleen Johnson.** "Believing And Disbelieving" in *The Logical Enterprise*, A R Anderson Et Al (eds), 211-220. New Haven Yale Univ Pr 1975.
Moore's problem of saying and disbelieving together with the so-called Prediction Paradox are considered here with the purpose of showing that an epistemic logic, which makes no assumptions with regard to deductive behavior, is better suited than logics such as Hintikka's in dealing with problems the correct analysis of which depends on making clear particular assumptions involved rather than on appealing to ideal knowers and believers.
- WUELLNER, Bernard.** *A Christian Philosophy Of Life.* Milwaukee Bruce 1957.
- WUELLNER, Bernard.** *Summary Of Scholastic Principles.* Chicago Loyola Univ Pr 1956.
- WYLIE, Philip.** *An Essay On Morals.* NY Rinehart 1947.
- WYLIE, Ruth.** Musimatics: A View From The Mainland. *J Aes Art Crit* 24,287-294 Wint 65.
- WYLLER, Egil A.** Plato's *Parmenides*: Another Interpretation. *Rev Metaph* 15,621-646 Je 62.
This article is a synopsis of the author's book, *Platons Dialog Parmenides in seinem Zusammenhang mit Symposium und Politeia* (Oslo, 1960). Noting that Plato enunciated formal rules for intellectual work, he proposes to analyze the fundamental triadic structure the *Parmenides* assertedly has in common with other Platonic dialogues. The author first argues that questions raised in the first part are reformulated in the second and answered in the third. He then argues for a further dyadic articulation of the dialogue, maintaining that the two symmetrical and inversely proportional paths of the logos of the *Parmenides* represent a dialectical ascent and descent.
- WYMAN, Mary A.** *The Lure For Feeling In The Creative Process.* NY Philosophical Lib 1960.
The Whiteheadian phrase, "lure for feeling," translated freely as the urge for God in the universe, generating artistic creativity and mystical experience, is the unifying theme of the author's explorations in literature and philosophy. In the opening study on *anima mundi* in Chinese mysticism and the poetry of Wordsworth the author sets the theme for the remaining four studies, in which "striking similarities" between the thought of Emerson, Goethe, Whitman, Burroughs, Wordsworth and Whitehead are presented. In these studies the author's "underlying purpose has been to reach a clearer understanding of Whitehead's metaphysical theories." A glossary of Whiteheadian terms is included.
- WYMAN, Mary A.** Whitehead's Philosophy Of Science In The Light Of Wordsworth's Poetry. *Phil Sci* 23,283-296 O 56.
- WYMAN, Mary.** Chinese Mysticism And Wordsworth. *J Hist Ideas* 10,517-538 O 49.
- WYNNE, J P** and Drake, William E. Report Of The Activities Of The Co-Ordinating Committee On Collegiate Problems Of Teacher Education And The Advisory Council Of The AOTE. *Proc Phil Educ* 16,15-18 Ap 60.
- WYNNE, J. P.** Mind And Education: From The Standpoint Of John Dewey And George Herbert Mead. *Educ Theor* 2,129-140 Jl 52.
- WYNNE, John P.** An Opportunity For Professional Organizations To Participate In The Improvement Of Accreditation And Certification. *Educ Theor* 5,47-52 Ja 55.
- WYNNE, John Peter.** *Philosophies Of Education From The Standpoint Of The Philosophy Of Experimentalism.* NY Prentice-Hall 1947.
Inscribed to Dewey, Kilpatrick, and Bode as the most effective experimentalists in educational theory, this volume is designed to clarify the predominant issues over which the authoritarians, laissez-faire theorists, and experimentalists are in conflict. It is intended for quite a large and diversified audience—the first part for the general reader in the school, the home, the state, the church, business, or industry, or "anywhere else," the second part for teachers, administrators, and supervisors within the profession, while the entire work is presented as a text for students, graduate and undergraduate alike.
- WYNNE, John P.** Subject-Matter Content Of Philosophy Of Education. *Proc Phil Educ* 20,44-51 Mr 64.
- WYNNE, John P.** The Interaction Approach. *Proc Phil Educ* 21,43-48 Ap 65.
- WYSCHOGROD, Michael.** *Kierkegaard And Heidegger: The Ontology Of Existence.* NY Humanities Pr 1954.
The exposition centers around the sense of factuality that dominates the human situation in contrast to the equally strong awareness of some eternal Pure Being. This ontological tension, implicit in Kierkegaard and explicit in Heidegger, is discussed in terms of their reinterpretations of the traditional ontologies, both of a graded Being-continuum (Platonic) and of an essence-existence dichotomy (Thomistic). In this context, the ontological relation of truth and value to both human existence and Pure Being is examined. Point-to-point documentation and an extensive primary and secondary bibliography are provided.
- XENAKIS, Jason.** A Mistaken Distinction In Ethical Theory. *Phil Stud* 8,69-70 1957.
- XENAKIS, Jason.** Aristotle On Truth-Value. *New Scholas* 31,538-547 O 57.
- XENAKIS, Jason.** Free Will, A "Negative" Concept. *J Phil* 54,70-72 Ja 57.

XENAKIS, Jason. Ordinary Language And Ordinary Belief. *Phil Stud* 5,40-46 1954.

XENAKIS, Jason. Plato On Ethical Disagreement. *Phronesis* 2,50-57 N 55.

XENAKIS, Jason. Plato's *Sophist*: A Defense Of Negative Expressions And A Doctrine Of Sense And Of Truth. *Phronesis* 4,29-43 1959.

XENAKIS, Jason. Using Expressions. *Phil Phenomenol Res* 18,250-255 D 57.

XIRAU, Joaquin. Being And Objectivity. *Phil Phenomenol Res* 3,145-161 D 42.

XIRAU, Joaquin. Crisis: Husserl And Bergson. *Personalist* 27,269-284 JI-Sum 46.

XIRAU, Joaquin. Time And Its Dimensions. *Phil Phenomenol Res* 6,381-399 Mr 46.

YAKER, Henri Marc. Medieval Thought, Modern Physics, And The Physical World. *Phil Sci* 18,144-153 Ap 51.

YALDEN-THOMSON, D. C. Remarks About Philosophical Refutations. *Monist* 48,501-512 O 64.

This paper is concerned with certain difficulties which stand in the way of refutation of any philosophical contention. It is argued that the gap between the notations of formal logics and ordinary discourse is a more profound obstacle to the establishing of, for example, contradictions in philosophical writings than is generally acknowledged. The intrinsic dubiety of appeals from verbal facts to non-verbal facts is also noted. The last part of the article is taken up with an examination of the infinite regress as a form of refutation. The conclusion is reached that this type of argument is liable to be less coercive than is commonly supposed.

YAMAMOTO, Masao. Aesthetics In Japan. *J Aes Art Crit* 11,171 D 52.

YAMPOLSKY, P B (ed). *The Platform Sūtra Of The Sixth Patriarch*. NY Columbia Univ Pr 1967.

YANCEY, Patrick H. American Catholics And Science. *Thomist* 24,639-656 Ap-JI-O 61.

YANITELLI, Victor R. A Bibliography Of Existentialism. *Mod Sch* 26,345-363 My 49.

YANITELLI, Victor R. Types Of Existentialism. *Thought* 24,495-508 S 49.

YARDAN, John L. A Note On Aristotle's Soul As *Forma Corporis*. *New Scholas* 37,493-497 O 63.

YARDAN, John L. Some Remarks On Metaphysics And The Existence Of God. *New Scholas* 37,213-219 Ap 63.

YARDAN, John. Aristotelianism, Pegis, And The *Summa Contra Gentiles*, II, 56. *New Scholas* 35,369-372 JI 61.

YARROS, Victor S. Moral Experience And Ethical Science. *Humanist* 9,117-118 Autumn 49.

YARROS, Victor S. Truth Or Meaning? *J Phil* 48,754-755 N 51.

YARROW, Clarence H. The Forging Of Fascist Doctrine. *J Hist Ideas* 3,159-181 Ap 42.

YARTZ, Frank J and Larson, Allan L and Hassel, David J. *Progress And The Crisis Of Man*. Chicago Nelson-Hall 1976.

Progress and the Crisis of Man proceeds from concrete examples of progressiveness to a delineation of parameters within which a philosophy of progress is to be considered. Philosophers studied include Plato, Russell, and Marx. The book stresses that a philosophy of progress must be considered in the light of the social nature of man. *Technological progress* is considered with the recommendation that its value to man must be possessed to insure man's best control over his environment. *Secularism* is studied as a possible value orientation in the cultural development of an individual. One's value orientation not only determines the way one lives, but also influences those with whom one must relate.

YASSER, Joseph. The Variation Form And Synthesis Of Arts. *J Aes Art Crit* 14,318-323 Mr 56.

YATES, C E M. A Minimal Pair Of Recursively Enumerable Degrees. *J Sym Log* 31,159-168 Je 66.

YEAGER, F S. A Note On Knight's Criticism Of Maritain. *Ethics* 58,297-299 JI 48.

YEDLICKA, Joseph W. Synderesis As Remorse Of Conscience. *New Scholas* 37,204-212 Ap 63.

YEH, Theodore T Y. *Confucianism, Christianity And China*. NY Philosophical Lib 1969.

YNTEMA, Mary Katherine. A Detailed Argument For The Post-Lineal Theorems. *Notre Dame J Form Log* 5,37-50 1964.

YODER JR, Andrew K. Einstein And Education. *Educ Theor* 18,73-76 Wint 68.

YOGANANDA, Paramhansa. *Autobiography Of A Yogi*. NY Philosophical Lib 1946.

YOLTON, John W. *John Locke And The Way Of Ideas*. NY Oxford Univ Pr 1956.

YOLTON, John W. *Thinking And Perceiving: A Study In The Philosophy Of Mind*. La Salle IL Open Court 1961.

The author criticizes "reductionist" tendencies in the accounts of "mind" given by Ryle, Wittgenstein, Mead and Merleau-Ponty. He draws on H H Price, F A Hayek, Piaget and the Würzburg school to defend a theory of "conceptual phenomenalism." He states: "to go all the way and talk of concepts as entities is to go a long way back in our contemporary philosophizing. I am convinced that the philosophy of mind will have to take the alternative if it is to be adequate to the phenomena of thinking and understanding.... In order to account for and to characterize the psychological states of the organism, we must not only speak of mental processes; we have also to accept mental entities." This view is grounded on the belief that thinking is "an emergent phenomenon whose conditions are laid in the physiological structure and responses of the organism and whose presence is a result of these earlier responses."

YOLTON, John W. A Metaphysic Of Experience. *Rev Metaph* 12,612-623 Je 59.

YOLTON, John W. Act And Circumstance. *J Phil* 59,337-350 Je 62.

A twofold defect inheres in recent analyses of action. (1) In the polemic against treating intentional terms of action as interior performances, as mental phenomena: none of the criticisms made by Melden or Anscombe is satisfactory; the absurdities

and difficulties they find in this way of talking about mental processes stem from their own failure to appreciate a philosophy of mind that offers a mentalist analysis of such processes. (2) In the concept of circumstances: circumstances contain, in a transmuted and implicit way, most, if not all, of the mentalist ingredients rejected in the polemic.

YOLTON, John W. Agent Causality. *Amer Phil Quart* 3,14-26 Ja 66.

Miss Anscombe has said that the notion of cause is in a state of too great confusion to be of much help in analyses of action. That confusion results from the analysis of cause as uniform and ordered sequence, as well as from the substitution of logical for causal relations. The talk of necessary relations between emotions and objects is an example of this substitution. Some progress towards a concept of cause more adequate for the agency of doing has been made in the discussions of practical knowledge, especially in some phenomenological approaches by Vesey, O'Shaughnessy, and Merleau-Ponty. Kant's metaphysic of agency, together with the notion of mental causation, leads us to the basic idea of cause as initiator of action. The "category" sense of cause is replaced by that of agent causation whenever Kant speaks of action.

YOLTON, John W. Ascriptions, Descriptions, And Action Sentences. *Ethics* 67,307-310 JI 57.

YOLTON, John W. Criticism And Histrionic Understanding. *Ethics* 65,206-212 Ap 55.

YOLTON, John W. F C S Schiller's Pragmatism And British Empiricism. *Phil Phenomenol Res* 11,40-57 S 50.

YOLTON, John W. History And Meta-History. *Phil Phenomenol Res* 15,477-492 Je 55.

YOLTON, John W. Locke On The Law Of Nature. *Phil Rev* 67,477-498 O 58.

YOLTON, John W. Locke's Unpublished Marginal Replies To John Sergeant. *J Hist Ideas* 12,528-559 O 51.

YOLTON, John W. Notes On Santayana's *The Last Puritan*. *Phil Rev* 60,235-242 Ap 51.

YOLTON, John W. Philosophical And Scientific Explanation. *J Phil* 55,133-142 F 58.

YOLTON, John W. Philosophical Realism And Psychological Data. *Phil Phenomenol Res* 19,486-501 Je 59.

YOLTON, John W. Sense-Data And Cartesian Doubt. *Phil Stud* 11,25-29 1960.

This article goes into the relation (or lack of relation) between psychology and epistemology. The author considers the Cartesian method of doubt, characterizing it as "extrascientific." In so characterizing it, he suggests that those philosophers of knowledge who invoke this method as a way of getting started have succeeded in their demands for beginning analysis without invoking scientific or everyday observations.

YOLTON, John W. The Concept Of Experience In Locke And Hume. *J Hist Phil* 1,53-72 O 63.

YOLTON, John W. The Dialectic Of Loyalty Tests. *Phil Phenomenol Res* 13,337-352 Mr 53.

YOLTON, John W. The Dualism Of Mind. *J Phil* 51,173-179 Mr 54.

YOLTON, John W. The Metaphysic Of *En-Soi* And *Pour-Soi*. *J Phil* 48,548-555 Ag 51.

YOLTON, John W. The Ontological Status Of Sense-Data In Plato's Theory Of Perception. *Rev Metaph* 3,21-58 S 49.

YOLTON, John W. The Psyche As Social Determinant. *J Phil* 49,232-238 Mr 52.

YOSHIDA, Minoru. Word-music In English Poetry. *J Aes Art Crit* 11,151-159 D 52.

YOST JR, R M. Locke's Rejection Of Hypotheses About Sub-Microscopic Events. *J Hist Ideas* 12,111-130 Ja 51.

YOST JR, R M. Price On Appearing And Appearances. *J Phil* 61,328-333 My 64.

The article discusses H H Price's article "Appearing and Appearances" on the philosophy of perception, in which he described what he considers true and important in the old sense-datum theories and defends this valuable residuum against some common kinds of criticism. Yost is in sympathy with the main points of Price's defense of the residuum, but is unclear how Price would expect it to be redeveloped along proper lines.

YOST JR, R M. Professor Price On Perspectival Illusion. *Phil Rev* 71,202-217 Ap 62.

In his essay "The Argument from Illusion" (in *Contemporary British Philosophy*), Price tried to show that the alleged perspectival distortions of shape and size do not refute the direct realism of common sense. Yost criticizes Price on two counts: 1) he fails to provide an adequate analysis of "perspectival sense," and 2) he fails to indicate the sense in which a thing has or presents us with any shape-quality at all.

YOST, R M. *Leibniz And Philosophical Analysis*. Berkeley Univ Of Calif Pr 1954.

This work, based on contemporary techniques of "Philosophical Analysis," is an examination of Leibniz's use of similar procedures in the seventeenth century. Although, regarding analysis and clarification as present throughout the history of philosophy, the author sees the methods used in the seventeenth and eighteenth centuries (most ably by Leibniz and Hume) to clarify procedural difficulties and to provide analyses of important ideas as "very strikingly similar to those of the present." Sections of the book are devoted to analyses of perceptual fields, of other cognitive fields (memory, volitions, pleasures, desires and so on), of souls (and other monads), and of Leibniz's conception of an ideal language.

YOUNG, Arthur M. Postulates And Logic. *Main Currents* 18,61-65 Ja-F 62.

YOUNG, Arthur M. Reply To Wendell Thomas's "A Comment On 'Postulates And Logic'". *Main Currents* 18,92 Mr-Apr 62.

YOUNG, Charles Lowell. *Emerson's Montaigne*. NY Macmillan 1941.

The conclusions reached about Emerson's knowledge of Montaigne are well established. Emerson was primarily interested in the uses to which his reading of Montaigne could be put.

YOUNG, Frederic Harold. *The Philosophy Of Henry James, Sr.* NY Bookman 1951.

- YOUNG, Helen Hawthorne.** *The Writings Of Walter Pater: A Reflection Of British Philosophical Opinion From 1860-1890.* NY Haskell House 1965.
- YOUNG, Paul R.** Linear Orderings Under One-one Reducibility. *J Sym Log* 31,70-85 Mr 66.
- YOUNG, Theodore** and Veatch, Henry. Metaphysics And The Paradoxes. *Rev Metaph* 6,199-218 D 52.
- YOUNG, Warren C.** The Logos Doctrine Of Philo Judaeus. *Phil Forum (Boston)* 4,14-22 Spr 66.
- YOUNG, William.** *Foundations Of Theory.* Nutley NJ Craig Pr 1967.
- After a survey of 'Theoria' in Classical Philosophy, and the usage of 'theory' as opposed to 'practice' and 'fact', certain criteria of theoretical thought and language are identified and the problem of the justification of theoretical thought is discussed. Circularity of presupposition as distinct from premises is shown not to be necessarily vicious. Agnosticism is shown by a modal argument to entail an anomaly, and an attempt is made by an analysis of the necessity of existence to exhibit the theistic foundation of theory with a coloration of the ontological argument.
- YOUNG, William.** *Hegel's Dialectical Method.* Nutley NJ Craig Pr 1972.
- The religious factor in Hegel's dialectical method is explored by tracing its original and early expression in the *Jugendchriften*, the *Natural Law Essay*, and the *Phenomenology*. After a preliminary study of the negative character of the dialectic, followed by a survey of the role of tragic fate in Hegel's maturing thought, the early theological writings are examined in detail with a view to exhibiting the source of the features of negativity and necessity in the dialectic. Hegel's early pantratism is concluded to be the root of his mature panlogism and Greek tragedy rather than the christian gospel the clue to the "secret."
- YOUNG, William.** *Toward A Reformed Philosophy: The Development Of A Protestant Philosophy In Dutch Calvinistic Thought Since The Time Of Abraham Kuyper.* Grand Rapids MI Piet Hein 1952.
- After four centuries of attempted adaptation of existing philosophies on the part of Protestant and particularly Calvinist thinkers, the attempt has been made by Professor Herman Dooyeweerd and his associates, in the line of Dr Abraham Kuyper, to develop a specifically Christian philosophy guided by Reformation principles. Dooyeweerd's Philosophy of the Cosmonomic Idea seeks an Archimedian point, not in autonomous human reason, but in the heart of man as the religious concentrations point of human existence. Philosophies rooted in standpoints of immanence or synthesis are subjected to a transcendental critique and found to issue in insoluble antinomies.
- YOURGRAU, Wolfgang (ed)** and Breck, Allen D (ed). *Physics, Logic, And History.* NY Plenum Pr 1970.
- The authors include such scholars as Hermann Bondi, George Gamow, André Mercier, Arne Naess, Karl Popper, and Willard Quine. Topics range from very general historical problems to highly technical physical and logical questions. Each essay is followed by a brief transcript of the discussion of the paper.
- YOURGRAU, Wolfgang (ed)** and Van Der Merwe, Alwyn (ed). *Perspectives In Quantum Theory: Essays In Honor Of Alfred Landé.* Cambridge MIT Pr 1971.
- YOURGRAU, Wolfgang** and Lyngholm, Carl. A Double-iteration Property Of Boolean Functions. *Notre Dame J Form Log* 1,111-114 1960.
- YSAAC, Walter L.** The Certitude Of Providence In St Thomas. *Mod Sch* 38,305-323 My 61.
- YU, LAN, Fung.** Chinese Philosophy And A Future World Philosophy. *Phil Rev* 57,539-549 N 48.
- YUNCK, John A.** The Skeptical Faith Of Jonathan Swift. *Personalist* 42,533-553 Autumn-O 61.
- ZABEEH, Farhang.** Category-Mistake. *Phil Phenomenol Res* 23,277-278 D 62.
- ZABEEH, Farhang.** Ontological Argument And How And Why Some Speak Of God. *Phil Phenomenol Res* 22,206-215 D 61.
- The author asks three questions about Anselm's argument: 1) is the argument valid, 2) are the premises true, 3) are the premises tautologically or factually true. It is stated that a sound argument occurs when the argument is valid and the premises are factually true. Norman Malcolm discussion of the ontological argument is explored, and it is concluded that there is a difference between necessary statements and the one about God. The statement "God is a necessary being" is not necessary in the usual sense of logical implication.
- ZABEEH, Farhang.** Oxford And Metaphysics: A New Page In Contemporary Philosophy. *Int Phil Quart* 3,307-320 My 63.
- ZACHARIAS, Hans Conrad Ernest.** *Protohistory: An Explicative Account Of The Development Of Human Thought From Palaeolithic Times To The Persian Monarchy.* St Louis Herder 1947.
- ZAKOPOULOS, Athenagoras N.** *Plato On Man.* NY Philosophical Lib 1975.
- The first part of this book discusses briefly the views of Homer, the Orphics, Heraclitus, the Pythagoreans, Empedocles, Anaxagoras and Socrates, on the nature of the psyche, the body, man's destiny and the issue of immortality. Plato's views are organized around such headings as problems of definition, accounts of the origins of the soul, its parts, its relationship to the body, and the idea of immortality. Two special appendices introduce comparative considerations between Platonic and contemporary views on the theory of man, mainly those of the psychoanalytic, behavioristic and humanistic psychologies of man.
- ZAMMIT, Paul N.** The Need Of International Society. *Thomist* 18,71-87 Ja 55.
- ZANER, Richard M.** An Approach To A Philosophical Anthropology. *Phil Phenomenol Res* 27,55-68 S 66.
- The "crisis" of man, emphasized by numerous thinkers, prompts the urgent re-asking of the question, what is man? This essay seeks to determine the sense of the question, and suggests an approach to the core phenomenon. It is argued that the question is not linguistic, empirical, or a quest for "properties" or "substance." Rather is it *ontological*: the "what-is-it?" question does not bear on the "what" but the "is." This question, however, turns back on the being of the asker, disclosing it as both subject and object, and as being reflexively aware of itself as such. The "mystery" of "human-being" is disclosed to be self-conscious subjectivity in quest of itself; the reflexivity of human-being is ontologically a *being-in-quest*, or *being-concerned*. This phenomenon, finally, is held to be publicly verifiable, and its philosophical articulation the central task of phenomenological anthropology.
- ZANER, Richard M.** Merleau-Ponty's Theory Of The Body-Propor As *Être-au-Monde*. *J Existent* 6,31-40 Fall 65.
- ZANER, Richard M.** The Radical Reality Of The Human Body. *Humanitas* 2,73-88 Spr 66.
- ZANSTRA, Herman.** *The Construction Of Reality* (commentary By Dr James F Ross). NY Macmillan 1962.
- The method or principles for constructing reality are presented in an attempt to reconcile rationalism and empiricism from a background which combines scientific eminence in astronomy and physics with an interest in clairvoyance.
- ZARECOR, William D.** The Public Interest And Political Theory. *Ethics* 69,277-280 JI 59.
- ZASSENHAUS, Hans.** Emil Artin, His Life And His Work. *Notre Dame J Form Log* 5,1-9 1964.
- ZAWADZKI, Jane.** Selected Bibliography. *Humanitas* 3,357-366 Wint 68.
- ZE, Leopoldo.** The Interpenetration Of The Ibero-American And North American Cultures. *Phil Phenomenol Res* 9,538-544 Mr 49.
- ZEDLER, Beatrice H.** Averroes And Immortality. *New Scholas* 28,436-453 O 54.
- ZEDLER, Beatrice H.** Averroes On The Possible Intellect. *Proc Cath Phil Ass* 25,164-177 1951.
- ZEDLER, Beatrice H.** St Thomas, Interpreter Of Avicenna. *Mod Sch* 33,1-18 N 55.
- ZEDLER, Beatrice H.** The Inner Unity Of The *De Potentia*. *Mod Sch* 25,91-106 Ja 48.
- ZEEVELD, W Gordon.** Social Equalitarianism In A Tudor Crisis. *J Hist Ideas* 7,35-55 Ja 46.
- ZEGERS, Richard.** The Relationship Between Psychology Considered As Philosophy And As A Positive Science. *Proc Cath Phil Ass* 24,78-80 1950.
- ZEIGLER, Earle F.** *Problems In The History And Philosophy Of Physical Education And Sport.* Englewood Cliffs NJ Prentice-Hall 1968.
- ZEISLER, Ernest Bloomfield.** *Foundations Of Logic And Mathematics.* Chicago Isaacs 1955.
- ZEITLIN, Irving M.** *Liberty, Equality, And Revolution In Alexis De Tocqueville.* Boston Little Brown 1971.
- ZELDIN, Mary-Barbara (ed)** and Edie, James M (ed) and Scanlan, James P (ed). *Russian Philosophy* (3 Vols). Chicago Quadrangle Books 1965.
- ZELDIN, Mary-Barbara.** Knowledge And Intuition. *J Phil* 56,351-357 Ap 59.
- ZELEZNIK, Carter.** Cultural Values And Human Nature. *Main Currents* 13,111 My 57.
- ZEMACH, Eddy M.** The Ontological Status Of Art Objects. *J Aes Art Crit* 25,145-154 Wint 66.
- ZEMACH, Eddy.** Wittgenstein's Philosophy Of The Mystical. *Rev Metaph* 18,38-57 S 64.
- The author argues that what Wittgenstein says in the *tractatus* about "the mystical" depends heavily upon what he says about facts, objects, logic, and language, and that any interpretation which introduces alien mystical doctrines to clarify his intentions misses the mark. To establish his thesis, he first examines Wittgenstein's concepts of the world and the I as godheads. Within this metaphysical framework, he then discusses Wittgenstein's ethical theory, centering on his notions of happiness and the will, and considers the identity of the ethical and the aesthetic in Wittgenstein's early thought.
- ZEMACH, Shlomo.** A Theory Of Laughter. *J Aes Art Crit* 17,311-329 Mr 59.
- ZEMAN, J Jay.** Bases For S4 And S4:2 Without Added Axioms. *Notre Dame J Form Log* 4,227-230 1963.
- ZEMAN, J Jay.** Peirce's Graphs—The Continuity Interpretation. *Trans Peirce Soc* 4,144-154 Fall 68.
- ZENO.** Newman's Psychological Discovery: The Illative Sense (Part I, II, III, And IV). *Fran Stud* 10,114-148 Je 50.
- ZENO.** Newman's Psychological Discovery: The Illative Sense (Part V Continued). *Fran Stud* 10,418-440 D 50.
- ZENO.** Newman's Psychological Discovery: The Illative Sense (Part V). *Fran Stud* 10,207-240 S 50.
- ZENO.** Newman's Psychological Discovery: The Illative Sense. *Fran Stud* 11,40-73 Mr 51.
- ZENO.** Synthesis: The Existence Of The Illative Sense. *Fran Stud* 12,196-213 Je 52.
- ZENO.** The Illative Sense (conclusion). *Fran Stud* 12,263-300 S-D 52.
- ZENO.** The Illative Sense (continued). *Fran Stud* 12,91-138 Mr 52.
- ZEPPER, John T.** Whitehead's Answer To Conant. *J Thought* 1,45-48 N 66.
- ZERBY, Lewis K.** A Reconsideration Of The Role Of Theory In Aesthetics: A Reply To Morris Weitz. *J Aes Art Crit* 16,253-255 D 57.
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- ZERBY, Lewis** and Bergmann, Gustav. The Formalism In Kelsen's Pure Theory Of Law. *Ethics* 55,110-130 Ja 45.
- ZERBY, Lewis.** Normative, Descriptive, And Ideological Elements In The Writings Of Laski. *Phil Sci* 12,134-145 Ap 45.

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- ZERNATTO, Guido.** The Problem Of Nationalities And The Future Peace. *Thought* 16,433–443 S 41.
- ZETTERBAUM, Marvin.** *Tocqueville And The Problem Of Democracy.* Stanford CA Stanford Univ Pr 1967.
- ZHDANOV, Andrei A.** *Essays On Literature, Philosophy And Music.* NY International 1950.
- The author was a member of the presidium of the Supreme Soviet. The book illuminates several developments in the present culture of the Soviet Union, and the material represents the strict application of Marxism to cultural problems.
- ZHDANOV, G B.** Information Models In Physics. *Soviet Stud Phil* 3,54–57 Wint 1964–65.
- ZIEDINS, R.** Conditions Of Observation And States Of Observers. *Phil Rev* 65,299–323 Jl 56.
- ZIEGELMEYER, Edmund H.** Comte And Positivism. *Mod Sch* 20,6–17 N 42.
- ZIEGELMEYER, Edmund H.** Kantianism: Faith Versus Knowledge. *Mod Sch* 19,61–65 My 42.
- ZIEGELMEYER, Edmund H.** The Discovery Of First Principles According To Aristotle. *Mod Sch* 22,132–143 Mr 45.
- ZIEGLER, Howard J B.** *Frederick Augustus Rauch—American Hegelian.* Lancaster PA Frank & Marsh Coll 1953.
- ZIFF, Paul.** *Understanding Understanding.* Ithaca NY Cornell Univ Pr 1972.
- Continuing his work in *Semantic Analysis* Ziff confronts what he holds to be the presently insoluble problem of achieving an understanding of the kind of understanding which may function when something is said. In eight essays designed to be mutually supporting and charting some fixed points for further exploration of the area, he drives a series of illuminating analytic probes into crucial instances of understanding without claiming continuity among the results.
- ZIFF, Paul.** On What A Painting Represents. *J Phil* 57,647–653 S–O 60.
- The author raises the question: If a painting P is a representation of something A, what makes P a representation of A? Rejecting several theories of pictorial representation, the author suggests an answer in terms of sets of visual aspects.
- ZIFF, Paul.** The Nonsynonymy Of Active And Passive Sentences. *Phil Rev* 75,226–232 Ap 66.
- Ziff argues against the common belief that active sentences and their "corresponding" passive sentences are synonymous. Many counterexamples are given, in the form of pairs of "corresponding" active and passive sentences, which are not synonymous. The only reason people seem to have for believing in the synonymy of active and passive sentences, he suggests, is that, in many cases, one is true if and only if the other is true.
- ZIFF, Paul.** The Simplicity Of Other Minds. *J Phil* 62,575–584 O 65.
- The main problem concerning "other minds" is: "I have a mind, do I know whether others do and if I do how do I?" Ziff raises the question "What if I alone have a mind?" and points out the absurdity and futility in maintaining such a view. But if others have minds they have something else too, but what? What is the relation between mind and brain; between mental events and physiological or cerebral events? By drawing on empirical findings of psychophysicologists, Ziff argues against the view that mental events can be identified with cerebral events, but claims that this denial of identity does not necessarily result in a duality of entities or events. The two are two in conception. The problem is one of finding adequate translation functions for all mentalistic concepts.
- ZILBOORG, Gregory.** *Psychoanalysis And Religion*, Margaret Stone Zilboorg (ed). NY 1962.
- This book is a collection of eleven papers written over a twenty-year period, to show that psychoanalysis need not conflict with nor deprecate religious faith. The intent is to overcome "... the impression that Freud's atheism is an essential component of psychoanalysis. Few, if any, suspect that (it) might have been of purely personal origin."
- ZILSEL, Edgar.** Concerning "Phenomenology And Natural Science". *Phil Phenomenol Res* 2,219 D 41.
- ZILSEL, Edgar.** History And Biological Evolution. *Phil Sci* 7,121–128 Ja 40.
- ZILSEL, Edgar.** Phenomenology And Natural Science. *Phil Sci* 8,26–32 Ja 41.
- ZILSEL, Edgar.** Physics And The Problem Of Historico-sociological Laws. *Phil Sci* 8,567–579 O 41.
- ZILSEL, Edgar.** The Genesis Of The Concept Of Physical Law. *Phil Rev* 51,245–279 My 42.
- ZILSEL, Edgar.** The Genesis Of The Concept Of Scientific Progress. *J Hist Ideas* 6,325–349 Je 45.
- ZILSEL, Edgar.** The Origins Of Gilbert's Scientific Method. *J Hist Ideas* 2,1–32 Ja 41.
- ZIMMER, Heinrich Robert.** *Philosophies Of India*, Joseph Campbell (ed). NY Pantheon Books 1951.
- ZIMMER, Heinrich.** *Myths And Symbols In Indian Art And Civilization*, Joseph Campbell (ed). NY Pantheon Books 1946.
- ZIMMERMAN, Marvin.** Is Free Will Incompatible With Determinism? *Phil Phenomenol Res* 26,415–420 Mr 66.
- If we maintain that free will requires the absence of determinism, then can we claim to be free without any wants? If we had no wants at all, what sense would there be to talk about free will? The difference between free will and the absence of free will is not that between indeterminism and determinism. Free choice presupposes determinism in that in order to make a choice an individual must have some motive or reason for so doing. The difference is found within determinism, among the different kinds of motives that can influence an individual to make a choice. Furthermore, if I already possess the motive to change or eliminate undesirable motives then I increase my opportunity to realize more desires and thus increase freedom of choice, even though my motive to change or eliminate undesirable motives is already predetermined.
- ZIMMERMAN, Marvin.** The Status Of The Verifiability Principle. *Phil Phenomenol Res* 22,334–343 Mr 62.
- It is usually held that the verifiability principle received a series of crushing blows in the form of powerful objections, from which it never recovered. The author disagrees, and suggests that it is more than a mere ghost that is left; on the contrary, it is argued that it is a living principle which can be successfully defended. Specifically, the article explores the usefulness of the above principle in making explicit that metaphysical statements are not verifiable in the sense in which empirical statements are, and are therefore not to be treated as if they were empirical.
- ZIMMERMAN, Robert L.** Can Anything Be An Aesthetic Object? *J Aes Art Crit* 25,177–186 Wint 66.
- ZIMMERMAN, Robert L.** Form, Content, And Categories In Art. *Phil Phenomenol Res* 25,169–179 D 64.
- Art is not concerned with "telling" something; it is concerned with "making" something. The artistic product is a new nonnatural entity, a formed unity of disparate parts; it is a victory of form over matter. It is argued that a work of art projects Being, as some being, and as novel and unique being. Hence, the proper stance before a work of art is complete alertness and receptivity to its being as such, its particularity, individuality and newness. The aesthetic emotion is ultimately metaphysical.
- ZIMMERMAN, Robert L.** Kant: The Aesthetic Judgment. *J Aes Art Crit* 21,333–344 Spr 63.
- ZINK, Sidney.** *The Concepts Of Ethics.* NY St Martin's Pr 1962.
- The author analyzes desire, pleasure, decision, will, choice, and intention, as involved in more fundamental concepts. The significance of this work is the evident influence of both Moore and Dewey.
- ZINK, Sidney.** Art, Science, And Experience. *J Phil* 41,365–375 Jl 44.
- ZINK, Sidney.** Esthetic Appreciation And Its Distinction From Sense Pleasure. *J Phil* 39,701–710 D 42.
- ZINK, Sidney.** Intuition And Externalization In Croce's Aesthetic. *J Phil* 47,210–216 Ap 50.
- ZINK, Sidney.** Is Music Really Sad? *J Aes Art Crit* 19,197–208 Wint 60.
- ZINK, Sidney.** Methodological Guidance And Ethical Detachment. *Phil Rev* 61,226–232 Ap 52.
- ZINK, Sidney.** Poetry And Truth. *Phil Rev* 54,132–154 Mr 45.
- ZINK, Sidney.** Quality And Form In The Esthetic Object. *J Phil* 42,113–128 Mr 45.
- ZINK, Sidney.** The Cognitive Element In Art. *Ethics* 64,186–204 Ap 54.
- ZINK, Sidney.** The Concept Of Continuity In Dewey's Theory Of Esthetics. *Phil Rev* 52,392–399 Jl 43.
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- ZINK, Sidney.** The Principles Of Inclusiveness And Harmony In Perry's Theory Of Value. *Phil Rev* 53,185–194 Mr 44.
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- ZINOV'EV, A A.** On The Application Of Modal Logic In The Methodology Of Science. *Soviet Stud Phil* 3,20–26 Wint 1964–65.
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- ZITTA, Victor.** *Georg Lukács' Marxism: Alienation, Dialectics, Revolution: A Study In Utopia And Ideology.* NY Humanities Pr 1965.
- ZIVKOVIC, Peter D.** The Evil Of The Isolated Intellect: Hilda In *The Marble Faun*. *Personalist* 43,202–212 Spr–Ap 62.
- ZNAMEROVSKAIA, T P.** On The Problem Of Form And Content In Art. *Soviet Stud Phil* 1,37–44 Sum 62.
- ZNANIECKI, Florian.** The Scientific Function Of Sociology Of Education. *Educ Theor* 1,69–78 Ag 51.
- ZOLL, Donald Atwell.** *Twentieth Century Political Philosophy.* Englewood Cliffs NJ Prentice-Hall 1974.
- ZOLL, Donald.** *The Twentieth Century Mind: Essays On Contemporary Thought.* Baton Rouge 1968.
- These seven essays analyzing cultural, social, and political aspects of American life are largely pessimistic, at least concerning quality and immediate prospects.
- ZUBIRI, Xavier.** Socrates And Greek Wisdom (translated By R S Willis, Jr). *Thomist* 7,1–64 Ja 44.
- ZUCKER, M.** *The Philosophy Of American History.* NY Arnold–Howard 1945.
- ZUCKER, Paul.** Ruins—An Aesthetic Hybrid. *J Aes Art Crit* 20,119–130 Wint 61.
- ZUCKER, Paul.** The Aesthetics Of Space In Architecture, Sculpture, And City Planning. *J Aes Art Crit* 4,12–19 S 45.
- ZUCKER, Paul.** The Humanistic Approach To Modern Architecture. *J Aes Art Crit* 2,21–26 Fall 42.

- ZUCKER, Paul.** The Role Of Architecture In Future Civilization. *J Aes Art Crit* 3,30-38 Wint 44.
- ZUCKER, Paul.** The Space-Volume Relation In The History Of Town Planning. *J Aes Art Crit* 14,439-444 Je 56.
- ZUCKER, Wolfgang M.** Reflections On Reflections. *J Aes Art Crit* 20,239-250 Spr 62.
- ZUCKER, Wolfgang M.** The Image Of The Clown. *J Aes Art Crit* 12,310-317 Mr 54.
- ZUCKER, Wolfgang W.** The Giant Mouthless. *J Aes Art Crit* 19,185-190 Wint 60.
- ZUIDEMA, S U.** Gabriel Marcel: A Critique. *Phil Today* 4,283-288 Wint 60.
- ZUPNICK, Irving L.** Concept Of Space And Spatial Organization In Art. *J Aes Art Crit* 18,215-221 D 59.
- ZUPNICK, Irving L.** Philosophical Parallels To Abstract Art. *J Aes Art Crit* 23,473-480 Sum 65.
- ZUPNIK, Irving L.** The Iconology Of Style (or Wölfflin Reconsidered). *J Aes Art Crit* 19,263-274 Spr 61.
- ZUURDEEG, Willem F.** *An Analytical Philosophy Of Religion.* Nashville Abingdon Pr 1958.
- This work "is planned as a textbook in philosophy of religion" with the hope "that it will encourage a fruitful discussion between philosophers and theologians." The distinctive task of philosophy of religion is held to be the analysis of religious language. The author's standpoint is analytical in the tradition of logical positivism rather than contemporary Oxford linguistic analysis, but he is also concerned with themes in existentialism. For him, "analysis of the language situation is pretty close to analysis of the human situation." However, no attempt is made to synthesize these positions. Chapters are devoted to an analytic and existential interpretation of modern man's language powers and possibilities, as well as his mythic background. Philosophically, considerable reference is made to the ideas of Heidegger and Marcel; theologically, Protestant thought is selected for emphasis. A bibliography is included which contains a number of references to French and German sources.
- ZUURDEEG, Willem F.** *Man Before Chaos*, E C Swenson (ed). Nashville Abingdon Pr 1968.
- This posthumously published work, prepared from Zuurdeeg's manuscript by E C Swenson, is a proposal and partial defense of the thesis that philosophy is a cry for Being. It is maintained that every philosophical system either is such a cry, sometimes in disguise, or is a rejection of the existence and attainability of Being. Several philosophical systems, notably Plato's, are examined in support of this thesis. The period since Hume and Kant is described as that in which the rejection of the existence of Being is dominant.
- ZWEIG, Arnulf.** Some Consequences Of Professor Feigl's Views On Justification. *Phil Stud* 9,67-69 1958.
- H Feigl has made a distinction between practical and theoretical justification, a distinction which the author, while in general agreement with Feigl, raises some questions about. While being tolerant of alternative principles in ethical disagreement, Feigl holds stricter criteria for epistemological and metaphysical justification. The author argues that Feigl's theory, if it is to be consistent, must hold that theories of justification, like other theories, are constructed to meet needs and ends which can conceivably be diverse—a view which would extend tolerance of alternative principles beyond the domain of ethical justification.
- ZWEILING, Klaus.** The Basis And Limits Of Tolerance (Note: A Special Edition). *Phil Forum (Pacific)* 2,35-41 S 63.

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